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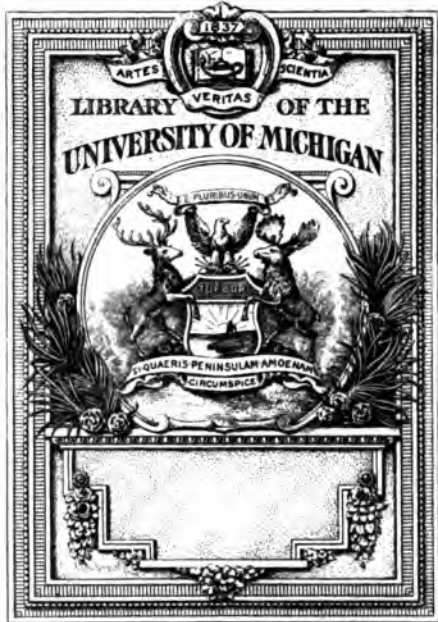
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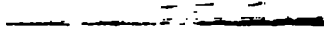
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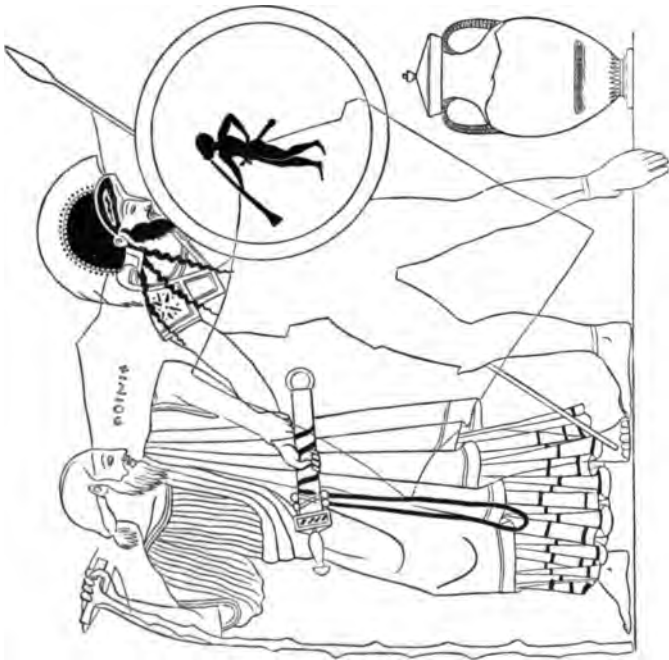
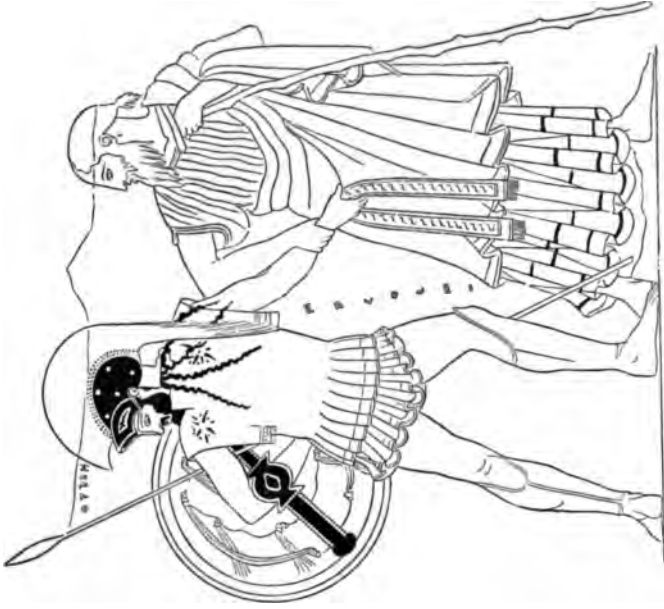




THE ILIAD

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THE ILIAD

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EDITED WITH ENGLISH NOTES AND INTRODUCTION

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PREFACE

THE object of the present edition of the *Iliad* is to offer a guide to students anxious to know more of Homer than they can learn from elementary school books. It must be confessed that, when once the strict limits of a verbal commentary are passed, it is hard to know which path to choose from the many which open into the world revealed to us by the Homeric poems. We find ourselves at the starting-point of all that has given Greece her place in the world—of Greek history, of Greek art, of Greek philosophy, theology, and myth. The poems are our ultimate resource for the study of the history of the Greek language, and it is to them that we owe all our knowledge of the one great school of Greek criticism. An editor may be pardoned if, at the risk of apparent superficiality and discursiveness, he attempts, not of course to follow all or any of these roads, but barely to indicate the direction in which they lead.

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of enquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one however which it lies with English scholars themselves to remove.

Where the acumen and industry of Germany have been for nearly a century so largely devoted to the *Iliad* and *Odyssey*, it is not to be expected, or even desired, that in a commentary for

general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

Prominent among these¹ I must place Ameis' edition of the Iliad, and more particularly Dr. Hentze's Appendix thereto; the references given in it are of inestimable value to the student. Heyne's large Iliad, and the editions of Pierron, Düntzer, Paley, La Roche, Christ, Nauck, Nägelsbach, Fäsi, and Mr. Monro, have all been consulted; the last two continually and with especial respect. References to notes on the Odyssey have, as far as possible, been confined to Merry and Riddell's edition of the first twelve books, but here again Ameis and Hentze have been valued guides. Ebeling's great *Lexicon Homericum*, at last completed, has been of course an indispensable companion, though often usefully supplemented by Seiler's smaller dictionary. The other principal authorities will be found in the list at the end of the introduction; isolated papers and monographs can hardly be enumerated.

I have further to express my thanks to Mr. J. A. Platt, Fellow of Trinity College, Cambridge, who has been so good as

¹ If I do not place Mr. Monro's *Homeric Grammar* in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.





PREFACE.

ix

to read through the proofs, and contribute many valuable remarks.

Finally I have to name with affectionate remembrance my friend, the late John Henry Pratt, Fellow of Trinity College, Cambridge. The eight years which have elapsed since his lamentable death by drowning in the lake of Como have so greatly modified the work which I inherited from him that I have no right to make him responsible for any opinion expressed in the following pages ; but I would emphatically say that their existence is entirely due to him, and that it is my earnest hope that I have said nothing which would not have met with his approval, had he lived.

The Frontispiece is from a red-figured Attic amphora from Vulci, published in the *Monumenti dell' Istituto*, i. 35, 36. It clearly represents the ending of the duel between Aias and Hector, after the exchange of gifts related in H 303. The name ΦOINIX instead of Idaios seems to be merely an instance of carelessness such as is not uncommon on vases in the case of secondary personages.



INTRODUCTION

THE TEXT.

THE critic may set about the construction of a text of Homer with either of two aims in view. He may propose to reproduce so far as may be the original words of the poems, as they were first composed ; or he may on the other hand set before himself only the humbler ambition of amending the vulgate till he can give it in the purest form preserved by tradition.

The former method, which has to rely, to a large extent, upon conjectural divination and philological comparison, came into existence with Bentley's discovery of the traces of the digamma in the common text, and for the last century has been steadily worked with a large measure of success. Among the more important classes of emendation thus fixed, a few may be specially named.

First in order comes the restoration of the initial digamma. Heyne, Bekker, Cobet, Nauck, and others have shewn how large a proportion of the apparent "violations" of this consonant can be corrected by emendations of more or less probability ; in the Iliad at least, the number of recalcitrant lines in passages of undoubted antiquity has been reduced to a comparatively small number. Nauck has further shewn that many words which, as we write them, contain a diphthong are always scanned in such a manner that we may write two open vowels in place of the diphthong ; we may for instance always write *σκηπτόροχος* for *σκηπτοῦχος*, *θείος* for *θειος*, *ἦόα* for *ἦῶ* ; and when we find the same rule in words like *κόϊλος* for *κοῖλος*, *Ἄτρεΐδης* for *Ἄτρείδης*, and others where we know that a digamma originally existed between the two open vowels, we have come as near as the case will allow to a restoration of the medial as well as of the initial digamma.

Ahrens has done important service in shewing that the poems contain many evident traces of a genitive of the second declension in *-οο*, an intermediate form between *-οιο* and *-ου* ; and he has further pointed out numerous corruptions which have crept into the text through ignorance or neglect of the fact that the hiatus in certain parts of the Homeric hexameter is legitimate and far from uncommon.

Fick's recent work, though it has as yet not obtained general

acceptance, and is far less cogent in its results, will be found to have rendered services to criticism, even though its form and much of its substance be rejected. While not admitting that the Aeolic into which he converts the poems is in any way to be regarded as the original dialect, I believe that his proof that the poems were not originally in an Ionic form will be found to hold good; and that the peculiarly Ionic forms which the metre will not let us alter are in many cases evidence of the later origin of the passages where they occur. But our knowledge of the old Aeolic dialect is so imperfect—the inscriptions, the only really trustworthy evidence, are all later than the fifth century, and most of them even than the Christian era—that this criterion is one which we shall never be able to apply with confidence until we have a satisfactory knowledge of the Greek dialects as they were at least in the seventh century B.C.

A particular question of some importance which, though not first raised by Nauck, has been prominently brought forward by his work, is that of the form of the dative plural of the first and second declensions. It is well known that the Ionic dialect, as found both in Herodotos and the inscriptions, admits only the longer form in *-ησι* and *-οισι*, to the exclusion of *-ης* and *-οις*. The same is the case in the Aeolic inscriptions, except with the article, which is always found in the short form *τοῖς, ταῖς*. If we examine the text of Homer, we shall find in a very large majority of cases that the shorter form where it occurs precedes a vowel, and may therefore be written *-οισ'*, *-ησ'*. There is a further large class of phrases where the long form can easily be introduced; namely, in the combinations like *ἀγανοῖς βελέεσσι, πλείοις δεπέεσσι, τρητοῖς λεχέεσσι*, and so on, which can at once be altered to *ἀγανοῖσι βέλεσσι, πλείοισι δέπεεσσι, τρητοῖσι λέχεσσι*; and similarly we may write *μειλιχίοισι Φέπεσσι*, etc. When these alterations are made it will be found that the number of cases where we must leave the short form is extremely small; according to Nauck there is no instance left in seven of the twenty-four books of the Iliad (ΔΖΙΝΟΣΦ) and only thirty-nine in all the rest; with seventy-five in the Odyssey. Hence both Nauck, who wishes to reduce the dialect to old Ionic, and Fick, who wishes to find nothing but Aeolic, alike endeavour to remove these remaining obstacles by conjecture or excision. The case is undoubtedly a strong one, but there are several reasons for hesitation for those who do not believe in the purely Ionic or Aeolic origin of the poems, and are not satisfied to find in the "Attic" forms an evidence of the now discredited story of the recension of Peisistratos. Even a follower of Fick must remember that in the fragments of Sappho we find the long and short forms used side by side.¹ If therefore with Fick we accept the inscriptions, late though they are, as evidence for old Aeolic, we are driven to the conclusion that Sappho did not write in a pure dialect,

¹ See *fr.* 11, 20, 78 (1), 57, Bergk; Meister, *Gr. Dial.* i. p. 165.

and can hardly fail to see a trace of the influence of the Epic language in something like its present form, at least so far as this point is concerned. Again it may be noticed that in two dialects, Arcadian and Cyprian, which shew a particularly close affinity with one another, and in many ways with the Epic language, the short form is regular; though there is at least one case of the longer in Arcadian (Collitz, 1183, Ἀλειοῖσι, a pre-Ionic inscription). Finally, for those who believe that the poems, or at least the dialect, arose on the mainland of Greece proper, it is significant that the shorter form is on the whole as characteristic of this region (Thessaly, Boeotia, Elis, Attica, etc.) as the longer is of the colonies in Asia Minor. Since then a complete uniformity is not to be attained without considerable violence to the text, it is better not to aim at it, and to see in the remains of the shorter form what was, in the later home of the poems in Asia Minor, not a modernism but an archaism.

However this may be, the importance of these investigations is not to be mistaken; but even if we allow that each one of them has brought us a step nearer to the primitive language of the poems, it is none the less clear that we can never actually reach this ultimate goal. For every difference which is deduced by metrical analysis—and it is on this, in the last resort, that everything depends—there may, for all we know, be fifty which have not betrayed themselves by a difference of scansion. Until this doubt is settled, and this it can hardly ever be, we can have no confidence that we have really carried the tradition back to the original form. Here and there we have made a certain correction, but those of which we know nothing may be infinite. And short of the original form of the poems, there is for the same reason no intermediate port for which we can steer when once we cut adrift from the safe hold of tradition. We then have no test whatever which will enable us to prove the outcome of our labour to be such a text as ever was, or ever could be, at one time in the mouths of men; for we cannot tell that the corruptions which we remove came in together, or if not, in what order they appeared.

The most scientific course therefore would be to carry back the tradition as far as may be, and thus to fix our text, leaving to notes and monographs all conjectured earlier forms. This is the aim of the text of the present edition. The canon by which every reading has been judged is *the best tradition of the fifth century B.C.* The object is not to produce an Iliad as it was first composed, for this is beyond our power, but an Iliad such as Herodotos and Thukydidēs read, for this may at least approximately be done.

Not the least valuable part of Prof. Ludwich's recent work on Aristarchos is his demonstration that the great critic aimed only at emending a vulgate, and that this vulgate is in the main our common text of to-day. And in the Scholia we find a name which enables us to carry back this long tradition to the fifth century. This name

is that of Antimachos of Kolophon, who, as we know, lived in the second half of the fifth century, and published an edition of the Iliad. Now this edition happens to be sometimes quoted, but always as an authority for very small and unimportant variations of the text.¹ The conclusion is very strong; namely, that the edition of Antimachos was in the main the same as our present vulgate, probably not differing from it much more than a good extant MS. differs from a bad one.

It appears therefore that the basis from which we start is the same as that of Aristarchos; and it is to him and his school that we mainly owe our power of emendation. Our materials are as follows:— (1) A very large number of MSS., probably some 200, of one or other or both poems. A short account of the most important of these is appended. Of these all represent the vulgate with more or less accuracy, with the single exception of A, which is written under Aristarchean influence. (2) The very numerous variants collected by Aristarchos and recorded in the Scholia A. (3) The notices of readings of other ancient critics, notably of Zenodotos, preserved in the same work. (4) Scattered quotations, of which the most important are those in the Lexica, especially Hesychios, Apollonios the Sophist, and the *Etymologicum Magnum*. Quotations in the MSS. of other classical authors are never quite free from the suspicion of having been "cooked" into agreement with the vulgate; the variants which they give are seldom of importance, and may often be shown to arise from mere slips of memory; for in ancient times verbal accuracy in quotation was less rigidly demanded than now.

Of these four classes it may be said at once that the MSS. are as a rule good ones, very free from the blunders of stupid copyists, and never presenting us with the mere nonsense which is but too common in many important codices. Itacism and similar small sources of error are of course to be found in all; but in so large a number the "personal coefficient" can easily be eliminated. A in particular is probably the finest and most accurate MS. of any classical work in existence; Hoffmann has detected only three instances of itacism in the 1126 lines of books Φ and X. In critical value the variants of Aristarchos are, it need hardly be said, of higher value than the readings of any codex; for the great critic, it would seem, made it his business to collect them from all the resources of the Alexandrian library, where he commanded materials a thousand-fold more valuable than any in our possession. Ludwich has shewn how baseless is the

¹ The following instances may be given:—Antimachos, with others, is quoted as an authority for *μαχέσσομαι*, not *μαχήσομαι* in A 298, and for *κατά* (not *μετά*) *δαίτα*, 423, for *οινοχόρει*, not *ψοχόρει*, 598. Somewhat more important varia-

tions are *ἐλκῆσουσι* *κακῶς* for *ἐλκῆσουσ' ἀκῶς* X 336, *νόημα* for *νεοίη* Ψ 604; *ἐξείλετο τῶξον χερσίν* for *ἐπεθήκατ' οἰστόν τῶξω*, 870; *κλέψαι μὲν ἀμήχανον* for *κλέψαι μὲν ἔασομεν*, Ω 71.



supposition to which the schools of Nauck and Cobet continually recur, that the readings of Aristarchos are due to his own conjecture. That they may in some cases have been so is possible; but the manner in which his followers speak of his respect for his authorities precludes us from assuming that his variants were in any large number of cases based on other than documentary authority. At the same time we must remember that Aristarchos was far from a mere collator. He had very strong views indeed, and there is no doubt that he, like any other critic worth the name, did not slavishly follow any one MS. or class of MSS., but adopted the readings, if their authority were only respectable, which fell in with theories sufficiently proved, in his opinion, on other grounds.

Of the readings of Zenodotos and others we know little, as they are rarely quoted unless when attacked by Aristarchos—or rather by Aristonikos, to whom the bitterly polemical tone of the Scholia is probably due. But even from this imperfect side-light we see that they often contain most valuable tradition, and were frequently rejected by Aristarchos for reasons which we know to be invalid. Though we have no positive testimony as to Zenodotos' dealings with his authorities, as we have in the case of Aristarchos, yet what we know about him gives us little reason to suppose that he handled the text in any arbitrary way. A large number of his readings are so peculiar as almost to preclude the idea of conjectural invention; and in some cases they contain the best of evidence in their own favour, by preserving a correct tradition of the digamma, of which Zenodotos, like Aristarchos, must have been wholly ignorant.

The fourth class, the quotations in other authors and in the lexica, needs little remark, as they are of small value, and can only be employed with great caution, and as a last resource, except in the few cases where they are specially brought forward to illustrate a question of textual criticism.

A fifth means of correction, namely conjectural emendation, cannot be entirely excluded: but the "diplomatic" materials are so abundant as to restrict it within very narrow limits. All our authorities agree however in a few cases of obvious error, and most of these have been corrected in the present text, while others are apparently of such high antiquity as to find more fitting mention in the notes, and "conjectures of the digamma" and other prehistoric faults. An exception has been made—with some slight loss of consistency, no doubt—in cases where the error has produced a line which will not scan at all. On this ground a very few cases of the genitive in $\omega\omega$ have been adopted in the text; as for instance $\iota\omega\iota\omega$ in B 51 and $\lambda\alpha\gamma\omega$ in B 731, and one or two others; but equally certain restorations, such as $\delta\delta\epsilon\lambda\phi\epsilon\iota\omega$ and the like, have been relegated to the notes, where the traditional reading is not, on the face of it, unscannable. For $\epsilon\omega$ scanned as a trochee $\epsilon\omega\varsigma$ has been written, so the quantity is not

traditional *τῶς* rather than the linguistically preferable *ῶς* (e.g. A 193). With these exceptions and a few sporadic cases, which are mentioned in the notes, there is, I believe, no reading in the text which cannot be shewn to have some support in ancient tradition, or at least in the readings of some MS. of respectability.

Within the limits of tradition the critic is free to follow the teachings of modern philology. Of readings which have any authority he is bound to choose that which retains, however unconsciously, the tradition of a lost digamma. In parts of the line where modern research has shewn that the ancient Epic poets, unlike their imitators, permitted hiatus, we must *overtis poribus* choose the reading which presents the hiatus. Where there is variation between a long vowel and a short in the *ictus* of the foot, the short vowel, if permissible on other grounds, is to be chosen; for it appears that lengthening by the *ictus* was far commoner in the oldest poets than the later Greeks conceived. With these rules in view there is no reason why we should despair of reproducing the Homer of Thukydidēs or even of Pindar—or perhaps even a critically better text than any which, in their non-critical time, had been composed from the existing but scattered materials.

On similar grounds the use of brackets to denote spurious lines has been rarely adopted, except where the omission is found in one at least of the better class of MSS. A mere athetesis by Aristarchos has not been considered sufficient ground of condemnation; but where, as often, we are told that Aristarchos agreed with Aristophanes in athetizing a line, and that Zenodotos omitted it altogether (*οὐδὲ ἔγραψεν*), it will sometimes be found bracketed in the present edition, if strong critical reasons indicate spuriousness. Less cogent evidence can hardly be taken to show that the line was not duly recognized by the tradition of the fifth century; and if we endeavour to go back beyond that date, "interpolation" and "spuriousness" are words which soon begin to lose their meaning.

Another point of difference from the ordinary text may be mentioned. The patronymics *Τυδείδης*, *Πηλεΐδης*, and the like, are written with diaeresis, as quadrisyllables. We know they must have had this scansion at one time, for they undoubtedly come from *Πηλεΐδης*, *Τυδείδης*, and the fact that Pindar and the tragedians use the open forms has been accepted as sufficient proof that the tradition lasted till the fifth century. The fact that the trisyllabic measure is never needed in the hexameter is of less weight, and has not induced me to write *Ἀργεῖος*, *θεῖος*, etc., with Nauck; for here we have no evidence to shew that the memory of what was probably the primitive form lasted till historic times.

The text formed on these principles agrees in most points with Hentze's revision of Dindorf's edition (Teubner series, ed. 5, 1884-5); and I have followed this in most minor points of accentuation and

spelling.¹ The *apparatus criticus* from which the MS. readings are quoted is that of J. La Roche (*Homeri Ilias*, Lipsiae, 1873-1876). Unfortunately this work leaves much to be desired. It is overburdened by petty variants which merely illustrate on the practice of each scribe, and do not indicate either error or difference of reading—a large number deal, for instance, merely with the question of the omission or addition of the ν *ἐφελευστικόν* in a word which ends a line. It is full of misprints, and is unhappily far from being either trustworthy or complete. Many of the readings are copied from Heyne, who often copied from Barnes, who was a sadly careless collator. Some of the most important of the second class of codices are still uncollated, notably Ven. B; while the Townleianus, which is probably of high value, still requires careful examination, as Heyne's variants are scanty and sometimes incorrect. Even the collation of C and D, the two Laurentian MSS., which forms the most valuable part of La Roche's new material, is said to be very imperfect. It is certain that a new and complete apparatus for the Iliad is urgently needed in order to complete the work which C. A. J. Hoffman began in his careful and scholarly edition of the 21st and 22nd books.

The principal MSS. quoted by name in the notes are as follows:—

A: Codex Venetus, no. 454 (see La Roche, *Hom. Textkritik*, p. 458, no. 6), 10th century: "liber quo non est emendatior ullus," as Cobet says. It has lost nineteen leaves which are supplied by a late hand; they comprise E 336-635, P 277-577, 729-761, T 126-326, Ω 405-504. This MS. stands quite by itself in preserving the signs of Aristarchos and the Scholia; the text shows considerable signs of Aristarchean influence.

B: Codex Venetus, no. 453 (La Roche, H. T. p. 458, no. 6), eleventh century. This is only quoted for the Scholia, the text not having been collated.

C: Laurentianus, xxxii, 5 (La R. p. 460, no. 14), at Florence; tenth or eleventh century. A valuable MS. with a good many peculiar readings, though rather carelessly written.

D: Laurentianus, xxxii, 15 (La R. p. 460, no. 15), eleventh century; very carefully written, and probably the next best MS. after A.

"Townleianus," in the British Museum, among the Burney MSS. (La R. p. 467, no. 65); a good codex not properly collated.

None of the other complete MSS. are of special importance. There are, however, several fragments of great interest. Among these

¹ It might be thought that it would have been better boldly to adopt La Roche's rules of accentuation, which are based upon the tradition of the grammarians as well as of the best MSS.; but the gain thus made is small, as the grammarians themselves can have had

no very ancient tradition to guide them in such matters, and it would hardly compensate the appearance of pedantry in unessential matters which is given by such forms as *φάλλά τε καὶ φλοιόν*, *Ὀδλυμπον δέ*, and the like.

are three fragments of papyrus, of which two at least probably date from the first century B.C. They are fully described by La Roche, H. T. pp. 439-450. These venerable relics are of no critical importance, and in some cases are written with gross inaccuracy (*κατουλυπου νηφέελπος* for *κατ' Οὐλύμπου νηφέεντος*, etc.). The fragments of the *Codex Ambrosianus* (La R. p. 450, no. 4) are better; they probably date from about the sixth century, and comprise altogether 800 lines from all parts of the *Iliad*. The text is that of the ordinary good modern vulgate, without any very noteworthy variations. The same may be said of the *Syrian Palimpsest* (Syr) in the British Museum, which contains 3873 lines from M-II and Σ-Ω. This dates from the sixth or seventh century, and is not quite so accurately written as the *Ambr.* Thus all these fragments are chiefly of importance as showing us the chain of tradition extending continuously backwards from the modern vulgate nearly to the age of Aristarchos without noteworthy variation.¹

THE SCHOLIA.

THE Scholia on the *Iliad* are so important in the history of criticism as well as for the elucidation of the text, that it will not be out of place to give a short account of them, together with some of the preliminary information needed by students who desire to study them for themselves. The Venetian Scholia were first published by Villoison (Venice, 1788). A more complete, but still imperfect, collection from this and other sources is that of J. Bekker (Berlin, 1825). It is now superseded by Dindorf's edition (Oxford, Clarendon Press, 1875-7) so far as it goes; and it is to this work that all references are made.

The bulk of the Scholia consists apparently of excerpts from a larger work, a sort of "Variorum" commentary, of the origin of which we know little for certain, except that it was composed between the ages of Porphyrios (A.D. 260) and Eustathios (A.D. 1160). A considerable portion of this corpus, especially in Ven. B, is taken from the "Homeric Problems" of Porphyrios, and a great deal more from the lucubrations of other allegorizing interpreters. This is of little value. We occasionally find however references to the work of Aristarchos, which may be accepted as correct when we have no other reason to

¹ For the sake of those who may wish to use La Roche's edition, I add the signification of the letters which he employs to denote his MSS., but of which he has not published any explanation; the numbers in brackets are those under which an account of each MS. will be found in his *Hom. Textkritik*, pp. 458-479.

A = Venetus A (6); C = Laurentianus xxxii, 3 (14); D = Laurentianus, xxxii, 15 (15); E = Eustathius; G = Vindobonensis 39 (92); H = Vindobonensis 117 (95); L = Vindobonensis 5 (105); M = Venetus 456 (107); N = Venetus 459 *chartaceus*, and O = Ven. 459, *bombycinus* (10); S = Stuttgartensis 5 (111).

doubt their accuracy. They also contain a number of mythological traditions taken from Apollodoros and others, which are not without their value; and aesthetical criticisms on the poetry, which are interesting and often instructive. We know this original work chiefly through four abstracts of it contained in the MSS. known as A, B, the Townleianus, and the Lipsiensis (L). Of these, the Schol. A occupy the two first, and the Schol. B the third and fourth volumes of the Oxford edition. The Townley Scholia will form two more volumes, but are not yet published. They are however to some extent known through the Scholia Victoriana (V), given by a late MS., which is apparently copied from Townl. (without the text), and was employed by Bekker in his edition.¹ The Leipzig Scholia (L) are also partly reproduced by Bekker, but are of little value. The same may be said of one or two other collections ("Leidensis," "Mosquensis," etc.), which apparently would not be worth publishing.

Fortunately however A contains, beside much of these comparatively unimportant excerpts, a large mass of information of far higher value; and fortunately too it has preserved for us a distinct statement of the source from which it comes. This is repeated at the end of every book in similar words, of which the following at the end of the third book may serve as a specimen:—*παράκειται τὰ Ἀριστονίκου σημεῖα, καὶ τὰ Διδύμου περὶ τῆς Ἀρισταρχείου διορθώσεως, τινὰ δὲ καὶ ἐκ τῆς Ἰλιακῆς προσφῶδιᾶς Ἡρωδιανοῦ καὶ Νικάνορος περὶ τῆς Ὀμηρικῆς στιγμῆς.*

Of the four authorities here named Nikanor and Herodianos are the latest in date, being contemporary with Hadrian and M. Aurelius. Both were decided but often ill-informed followers of Aristarchos. Nikanor's views on punctuation often of course deal with the interpretation of the text and frequently give us interesting information. The notes of Herodianos on prosody—which, in the Greek sense of the word, included accentuation—are of less value to the commentator, though they form a valuable supplement to the other works of Herodianos which have come down to us.

But it is in the extracts from Aristonikos and Didymos that the chief value of the Scholia is to be found; for these are the direct and authentic tradition of the teaching of Aristarchos himself.

The great critic, as we know from other sources, marked the lines of Homer upon which he commented with various signs, of which we are chiefly concerned with four; the *ὀβελός* (—), the *διπλῆ* (Ϸ), the *διπλῆ περιστιγμένη* (ϷϷ), and the *ἀστερίσκος*, (·×·). Of these the first marked lines which were "athetized" (*ἀθετεῖται*) or condemned as spurious; the second was a general mark of reference to notes on grammar, Homeric usage, etc.; the *διπλῆ περιστιγμένη* was affixed to

¹ Römer has shown that with the exception of the extracts from Porphyrios, which are independent, the Scholia B are from the same source as V (Townl.), but more carelessly condensed and of less authority.

passages where the reading of Aristarchos differed from that of Zenodotos; while the *ἀσπερίσκος* marked lines which occurred elsewhere in the poems. Where Aristarchos regarded the repetition as faulty he added the *ὄβελός* (*ἀσπερίσκος σὺν ὄβελῳ*). The work of Aristonikos *περὶ τῶν σημείων* gave the notes of Aristarchos which explained these marks.

The work of Didymos *περὶ τῆς Ἀριστάρχου διορθώσεως*, on the critical edition of Aristarchos, is the most important of all. He, like Aristonikos, lived under Augustus; yet it seems that even at this early date the tradition of the teaching of Aristarchos was already falling into oblivion. Didymos, called *χαλκέντερος* from his amazing industry and powers of work, set himself to restore it, and collected so far as possible the variants which distinguished the corrected text of Aristarchos from the vulgate. It would seem however that he often doubted as to the truth; indeed from one remarkable scholion of his, on K 389, we learn that even Ammonios, the immediate successor of Aristarchos at Alexandria, had to write a treatise to prove that Aristarchos had published no more than two editions of Homer.¹

The works of these four scholars are presented to us by the Scholia only in the form of very brief extracts, often made with little intelligence and occasionally contradictory of one another. There can be no doubt however that the statements of any one of the four (except in a few cases where they are obviously errors) are far superior in authority to those of any of the other scholia; and they are quite sufficient to give us a clear and consistent view of the method of the greatest critic of antiquity. They are in most cases easily to be distinguished both from the "Variorum" Scholia and from one another by their contents and even by their style. Whenever we find a scholion dealing with questions of punctuation we may safely attribute it to Nikanor; those affecting scansion and accentuation belong to Herodianos. The excerpts from Aristonikos always deal explicitly with some critical sign, and are generally marked by containing the word *ὅτι*, before which we must understand *ἢ διπλῆ* (or *ὁ ὄβελός, ἀσπερίσκος*, or whatever be the mark appended to the line in question) *παράκειται*, "the dipole is affixed, because," and then the reason follows.²

The Scholia of Didymos are known by their contents. It may be said however that every scholion with *οὕτως* (or more fully *οὕτως Ἀρίσταρχος*) is Didymean. This indicates that the notes were originally appended to an Aristarchean text. That of A has been to a great extent brought into harmony with that of Aristarchos, but considerable

¹ There can be no doubt that this is the meaning of the expression *περὶ τοῦ μὴ γεγονέναι πλείους ἐκδόσεις τῆς Ἀρισταρχείου διορθώσεως*, sc. *τῶν δύο*. Lehrs, *At.* p. 28.

² It is not quite safe to assume that

every scholion beginning with *ὅτι* is by Aristonikos, as the later commentators sometimes used the word as a compendium for *σημειωτέον ὅτι*, "note that," a general introduction to any remark they may have to make.

differences still remain, so that οὕτως now often indicates a reading which differs from the MS. instead of agreeing as it should. It is curious that many of these notes, which are among the most valuable we possess, have been added by a happy afterthought on the part of the scribe of A; they are then written in very minute letters, and squeezed into the narrow space left between the text and the main scholia which fill the greater part of the margin of the MS.

These remarks should be sufficient to explain the references to the Scholia which occur in the following commentary. But the student should not fail to read the great work of Lehrs, *de Aristarchi Studiis Homericis*,¹ which first sifted and arranged the mass of material. Equally indispensable to a proper knowledge of the subject is the recent work of Ludwich, *Aristarch's Homerische Textkritik, aus den Fragmenten des Didymos hergestellt und beurtheilt*.² As an illustration of the methods which have to be used we may take the Scholia on B 160-167, which contain extracts from all the different authorities.

To 160-1-2 in the text are prefixed the ἀστερίσκος and ὀβελός. Schol.: ἀπὸ τούτου ἕως τοῦ "ἐν Τροίῃ ἀπόλοντο" (sc. line 162) ἀθετοῦνται στίχοι τρεῖς, καὶ ἀστερίσκοι παράκεινται, ὅτι οἰκειότερον ἐν τῷ τῆς Ἀθηνᾶς λόγῳ ἐξῆς εἰσὶ τεταγμένοι (sc. 176), νῦν δὲ κοινότερον (ἀνοικειότερον, Lehrs) λέγονται. This is of course from Aristonikos.

161 has the διπλῆ περιεστιγμένη as well as the ἀστερίσκος σὺν ὀβελῷ. Schol.: Ἀργεῖην Ἑλένην· ὅτι Ζηνόδοτος γράφει "Ἀργεῖην θ' Ἑλένην," σὺν τῷ συνδέσμῳ, ὥστε εἶναι χωρὶς καύχημα, καὶ σὺν τούτῳ τὴν Ἑλένην. οὐ λέγει δὲ οὕτως, ἀλλ' αὐτὴν τὴν Ἑλένην καύχημα. This is again by Aristonikos, the ὅτι explaining the reason for the διπλῆ περιεστιγμένη. Notice the characteristically flat contradiction with which Zenodotos is disposed of.

* Ἀργεῖην· ἢ Λακωνικὴ πέμπτον τῆς ὅλης Πελοποννήσου. A good specimen of a late scholiast of the feebler sort. The * in Dindorf's edition indicates that it is not one of the main marginal scholia, but like those already mentioned squeezed into the narrow space beside the text.

162. φίλης ἀπὸ πατρίδος αἴης· οὐκ ἀναστρεπτέον τὴν πρόθεσιν (i.e. we are not to write ἄπο) ὡς Τυραννίων καὶ Πτολεμαῖος· ὁπότε γὰρ γενικῆ συντάττεται ἢ ἀπό, τηρεῖ τὸν τόνον· "καὶ γὰρ τίς θ' ἔνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο" (see 292). This deals with accentuation, and is therefore by Herodianus. It must have been imperfectly extracted, however, as it omits part of the doctrine of the anastrophe of prepositions; hence Lehrs adds after ἢ ἀπό, "μὴ μεταξὺ πιπτοῦσῶν λέξεων, καὶ σημαίνει τὸ ἄποθεν." Tyrannion and Ptolemy of Askalon held that when ἀπό meant "far away from," it should be written ἄπο. This Herodianus denies.

¹ 2nd edition, 1865; 3rd, 1882.

² Leipzig, vol. i., 1884: vol. ii., 1885.

163. *οὕτω “κατὰ λαὸν” συμφώνως εἶχον ἀπάσαι—Didymos, one of the additions between the main scholia and the text. “All the editions” had *κατά*, not *μετά*, which was found in some of the inferior copies, and is preserved in one of our MSS., D. 164 has *ἀστερίσκος σὺν ὀβελῷ*. Schol.: σοῖς δ’ ἀγανοῖς· χωρὶς τοῦ δ’ εἶχον αἱ χαριέσταται, σοῖς ἀγανοῖς· καὶ ἡ Ἀριστοφάνους οὕτως εἶχεν. ἀγανοῖς δὲ, ἄγαν προσηγέσι, πράοις, ὑπάγεσθαι δυναμένοις· οὕτω γὰρ ἔδει μαλάσσειν τὸν θυμὸν ζέοντα. ἀθετεῖται δὲ καὶ ἀστερίσκος παράκειται, ὅτι καὶ οὗτος πρὸς Ἀθηνᾶς οἰκείως πρὸς Ὀδυσσεῖα λέγεται (sc. 180), καὶ ψεῦδος περιέχει νῦν. οὐ γὰρ ἡ Ἀθηνᾶ παρίσταται ἐκάστω, ἀλλ’ ὁ Ὀδυσσεύς. Here there are three hands. The first part is of course by Didymos (to οὕτως εἶχεν), the last by Aristonikos (from ἀθετεῖται). The explanation of ἀγανοῖς belongs to the class of “exegetic” Scholia, and is found, as we should expect, in similar words in B. The same is the case with the intermarginal note which follows, *ψιλωτέον τὸ ἀγανός· τοιοῦτο γὰρ τὸ α πρὸ τοῦ γ, i.e., as we see from the rather fuller form in Sch. B, we must not read, as some did, ἀγανός, for α never has the rough breathing before γ, except in ἀγνός. This may come from Herodianus.

167 has the διπλῆ. Schol. *τελεία (a full stop) ἐπὶ τὸ αἰξασα· ἀσύνδετον γὰρ τὸ ἐξῆς πρὸς τὸ ἐπάνω—Nikanor. Οὐλύμποιο· ὅτι ὄρος ὁ Ὀλυμπος—Aristonikos. The διπλῆ here marks a Homeric usage, namely, that Ὀλυμπος means the actual mountain, not, as in later Greek, a celestial abode of the gods.

Of course it is not always so easy to assign the Scholia as in these instances; but they will give a good idea of the general manner in which the distinctions are to be made.

THE ORIGIN OF THE POEMS.

The question of the origin of the poems is one which is too closely bound up with their interpretation to be omitted entirely in an edition like the present. So far as is necessary for the explanation of each book, short special introductions will be found at the beginning of the notes on each; but for the sake of clearness it seems advisable to offer here a general sketch of the scheme of development which has been assumed. One cannot however but feel at a disadvantage in giving a bare statement of a view which is far from popular in England, in a space which forbids defence or even adequate explanation. The scheme here proposed is not identical with that of any one German scholar; it is based upon considerations which will be found in the works of Bergk, Niese, Kayser, Grote, Christ, Fick, and others, among whom particular reference may be made to the introductions to the separate books in Hentze’s appendix to Ameis’ edition of the Iliad—a clear and able series of articles to which I have to acknowledge my



continual obligations. Scholars who dislike the dissection of the Iliad will, it is to be hoped, at least study the arguments of the critics above mentioned, and of others of their school, before finally condemning the present sketch.¹

That some disintegration of the Iliad is necessary hardly any will deny; for there are few indeed so conservative as to hold that K belongs to the original story; in manner and matter alike it is a little world by itself, a loose stone which can be taken away without loss to the structure. It is with I that the real dispute begins—a dispute which has been hotly fought, and has strangely divided even the apostles of disintegration. For myself, the cumulative evidence of style, language, and plot is sufficient to show that the ninth book does not belong to the original components of the Iliad. With the ninth book the eighth must go; indeed we might argue conversely that the eighth is so abundantly condemned on internal evidence that it must carry the ninth with it. Of the remaining books, it may be said at once that none, if we except certain passages of which the Catalogue is the longest, shews marked evidence of difference of style; but that the contradiction in matter between Γ-Δ and Η, and between parts of Ε and Ζ, and the confusion of motives at the beginning of Β, prevent our conceiving these different parts of the tale as composed in their present form and order for their present places.

So much for destructive criticism. We are bound to see how far we can rebuild the original fabric. And here it must be said at once that no one is more sensible than myself of the hypothetical and tentative nature of the following statements. An apparently dogmatic and categorical form is used merely to avoid the continual repetition of guarding clauses, "we may suppose," "it is probable," and the like; the reader is requested to insert them from time to time when he thinks proper.

The original poem, the work of "Homer" himself, was the Μῆνις Ἀχιλλέως, which related in comparatively brief but undying form the

¹ On the question of the composition of the original Μῆνις I find myself in entire agreement with Fick, the first part of whose *Homerische Ilias* appeared after the earlier books had passed through the press. In one point I have made a slight alteration in consequence of his arguments, viz. in thinking that the arming of the Greeks in Β 443-483 belongs to the original poem, and that the point when the ἀγορή was inserted is still to be recognized in the substitution of κηρύσσειν ἀγορήνδε in 51 for the κηρύσσειν πολέμνδε of 443, which originally followed 50. By the explanation of θρωσμάς πεδίω in Α 56, however, I may claim to have removed from his

hypothesis the awkward device by which Α is joined on to Β 483 by means of an isolated line taken from Θ (55). But I cannot with him follow Grote and Düntzer in seeing in the bulk of Β-Η an entirely independent poem, an Οἶτος Ἴλιον as he calls it, forcibly inserted into its present position. The fact that Achilles is never an actor shews that these books must have been composed with the Μῆνις as a background; to suggest, as Fick does, that the Οἶτος may have been originally composed for a period of the siege when Achilles was absent from the camp on one of his raiding expeditions is a shift unworthy of its author.

story of the quarrel of Achilles and Agamemnon, the defeat of the Greeks in consequence of the prayer of Thetis to Zeus, the partial relenting of Achilles, leading to the death of Patroklos, the final arousing of the hero, and the death of Hector. It consisted of the following portions of the Iliad:—The quarrel and the prayer of Thetis (A), the dream of Agamemnon followed at once by the arming of the host (B 1-50, 443-483), the defeat of the Greeks and wounding of the chief heroes, with the message of Patroklos to Nestor (A 56-805, or perhaps to the end; omitting 665-762), the battle at the ships (which cannot now be extricated from M-N-Ξ-O), the sending of Patroklos and his death (the greater part of II), the carrying of the news to Achilles (the first part of Σ), the reconciliation with Agamemnon (in T, but apparently much altered), the victorious career of Achilles (parts of Υ and Φ) and the killing of Hector (X). This forms a magnificent poem in itself, containing all the dramatic interest of the story, painted in few but vivid colours, with clear and strong motives of human passion throughout—the first and greatest of Epic poems.

Into this superb framework other pictures now began to be fitted, mainly perhaps from the desire to immortalize national heroes, who, like Diomedes, played but an insignificant part in the original story. The first of these accretions may be found in the *ἀπιστεία* of Diomedes, with its introduction, the last part of Δ (421-544), its sequel, the sixth book, and the duel of Aias and Hector in the seventh; all noble work. Later than this came a variation of the duel episode, the combat between Menelaos and Paris, and the violation of the truce (Γ-Δ 1-222); of the great scene in the assembly, in the second book, we can only say that it belongs to this series of additions, but is not clearly later or earlier than any of them.¹

Now it is important to remark that though these are accretions upon the original story, it does not follow that they are by another hand from that to which we owe the *Mῆνις*. Not one of them is unworthy of the greatest of poets, and the style is entirely uniform. It has repeatedly been urged that it is in the last degree improbable that there should have been more than one poet in any age who was capable of writing any poetry of the high level of the Iliad and Odyssey. But if it be worth while to discuss questions of probability at all, it must be pointed out that the presumption is entirely in the opposite direction. The existence at any time of an artistic genius of the highest order appears to involve as a necessary corollary the near neighbourhood of others of almost equal rank; Aischylos involves Sophokles and Euripides, Shakespear Marlowe and Milton, Beethoven Mozart and Schubert, and so on through all history. If then we hold, as seems probable, that the Iliad and Odyssey are the only great

¹ The question of the composition of the last twelve books is reserved for the second volume.



poetical creations of the pre-historic and pre-cyclic age of Greece, we must admit that *a priori* they are likely to be the work not of one poet but of several.

In spite of this probability, I see no reason for denying that so much of the *Iliad* as has already been put together may be the work of one poet; it consists of the whole of the first book, half the second, the greater part of the next five (Γ-H), and of the eleventh. To another hand or hands we must ascribe the eighth and ninth, and to yet another the tenth. As for the twelfth, it contains large passages which *may* be by the first hand, and probably a good deal of subsequent extension by the poet to whom the greater part of the battle at the ships is due. There remain only a few pieces of different origin. The Catalogue seems to be in the main early, but not to belong to its present position. The *ἐπιπώλησις* of Agamemnon in the fourth book, the wounding of Aphrodite and Ares in the fifth, the building of the wall in the seventh, the episode of Phoinix in the ninth, and the story of Nestor's youthful exploits in the eleventh, are all interpolations, of very different merit, as to whose authorship it is not worth while speculating. Beyond these there remain to be accounted for only short interpolations of a few lines each, which are left to be noticed not in the introductions to the different books, but only in the notes on the passages concerned.¹

Finally, a word may be added as to the place of origin of the poems. The argument for their birth in continental Greece, first stated by Mr. Gladstone, and lately enforced with more effect, if less enthusiasm, by Mr. Monro in the *English Historical Review* (i. p. 43), appears to me unanswerable. It is to the courts of the great princes of Achaia, whose homes and even whose remains have been found by Schliemann and explained by Helbig, that we have to look for the dwelling of Homer. The Achaian fugitives from the Dorian invasion took with them to the coasts of Asia Minor this most precious of their possessions, and from thence they began, like their descendants with the Romans, to lead their conquerors captive. To the Achaian time I would refer all the work which I have attributed to Homer himself; but the later additions may have been added in the new Asiatic home, for it is in them only that we find traces of personal knowledge of Asia Minor.

It will follow that the original Epic dialect was Achaian, and past recovery for us. We can only say that this Achaian seems to have been nearly akin to several dialects which we know in their later forms, notably to the Asiatic Aeolic, and to the Cyprian, which, as is well

¹ Out of the 7589 lines of the first twelve books this hypothesis will give about 1300 lines to the Μῆνις, and 2700 to the earlier accretions, say 4000 which

may be the work of "Homer"; Θ and I account for 1278, K for 579, and the remaining 1700 lines belong to the later additions of larger compass.

known, leads us to Arcadia. Whether or no the poems passed through a stage of Asiatic Aeolic, or were transferred at once from Achaian to Ionic, it is beyond our power to say ; but that such a change of dialect has been made Fick has almost proved ; to have done so is a notable service to the Homeric question, however little he may satisfy us by the actual dress in which he has clothed them.

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ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἠρώων, αὐτοὺς δὲ ἑλώρια τεύχε κύνεσσιν

A

The first book has been the arena in which some of the severest battles of the School of Lachmann have been fought. The surpassing artistic merits of the book, both as a poem in itself, and as an introduction to the Iliad at large, have been so universally recognised, that it has been felt that a successful attack by which it could be split up into smaller songs of independent origin would go far to decide the question for the whole of the Iliad.

The principal point on which Lachmann and his followers have relied is the inconsistency involved in 423, where it is said that all the gods went "yesterday" to the Ethiopians; whereas Apollo is elsewhere conceived as still shooting his darts at the Greeks, and in 474 as present at Chryse; and Hera and Athene are watching the strife in the assembly, the latter descending to Troy and returning to Olympus *μετὰ δαίμονας ἄλλους*. A further difficulty is also found in *ἐκ τοῖο*, 493, which refers back, not to the day indicated in the preceding lines, as we should expect, but to the interview between Thetis and her son which ended in 424, and since which at least one night, and apparently several, have passed.

From this Lachmann concludes that the first book consists of an original song, consisting of 1-347, with two continuations, the first consisting of 430-492, the second of 348-429 and 493 on-

wards, of which the former *may* be by the poet of the first song, while the latter is of different origin, and not very skilfully adapted to the place into which it has been put.

The inconsistency as to the whereabouts of the gods cannot be denied; but that it is sufficient to prove the independent origin of the passage, or rather of the few words in question (*θεοὶ δ' ἅμα πάντες ἔποντο*) may well be disputed. The consistency with which the epic poet is concerned is the consistency of the picture of the moment; the consistency of details in different scenes—so far as they do not touch the story itself as given by the legend on which he works—is of minor importance. And, though the contradiction is here within a smaller range than usual, it is very possible, as von Christ has suggested, that 317 may have formed a point at which a rhapsody ended for purposes of recitation, so that to the hearer the separation would be far wider than it is to the reader. The same supposition would also account for the repetition in 370-392 of the events, and even the words, of the opening of the book.

With Lachmann's first continuation, the restoration of Chryseis (430-492), the case is somewhat different. The vague reference of *ἐκ τοῖο*, though not indefensible (as the preceding lines naturally lead the thought back to the point to which *ἐκ τοῖο* belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole

οἰωνοῖσί τε δαῖτα, Διὸς δ' ἔτελείετο βουλή,
 ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἄτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
 τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;

episode can be cut out without being missed—we have only to make 490 follow 430 immediately—and is of no importance to the story. A large portion (about half) consists of lines which are found in other parts of the Homeric poems (including two which appear in the hymn to the Delian Apollo); and of these, one at least, 462, seems more suited to its place in the third book of the Odyssey than here, while 469-470 seem to contradict a well-marked Homeric custom. On the other hand it must be noticed that the episode is most artistically introduced into a pause in the main action, and offers a skillful contrast, in its peace and feasting, to the stormy scenes of the beginning and end of the book. Whatever view be taken of this portion will not affect the general question of the composition of the Iliad, as it might have been interpolated at any time by a poet of sufficient artistic feeling to see his opportunity.

Beyond these two, the first book offers no serious difficulties in the region of the higher criticism.

1. *θεά*, the *Μούσα* of a 1, who tells the poet the history which he has to relate; see B 484-492, and compare *χ* 347, *αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν ὄμματα παντοίας ἐπέφυσεν*, and *θ* 44, 64, 488. *Πηληϊάδεω*, originally no doubt *Πηληϊάδα(ο)*. This is one of a class of patronymics formed with a double suffix, the adjectival *-ιο-* and the purely patronymic *-αδη-ς*: while the commoner form *Πηλε-ϊδη-ς* has only one.

2. *οὐλομένην*, "accursed"; it bears the same relation to the curse *δλοιο* as *ἀνήμενος* (*β* 93) to the blessing *δναιο*. It is distinctly passive in sense in *σ* 273, but in other cases it may be active, "deadly"; hence Curtius would take it as a present participle for *δλ-νόμενος* (*Vb.* i. 246). *μυρία*, "countless"; in its later sense, 10,000, the word is accented *μύριοι*.

3. *ἰφθίμος*, a word of doubtful formation, but apparently connected with *ἰφιος*. The feminine, *ἰφθιμη*, is also found, but only applied to women—*e.g.* T 116. *Ἄϊδι*, a metaplastic dative of *Ἄϊδης*, which in H. always means the

god, not his realm—with the exception, apparently, of *ψ* 244. *προΐαψε*—*προ* implies "forth on their way," as in *προπέμπειν, προάνα* (195, 422, etc.) *λαπ-ιασ-*, so that *προΐαψεν* = *pro-iec-it* exactly.

4. *αὐτοῖς*, the *body* is to Homer the real self, the *ψυχή* is a mere shadow; cf. *ψ* 65, where the soul of Patroklos is *πάντ' αὐτῷ ἐκκία*, like the real man.

5. *δαῖτα* is the reading of Zenod., fortunately preserved by Athenaeus (i. p. 12 f.): Ar. and all MSS., *πάσι*. The former is obviously the most vigorous and poetical expression, and seems to be alluded to by Aeschylus, *Suppl.* 800, *κυσίν δ' ἐπειθ' ἔλωρα κάπιχωρίοις δροισὶ δέπνον οὐκ ἀναίνομαι πέλειν*. Cf. Eur. *Ion.* 503, *Hec.* 1076. *πάσι* was preferred by Ar. in accordance with his dogma that *δαῖς* could only be used of a human feast—which does not say much for his poetical feeling. But the fact that there is no trace of *δαῖτα* in the MSS. shows that he only adopted the vulgate of his own day; there is no reason to suppose, as some have done, that he foisted an arbitrary conjecture into the text; still less to imagine that Zenodotos did so. Ariston. only mentions that Zenod. athetized this line and the next, which is of course not inconsistent with his having given them with this variant. For *βουλή* there is an old variant *βουλῆ*.

6. *ἔξ οὗ* may refer to the preceding line, "the will of Zeus was being fulfilled from the time when" (so Ar.); or better, to *δεῖδε* in the first line, "take up the song from the point when," as in *θ* 500, *φαῖνε δ' αἰδῆν, ἔνθεν ἔλῶν, ὡς ὅς μὲν, κ.τ.λ.*

8. For τ' ἄρ A reads *ταρ*, which, according to Herodianus (and perhaps Ar.), was a particle like *γάρ*, but enclitic: so also 65, 93, and elsewhere. But the point is not of such importance, nor is tradition so unanimous, as to render an alteration of the ordinary text advisable. *ἔριδι* goes with *ξυνέηκε*, "brought them together for strife." *σφωε*, according to the rule of Ar. that this form belongs to the 3d person. Zenod. here and elsewhere read *σφῶι*, which Ar. confined to the 2d person.



Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὄρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
 οὔνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
 Ἄτρεΐδης. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος,
 χρυσέω ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοῦς, 15
 Ἄτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
 “ Ἄτρεΐδα τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι
 παῖδα δ' ἐμοὶ λύσαιτε φίλην τὰ δ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλου Ἀπόλλωνα.”
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἄτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

11. ἠτίμασεν is the reading of A and a few other MSS; vulg. ἠτίμησ'. Both verbs are found, but the aor. is elsewhere only ἠτίμησεν, and ἀτιμάζω is peculiar to the *Odyssey*. Rhythm, however, is a strong argument here in favour of the text. Nauck indeed wishes to expel ἀτιμάω from the text of Homer altogether; but v. Curtius, *Vb.* i. p. 341, n. τὸν Χρῦσην . . . ἀρητῆρα, a use of the article which “is scarcely to be paralleled in Homer.” In other examples with a proper noun it is used with an adversative particle (αὐτάρ, μὲν, δέ), and only of a person already mentioned, e.g. B 105. (D. B. M.) It would simplify this passage if we could take Χρῦσης as an appellative, “that man of Chryse, even the priest”; but I do not find any other instance either of a local name thus formed in -ης, or of a person addressed directly by a local name, as in ᾧ Χρῦση, 442. Nauck conj. τοῦ, sc. Ἀπόλλωνος.

13. λυσόμενος, the mid. of the person who offers the ransom, the act. of him who accepts it, e.g. 20.

14. ἔχων is subordinate to the preceding participles, indicating a detail, not a main object, of his journey. It is therefore best to retain the vulg. instead of reading στέμμα τ' with Bentley (to agree with στέμμα in 23). The στέμμα is the *Apollinis infuila* of *Aen.* ii. 430, a wreath of wool wrapped round the staff

in token of suppliantship, cf. the ἐρόσπετρος κλάδος of Aesch. *Supp.* 23. It is probably the fillet worn, in ordinary circumstances, by the priest himself, or possibly, as has been suggested, the wreath from the image of the god.

15. λίσσετο, so A Ar.; vulg. ἐλίσσετο. But λίσσομαι apparently had a second initial consonant, and is never preceded by a short vowel.

18. Bentley conj. ὅμι θεοὶ μὲν δοῖεν, which is probably right, as the synizesis of θεός in H. is very improbable (§ 251 is the only other case); indeed even for θεῖος we ought probably always to read θείος, as the word is always found with the last syllable *in arsi*.

20. λύσαιτε, so A and others; two give λύσαί τε, the old vulg. is λύσατε (!). In such a matter MS. authority is worth nothing; but the opt. is perhaps more suitable to a suppliant, while the MS. reading is τὰ δ', not τὰ τ'. See H. G. § 299 b, and for the article τὰ δ' ἄποινα, “on the other hand accept ransom,” § 259, 1.

22. ἐπευφήμησαν, gave pious assent, probably by shouting; hardly by silence, as in the later use of the word. For the use of the infin. to express *purpose*, H. G. § 231.

24. θυμῷ is not a “whole and part” construction with Ἀγαμέμνονι, but a locative, “in his soul,” as appears from numerous other passages.

“μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὐτίς ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ’ ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης, 30
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσασαν.
 ἀλλ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε κέηαι.”
 ὧς ἔφατ’, ἔδεισεν δ’ ὁ γέρον καὶ ἐπέιθετο μύθῳ,
 βῆ δ’ ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
 πολλά δ’ ἔπειτ’ ἀπάνευθε κιῶν ἠρᾶθ’ ὁ γεραιὸς 35
 Ἄπολλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·
 “κλυθί μεν, ἀργυρότοξ’, ὃς Χρῦσῃ ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί’ ἔκηα 40
 ταύρων ἢ δ’ αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

26. For *κιχέω*, Curtius (*Vb.* ii. 55-63) and others would read *κιχῶ*, but *v.* note on H 439 (and H. G. App. C.) It is not necessary to supply any verb before *μή*, which is an independent prohibitive particle; the literal meaning is “Far be the thought that I shall find thee.” H. G. § 278; Delbrück, *S. F.* i. 22. The same explanation can be given in 28, though here the *μή*-clause is obviously on its way to become subordinate.

29-31. ἀθεοῦνται, ὅτι ἀναλόουσι τὴν ἐπίτασιν τοῦ νοῦ καὶ τὴν ἀπειλήν. ἡσμένισε γὰρ καὶ ὁ Χρῦσος εἰπούσης (ἀπνοούσης? Cobet) αὐτῆς τῷ βασιλεῖ. ἀπρεπές δὲ καὶ τὸ τὸν Ἀγαμέμνονα τοιαῦτα λέγειν. “Quod autem dixit patri *gratum esse* filiam suam esse Regis concubinam, Alexandriae fortasse in aula dissoluta verum esse poterat, sed non apud heroicæ ætatis homines.”—Cobet (*M. C.* p. 230, in an amusing essay on ἀπρεπή). It is in such judgments that Ar. appears at his worst.

31. ἀντιώσασαν with acc. only here; cf. Soph. *Aj.* 491, τὸ σὸν λέχος ξυνήλθον, and H. G. § 136 (1), with other instances there given: “presenting herself to me in the matter of my bed.” ἐποικομένην implies the walking backwards and forwards which was necessary with the ancient loom.

33. ἔδεισεν, so Ar.; this is evidently a

piece of genuine tradition from the form *ἔδφεισεν*: MSS. *ἔδδωσεν*. For the article in ὁ γέρον and ὁ γεραιός see H. G. § 261, 3.

37. Chryse and Killa are towns in the south of the Troad, on the gulf of Adramyttium. ἀμφιβέβηκας, “standest round about,” as protecting deity, like a warrior protecting a fallen friend, *e.g.* P 4. Cf. Aesch. *Sept.* 174, ἰὼ φίλοι δαίμονες λυτήρια ἀμφιβάντες πόλιν.

39. Σμινθεῦ, lit. “Mouse-god”; Apollo was worshipped under this title in the Troad, as at Smyrna as “Locust-god,” Παρνόπιος; and even on late coins of Alexandria Troas he appears with a mouse at his feet. In an interesting chapter of *Custom and Myth*, Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common rationalising explanation is that the word is a familiar abbreviation of Σμινθοφόβηρας, destroying the field-mice which ravaged the vineyards: οἱ γὰρ Κρήτες τοὺς μύας σμίνθους καλοῦσιν, Schol. A. ἔρεψα seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. χαρίεντα seems to be proleptic, “for thy pleasure.” For the construction of the prayer cf. E 115.

ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45
 ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰοκῶς.
 ἔζειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δευῆ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
 οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
 ἐννήμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη· 55
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας ὀῶ
 ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
 εἰ δὴ ὀμοῦ πόλεμός τε δαμῆ καὶ λοιμὸς Ἀχαιοῦς.

47. αὐτοῦ, “he” emphatic, “the god”; a use which reminds us of the Pythagorean αὐτός ἔφα. We should have expected the word to imply an opposition to some other person as in 51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zenodotos, followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed. Zenod. also read *δυσθέης* for *εἰοκῶς*, as appears from the Schol. on M 463.

50. ἐπώχετο, “visited”; the word is used in this sense only of attacks made by a god or under immediate divine inspiration; v. note on K 487.

51. αὐτοῖσι, the men.

52. The position of βάλλ' is the most emphatic possible: the same effect is obtained by Milton, “Over them triumphant death his dart | Shook; but delayed to strike.” ἔχεπευκὲς, lit. having sharpness or bitterness; *πικ* is apparently another form of *πικ*, cf. *πικεδανός* by *πικρός*, and for the physical sense of the root, Lat. *rug* of *pingo* (Curt. *Et.* no. 100).

53. The rhythm of this line is very strange; the connection of the preposi-

tion with its case is so close as hardly to admit a caesura; but there is no other in the third or fourth foot, cf. Σ 191. ἐννήμαρ . . . τῇ δεκάτῃ, the regular formula for a vague number of days; Z 174, Ω 610, and elsewhere often.

55. τῷ ἐπὶ φρεσὶ θῆκε; so Θ 218; λ 146, ἔπος ἔρέω καὶ ἐπὶ φρεσὶ θήσω, etc. A rather commoner phrase is ἐν φρεσὶ (*θυμῷ, στήθεσσι*), which shows that ἐπὶ φρεσὶ is to be taken in a locative sense.

59. πλαγχθέντας, foiled, lit. driven from the course: cf. B 132, οἱ με μέγα πλάζουσι. The MSS. write *παλιμπλαγχθέντας* in one word, which is so far right, as it indicates that πάλιν is to be taken in a purely local sense. There is an old and wrong explanation, that πάλιν means “once again,” and contains an allusion to the legend, unknown to Homer, of a previous expedition against Troy in which the Greeks had lost their way, and invaded Mysia by mistake.

60. εἴ κεν with the opt. assumes as a mere supposition, which is expressed as unlikely, while in the next line εἰ with the future indic. assumes as an acknowledged fact (Cf. Lange, *EI*, pp. 510-2). After ὀῶ ἀπονοστήσειν it comes in like a sudden correction of a too confident expression.

ἀλλ' ἄγε δὴ τινα μάντιν ἐρέομεν ἢ ἱερεῖα
 ἢ καὶ ὄνειροπόλου, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,
 ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Απόλλων,
 εἴ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴ θ' ἐκατόμβης, 65
 αἶ κέν πως ἀρῶν κνίσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι."
 ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος,
 ὅς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
 καὶ νήσσο' ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσω
 ἦν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος· 75
 τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μοι ὄμοσον
 ἢ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἢ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντας
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.

62. The *ἱερεῖς* is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

63. *ὄνειροπόλος*, a dreamer of dreams, one who has converse with the god in sleep. The root *πολ* seems to have been a very primitive word for agricultural and pastoral duties; cf. *οἰωνοπόλος* beside *αἰ-πόλος* (*βου-κόλος* is probably from the same root *καρ*, Curt. *Et.* p. 470). It thus means "one who attends to dreams," or perhaps, as we might say, "cultivates" them; compare the double significance of Lat. *col-ere*. There is no other mention of a professional dreamer in Homer, hence Zenod. athetized the line.

64. *ὅτι* is the rel. pron., not the adverb, and is, like *τόσσον*, a cognate acc., expressing the content of *ἐχώσατο*; cf. ε 215 *μή μοι τόδε χῶσο*, and E 185.

65. *εὐχολῆς*, because of a vow unfulfilled, or hecatomb omitted. For the gen. cf. H. G. § 151 b; and for cases of *res pro rei defectu*, E 178, Φ 457.

67. *βούλεται*, a very rare instance of a subjunctive of a thematic tense with a short vowel. Hence we ought perhaps to read *βούλητ'* with Curtius, *Vb.* ii. 72.

69. *ὄχ'*, a word which only occurs in the phrase *ὄχ' ἄριστος*, and is of quite uncertain origin. It is generally compared with *ἐξοχος*, where, however, the idea of *eminence* is given by the *ἐξ*. L. Ahrens and Benfey refer it to Skt. *vaihi* = very.

71. *ἠγέομαι*, with dat. = to guide, as X 101, ψ 134, etc; with gen. = to command. *εἶσω* = *eis*, and is always found with the acc. in Il.; in Od. it sometimes takes the gen. as in later Greek. The earlier history of the expedition is evidently presumed as a familiar story. The *μάντις* was in historical times a regular official in every Greek army.

73. *ἐὺ φρονέων* may be either (1) with good sense, opposed to *ἀφρονέων*, O 104; or (2) with good intent, opposed to *κακῶς φρονέων*. This double meaning runs through later Greek: e.g. (1) Aesch. *Prom.* 385, *κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν*; and (2) *Ag.* 1437, *Δίγισθος ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί*.

77. *ἢ μὲν* is the regular Homeric formula of swearing, Att. *ἢ μὴν*. The short vowel is confirmed by the metre in Ξ 275, T 261. *μὲν* and *μὴν* are of course only two forms of the same word.

78. *ἄνδρα* is of course the object of the transitive *χολωσέμεν*.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρην· 80
 εἶ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψη,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἐν στήθεσσιν ἐοῖσι. Σὺ δὲ φράσαι, εἶ με σαώσεις.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ θαρσήςσας μάλα εἶπέ θεοπρόπιον, ὅτι οἴσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”
 καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων·
 “ οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,
 ἀλλ' ἔνεκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τούνεκ' ἄρ' ἀλγέ' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην

80. χέρην, another form of χερείον, probably Aeolic, from the analogy of πλέες = πλείονες (see on B 129). It recurs in Δ 400, Ξ 382.

81. καταπέψη, swallow down, lit. digest. Cf. on B 237, and Pindar, O. i. 87, κατ. μέγαν ὄλβον. χόλον, as sudden anger, is contrasted by γε with κότον, enduring resentment. ὄφρα, until. εἶπερ τε . . . ἀλλὰ τε—τε here marks the two sentences as being correlative; so K 225 (g.v.), Δ 160.

83. φράσαι, consider; neither act. nor mid. means “say” in Homer.

85. θεοπρόπιον—the neuter form occurs only here (and possibly Z 438, where however it is merely a question of accent), and seems harsh in the immediate neighbourhood of the commoner θεοπροπίη (87). Hence both θεοπροπιῶν and -πέων (Nauck, as 109) have been conjectured here. θεοπρόπος is probably one who prays to a god (προπ- is perhaps conn. with Lat. prec-, procus, etc.)

88. Cf. II 439. Βλέπειν is commonly used in Attic in the sense of living; e.g. Eur. Alc. 192, καὶ πῶς ἂν αὐτὸς καθάνοιτε καὶ βλέποι;

91. Ἀχαιῶν, so Ar. Zenod. and Aristoph.: MSS. ἐνὶ στρατῷ. εὐχεται

does not imply any boastfulness in our sense of the word, but merely a naive consciousness of his position. False modesty is unknown to the Homeric hero.

94. ἠτίμησε—Nauck ἠτίμασ' (one or two MSS. give ἠτίμασ'); see on 11.

97. Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει; so the editions of Ar. and Rhianus, and the *Μασσαλιωτικὴ*. MSS. give λοιμοῖο βαρείας χεῖρας ἀφέξει, “he will not withhold his hands from the pestilence,” which is meaningless. To translate “he will not keep off (from us) the heavy hands of the pestilence” involves a very un-Homeric personification of λοιμός, which is not much improved by Markland's conj., κήρας for χεῖρας (cf. v 263).

98. ἐλικώπιδα with the masc. ἐλικώπιες (Ἀχαιοί) has been variously explained; (1) by the ancients “black-eyed,” but ἐλικός in such a sense is a grammarian's figment: (2) with round eyes, ἐλιξ = curved; but ἐλιξ rather means “twisted,” and is not used of a circular curve: (3) rolling the eyes: (4) sparkling-eyed (root σελ- of σέλας: so Ameis). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit,

ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἑκατόμβην
 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.” 100
 ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρωσ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα
 πίμπλαυτ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105
 “ μάντι κακῶν, οὐ πά ποτέ μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὡς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. Καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστι χερείων,

such as the Greeks were conscious of possessing; while, as applied to a woman, it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of *ἑλικ*-for an interpretation. This, however, does not explain *ἑλικοβλέφαρον* Ἀφροδίτην in Hesiod, *Th.* 16.

99. ἀπριάτην and ἀνάποιον were regarded by Ar. as adverbs—perhaps rightly. ἀπριάτην is certainly so used in ξ 317; for the form cf. ἀντιβήτην, etc.

103. ἀμφὶ μέλαινα is the Alexandrine reading; most edd. give ἀμφιμέλαινα—a reading which, as Autenrieth has shown in an Excursus to Nügelbach, is of late origin. The phrase recurs in P 83, 499, 573 (δ 661 is probably interpolated from this passage). It then means “his midriff black (with anger) was full of fury on both sides (above and below).” This connection of ἀμφὶ with φρένες is common; e.g. ἔρωσ φρένας ἀμφεκάλυψε, Γ 442; πόνος φρένας ἀμφιβέβηκε, Ζ 355; and other instances in H. G. § 181; φρένας ἀμφιγεγηθώς, Hym. Apoll. 273. For the epithet μέλαινα, as expressing deep emotion, cf. Aesch. *Pers.* 113, ταῦτά μοι μελαγχίτων φρήν ἀμύσσειται φόβω; *Cho.* 406, σπλάγχνα δέ μοι κελαινοῦται; Theog. 1199, κραδίην ἐπάταξε μέλαιναν, as well as the Homeric κραδίη πρόφυρε. This (Autenrieth's) explanation seems much superior to the ordinary interpretation of ἀμφιμέλαινα as “lying in the midmost darkness of the body,”

which is hardly Homeric either in thought or expression. Although in P 499, 573, *anger* is not in question, yet both refer to moments of strong emotion. The metaphor seems to come from the surface of water darkened by a breeze blowing over it; cf. Ω 79, and especially Ξ 16, ὡς δτε πορφύρη πέλαγος . . . ὡς ὁ γέρον ὤρμαινε.

105. κάκ' ὀσσόμενος, ὅτι ἀπὸ τῶν ὀσσωσιν κακῶς ὑπιδόμενος, οὐκ ἀπὸ τῆς ὀσσης, τῆς φωνῆς, κακολογήσας, Ariston. The verb is from root *ak*, to see, but is always used of the mind's eye in the sense of “boding”; *θυμός* is generally added, e.g. κ 374, σ 154, Σ 224.

106. κρήγυον, a doubtful word; it evidently means “good,” though in late Greek it is sometimes used in the sense of “true.”

107. For the personal constr. φάλα ἐστὶ μαντεύεσθαι, cf. Δ 345, φιλ' ὀπταλέα κρέα ἐδμεναί; ρ 347, αἰδῶς οὐκ ἀγαθὴ κεχρημένω ἀνδρὶ παρῆναι, etc.; see H. G. § 232.

108. The best MSS. read οὐδέ . . . οὐδ', and so Ar. on the ground that the repetition gives force (*ἐμφαντικὸν ἔστιν*). But it is very doubtful Greek when preceded by δέ.

112. βούλομαι, prefer, as in 117, Α 319, Ψ 594, and often; and with πολλῶν, P 331. αὐτήν, emphatic, as opposed to the ransom.

114. κουριδίης, a difficult word; the most plausible, but not entirely satis-

οὐ δέμας οὐδὲ φυήν, οὐτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἄργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη." 120
 τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 " Ἄτρεϊδῃ κῦδιστε, φιλοκτεανώτατε πάντων,
 πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδὲ τί που ἴδμεν ξυνήια κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολλίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

factory, explanation is that of Curtius (*Stud.* i. 253), who derives it from *κείρω*, and refers it to the custom of cutting the bride's hair before marriage; hence "wedded." So *κοῦρος* from the custom of cutting the *πλόκαμος θρεπτήριος* at the age of puberty.

115. The distinction of *δέμας* and *φυή* is not quite clear. From phrases like *δέμας πυρός* it would seem natural to take *δέμας* as "outward appearance" generally; *φυή* as "growth," i.e. "stature." But this latter meaning belongs to *δέμας* in E 801, *Τυδεὺς τοι μικρὸς μὲν ἔην δέμας*. Perhaps we may render "stature and figure" with about the same degree of vagueness. Cf. N 432, *κάλλει καὶ ἔργοισιν ἰδὲ φρεσίν*.

117. *ἔτι Ζηνόδοτος αὐτὸν ἠθέτηκεν ὡς τῆς διανοίας εὐήθους ὄσης. οὐ δεῖ δὲ αὐτὸν ἰδίᾳ προφέρεσθαι, ἀλλὰ συνάπτειν τοῖς ἀνω ἐν παρενθέσει* (MS. *ἐν ἦθει*) γὰρ λέγεται, *Ariston.*, rightly. (For the emendation of *ἐν ἦθει* see Mr. Verrall on *Eur. Med.* 148; so in *Schol. A* on A 234, E 150). *σόον*, the reading of A, is undoubtedly preferable to the *σῶν* of Ar., which is not a Homeric form at all.

118. *γέρας*, the gift of honour to the king, set aside before the division of the spoil.

119. *οὐδὲ ἔοικεν*, perhaps "it is not even decent," much less reasonable.

123. For *πῶς γὰρ A* has *πῶς τάρ*, which is preferred by Cobet and Bekker.

124. *κείμενα πολλά* go together, "a common store laid up in abundance." *ξυνήια* recurs as an adj. in Ψ 809.

125. *τὰ μὲν* is here the relative, "what we have plundered out of the towns, that is divided." But this use of *τὰ* is not consistent with the usual practice, and we ought probably to read *ἀλλά θ' ἃ μὲν*. See H. G. § 262. The preceding ten years of war have been mainly occupied in plundering neighbouring towns; Achilles counts twenty-three such forays in I 328, and they are often alluded to elsewhere.

126. *λαοὺς* is perhaps to be taken after *ἐπαγείρειν*, in the sense "to gather again from the people," with the double acc. usual after verbs of taking away. *ἐπι-* thus expresses, as often, the idea of going over a space, or round a number of people, e.g. *ἐπινοίμαι, ἐπιπωλεῖσθαι, ἐπιστροφῶν* (Paley).

129. *Τροίην*, Ar., as an adj., "a city of Troas," not "the town of Troy." It would appear in that case better to read *Τρωήν*, the usual form of the adj. (*v. Cobet*, M. C. 252); but as this must have occurred to Ar. and been rejected by him, in spite of his desire to make the text as uniform as possible, we must conclude that he had strong authority for the trisyllabic form. Ar. held that H. does not use the expression *πόλις Τροίη* for "the town of Troy," but *πόλις Τρώων*, though in λ 510 *πόλις Τροίη* (Ar. *Τροίη*) must mean "Troy"; and there seems no reason to reject this sense here. Zoilos, the famous *Ὀμηρομάστιξ*, accused Homer of solecism in this line for using a plural verb instead of a singular; he must therefore have read *δῶσι*, and pos-

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 “ μὴ δὴ οὕτως, ἀγαθὸς περ ἑών, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἦσθαι δευόμενον, κέλευι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάλθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140

sibly this is right as a singular, from which *δῶσι* is formed by epenthesis (Curt. *Vb.* i. 57).

131. *περ* seems here to have merely its original force of “very,” rather than of “though,” which indeed belongs properly to the participle. The idea seems to be, “Being a great warrior (the Hom. sense of *ἀγαθός*), be content with that, and do not attempt to outdo me in cunning too.”

132. *νόω* is here instrumental rather than locative; lit. “by thought” as opposed to brute force. Cf. Soph. *El.* 56 *λόγῳ κλέπτοντες*; and Ξ 217 *πάρφασις, ἢ τ' ἔκλεψε νόον πύκα περ φρονούντων*; and for *παρελεύσει*, ν 291 *κερδαλέος κ' εἴη καὶ ἐπικλοπος, ὃς σε παρέλθοι*, ε 104 *παρελεθεῖν Διὸς νόον*. So Theog. 1185, *δόλῳ παρελεύσει*.

133. Three ways of translating this line have been proposed. (a) “Wouldest thou, while thou thyself keepest thy prize, have me for my part sit idle with empty hands?” (b) “Wouldest thou, in order that thou mayest keep,” etc. (c) “Dost thou wish that thou shouldst keep thy prize, but that I should sit,” etc. In favour of the construction of *ἔθελειν* with *ὄφρα* instead of the infin. in (c) E 690 is quoted, *λελιγμένος ὄφρα τάχιστα ὄσται Ἀργείους*, and so Δ 465; but in neither of these passages is it necessary to join *ὄφρα* with the participle. Cf. also Z 361, *θυμὸς ἐπίσσυται ὄφρα*. In Π 653 *ὄφρα* with the opt. seems to be exegetic of *εἶναι*: but that single passage does not justify our assuming so harsh a construction here. It is not so easy to decide between (a) and (b); either gives a good sense, (a) referring to the distance of time at which the recompense is to be made (128), (b) Achilles' refusal to accord the restitution at once. But

(b) is preferable, because *ὄφρα* when it stands alone is commonly a final particle; in the sense of *ἕως* it is regularly followed by *τόφρα* (not always, v. Ψ 47, Δ 346; H. G. § 287). The *αὐτὰρ* is not of course logical, but the interposition of an ad-versative particle to accent the contrast between the two persons is a perfectly natural anacoluthon. A very similar instance is Γ 290, *εἰ δ' ἂν . . . αὐτὰρ ἐγώ*. Ar. athetized the two lines on subjective and insufficient grounds.

136. It seems natural to take *ὄφρα ἂν ἔσται* in the sense “be sure that the recompense is adequate”; but this construction, though found in Herod. and Attic, is not Homeric; and the clause *ἄρσαντες κατὰ θυμόν* should come in the apodosis rather than the protasis. It is therefore best to suppose an aposiopesis, “If they will give me a prize, suited to my mind, such that the recompense is equal—good!” This is not uncommon when two mutually exclusive suppositions are made on only one of which any emphasis is laid.

137. There is some doubt as to the punctuation here, some putting a colon after *ἔλωμαι*, but this makes the repetition of the participles *ἰὼν . . . ἑλών* very awkward. That given in the text is unobjectionable. 139 was rejected by Ar. as superfluous and *εῖθε*s. This athetesis is accepted by those who would banish *κε* with the fut. ind. from the text of Homer; the grounds given by Ar. are not in themselves convincing, but the omission of the line would certainly be no loss. So also Bentley, Bekker, Heyne, Köchly.

140. *μεταφρασόμεσθα*, i.e. we will postpone the consideration of this for the present.

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 ἐν δ' ἐρέτας ἐπιτηδῆς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θέλομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς 145
 ἢ ἐσύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 " ὦμοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150
 ἢ ὄδον ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἴτιοι εἰσιν·
 οὐ γὰρ πῶ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ,
 οὐρεά τε σκίοεντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνώπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἴκηται,

144. ἀρχός is predicate: let one, a member of the council, be in command. For those who had the right to be summoned to the royal βουλή see B 404.

146. ἐκπαγλος is not entirely a word of blame, cf. Σ 170. It is perhaps for ἐκ-παγ-λος (root πλακ-), meaning "vehement," "violent."

149. ἐπιειμένε, cf. ι 214, μεγάλην ἐπιειμένον ἀλκῆν; γ 205, δύναμιν περιθεῖναι, to clothe as with armour. κερδαλεόφρον, greedy, or perhaps crafty; cf. Z 153, Σίσυφος, ὃς κέρδιαιτος γένετ' ἀνδρῶν.

150. πείθηται, a subjunctive expressing expectation; cf. H. G. § 277.

151. ὄδον, whether military or diplomatic. ἴφι, v. Γ 375.

157. σκίοεντα MSS., σκίοντα (casting long shadows) Ar. The epithet is very

expressive of the importance of shade in a sunburnt land.

158. χαίρης, subj., because the purpose expressed by ἐσπόμεθα is still present, hence also the present participle ἀρνύμενοι follows. τιμὴν, recompense. The heroic point of honour is not abstract; it requires to be realized in the shape of ransom or material recompense. The present ἀρνύμενοι implies "trying to win."

163. ὅππότε is here "whenever," and Τρώων πτολίεθρον = a town of the Trojan land, see note on 129. Homer never uses Τρ. πτολίεθρον of Troy, but Τρώων πόλις or Ἰλίου πτολίεθρον. Indeed the expression οὐ ποτε ἔχω cannot possibly mean οὐχ ἔξω, and 166 ff. obviously refer to repeated experience in the past.

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
 τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἐγὼ γε
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλᾳ καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὡς ἔμ' ἀφαιρείται Χρῦσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' εὐ εἰδῆς 185

167. ὀλίγον τε φίλον τε, a proverbial expression; *δόσις ὀλίγη τε φίλη τε*, ζ 203; Touchstone's "a poor thing, but mine own." φίλος here indeed is little removed from its original sense "own" (prob. for σφίλος, pron. stem *σνα* of *δς*, *snus*, etc.; v. on 393).

168. ἐπεὶ κε κάμω, so Ar.: MSS. ἐπὶν κεκάμω. Perhaps ἐπεὶ κεκάμω is best (see H. G. § 296), though it is strange that this reduplicated form should occur only in passages where the first syllable may be the particle.

170. σ', i.e. σοι; this elision does not recur (except possibly Φ 122), but is sufficiently supported by μ' for μοι, which is found several times. Van Leeuwen (*Mnemosyne*, xiii. 2) has shown good reason for thinking that it was originally commoner, but has been expelled as against the rules of later prosody. The sense is, "I have no mind to *δραω* wealth for you," like a slave set to draw water from a well for his master. The fut. ἀφύξω by aor. ἤφουσα is abnormal; it only occurs here, and perhaps should be ἀφύσσειν, or ἀφύσειν (*ἀφουσσα*, β 349).

173. μάλᾳ, ironical, "run away by all means"; cf. 85.

175. τιμήσουσι, perhaps τιμήσωσι, as

the use of κε with the fut. indic. has been seriously called in doubt, and is not well attested except by lines of doubtful authenticity (v. 139). The fut. indic. and aor. subj. are often indistinguishable.

177 was athetized by Ar. here, as wrongly interpolated from E 891; *πόλεμοι* and *μάχαι* are no rebuke to a hero in the field.

179. νηυσὶ τε σῆς, a case in which it is impossible to restore the old form of the dat. plur. in -σι. But it is in these monosyllables that the short form seems first to have arisen.

182. The thought with which the sentence starts is, "As Apollo takes Chryseis from me, so will I take Bristeis from you." But the second clause is broken up into two, correlated by μέν and δέ. A very similar sentence with a double antithesis will be found in Θ 268-272. (It might appear simpler, though losing the emphasis in ἐμέ, to take ὡς = since. But this causal use is found in Homer only when ὡς follows the principal verb of the sentence, and is thus equivalent to *ὅτι οὕτως*.) κε in 184 indicates that *ἀγω* is contingent upon *πέμψω*, virtually meaning "and then I will bring." H. G. § 275, a.



ὅσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄνην.”

ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζει,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἶος ὃ ταυθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
οἶφ φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλὰδ' Ἀθηναίην· δεινῶ δέ οἱ ὄσσε φάανθεν. 200
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο ;
ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι δίω·
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205
τὸν δ' αὐτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,

187. ἴσον is an adverb, *ισαγορήσαί μοι* (Schol.), not an adj., as it would then rather be *ἴσος*. Cf. *ἀντία δεσποίνης φάσθαι*, v 377.

188. ἐν is here still an adverb, “within, his heart in his shaggy breast.” *λασίοισι*, according to the Schol. A, because they cover the heart, ἐν ἧ ἐστὶ τὸ πυρῶδες καὶ θερμὸν καὶ μανικὸν τῆς ψυχῆς . . . ἢ θέρη γὰρ αἰτία τῆς ἐκφύσεως τῶν τριχῶν. Rather because abundant hair is generally held a sign of bodily strength. *διάνδιχα μερμήριξεν*—see note on Θ 167 ; (ὁ ὄβελός) *ὅτι δύο ἐμερμήρησεν οὐκ ἐναντία ἀλλήλοις, ὅπερ ἐκλαβῶν (?) τις προσέθηκεν* “ἦε χόλον παύσειεν”; and on 192, *ὅτι ἐκλύεται τὰ τῆς ὀργῆς* (the picture of passion is weakened) *διὸ ἀθετεῖται*—Ariston. These remarks are perfectly right ; *διάνδιχα μερμήριξεν* means “he had ‘half a mind,’” and does not require two alternatives expressed ; and 192 entirely spoils the picture.

191. ὃ δέ as often repeats the subject of the first clause : the contrast is with *τοὺς μὲν*.

197. *στή* came up ; this is the usual sense of the aor. *ἔστην*.

200. οἱ may refer to Athene—her eyes gleamed terrible ; or to Achilles—terrible shone her eyes on him. Cf. T 17, which is in favour of the former view.

202. *αἶτε*, “again,” an expression of impatience, implying “one vexation after another.” Cf. 540.

203. *Ἔη* most MSS. with Ar. ; *Ἔης* Zenod. The act. and middle voice of this verb appear to be used without distinction.

205. *τάχα*, “soon,” never “perhaps” in Homer. For *ἂν* with subj. as a solemn threat see H. G. § 275 b.

206. *γλαυκῶπις* to Homer meant, no doubt, “bright-eyed” ; but this is not inconsistent with the possibility of the word having originally meant “owl-faced,” Athene having been no doubt identified with an owl-deity or totem, as Apollo with the mouse. According to Pausanias (i. 14, 5) the epithet was brought into connexion with the Libyan legend of Athene, and her marine origin

οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὄνειδισον ὡς ἔσται περ.
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι, 216
 καὶ μάλα περ θυμῷ κεχολωμένον· ὦς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπέιθηται, μάλα τ' ἔκλυον αὐτοῦ."
 ἦ καὶ ἐπ' ἀργυρῆ κώπη σκέθε χεῖρα βαρεῖαν,
 ἀψ' δ' ἐς κουλεὸν ὡσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκειν
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λήγε χόλοιο·

from the Tritonian lake (cf. Glaukos, the marine deity); but this is doubtless of later origin.

211. *ὡς ἔσται περ* is the object of *ὄνειδισον*, "cast in his teeth how it will be," what will follow, as Achilles proceeds to do. Cf. φ 212, *σφῶν δ' ὡς ἔσται περ ἀληθείην καταλέξω*, and so τ 312, γ 255; and for the construction of *ὄνειδίζεν* B 255, *ὄνειδίζεν ὅτι . . . διδοῦσιν*; cf. I 34, σ 380. *ὄνειδίζεν* occurs without an expressed object only in H 95.

213. *παρέσσεται*, shall be laid before thee. *τρὶς τόσσα*, cf. Ω 686.

216. *σφωίτερον*, because Athene speaks for Here as well as for herself. *εἰρύσασθαι*, in the sense of *observing, guarding*, is not connected with the similar forms from root *fer-*, *Fer-*, meaning "to draw" (for which see Curtius, *Et.* no. 497 ὅ). It is more probably from *ser-*, related to Lat. *servare*, with which it very frequently agrees in sense. It happens that the two words approach very closely in use when applied to wounded warriors or bodies which are drawn away, or saved, from the enemy; but this is merely a coincidence. The *F* is present, with rare exceptions, when the sense "draw" is required, cf. line 190; in the sense "protect" it is often impossible, and never required (exc. in ε 194 = κ 444,

apparently a mistaken alteration of ξ 260 = ρ 429). In the middle, in the non-thematic forms, with *ε* for the first syllable (*ερυτο*, etc.), and in those formed from *εἰρύομαι* and *ρύομαι* (for *σρύομαι*), the sense "protect" is necessary or admissible. The active forms are all from *Fer-*, to draw. The ambiguous forms are chiefly those of the 1 aor. middle, and the perf. and plpf.

218. The τ' is called a "gnomic" τε. It may, however, be for *τοι* (cf. 170); or possibly we should read *δε τε* for *δε κε*, in which case the repeated *τε* will simply mark the correlation of the two clauses, as often in gnomic lines; v. on 81, and H. G. § 332. The *αὐτοῦ* at the end, however, seems so weak as to raise a more serious doubt as to the authenticity of the line, which is in itself rather flat, and precisely of the sort which would be likely to be interpolated in the age of Hesiod or the "seven sages" (Döderlein conj. *αὐ τοῦ*).

221. *βεβήκει*, "the pf. *βέβηκα* expresses the attitude of walking, the step or stride; hence *βεβήκει*, 'was in act to go,' comes to mean 'started to go' (not 'had gone')." —Mr. Monro.

223. *ἀταρτηροῖς*, a word of doubtful origin; Hesych. *ἀταρτάται*· *λυπεῖ, βλάπτει*. Cf. β 243, *Μέντορ ἀταρτηρῆ*.



“οἰνοβαρές, κυνὸς ὄμματ’ ἔχων κραδίην δ’ ἐλάφοιο, 225
 οὔτε ποτ’ ἐς πόλεμον ἄμα λαῶ θωρηχθῆναι
 οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῶ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ’ ἀποαιρείσθαι, ὅς τις σέθεν ἀντίον εἶπη· 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν, ὄρκον ὁμοῦμαι·
 ναὶ μὰ τὸδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους 235
 φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλαιπεν,
 οὔδ’ ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν υἷες Ἀχαιῶν
 ἐν παλάμῃ φορέουσι δικασπόλοι οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ’ Ἀχιλλῆος ποθὴ ἴξεται υἷας Ἀχαιῶν 240
 σύμπαντας· τότε δ’ οὔ τι δυνήσεται ἀχνύμενός περ
 χραισμῆιν, εὐτ’ ἂν πολλοὶ ὑφ’ Ἔκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ’ ἔνδοθι θυμὸν ἀμύξεις
 χωόμενος, ὃ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”
 ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

225. For the dog as the type of shamelessness, cf. 159, and the curious compar. *κύντερος*.

226. Observe the distinction between *πόλεμος*, open battle in which the whole host (*λαός*) is engaged, and *λόχος*, the heroic “forlorn hope,” reserved for the *élite* (*ἀριστήες*). As a test of courage the *λόχος* is vividly described in N 275-286.

228. *κῆρ*, cf. Γ 454, *ἴσον γὰρ σφιν πάσιν ἀπήχθετο κῆρι μελαίνῃ*.

230. *ἀποαιρείσθαι*, so 275, but *ἀφαιρείται*, 182, etc. There is no plausible explanation of these occasional signs of an evanescent initial consonant (Curt. *Et.* p. 557).

231. *δημοβόρος*, devourer of the common stock. For *δήμος* in this sense see on B 547, Σ 301. For the exclamatory nom. H. G. § 163. *οὐτιδανοῖσι*, men of naught; cf. 293-4, which explain the *γάρ*, “else,” in the next line. For the form compare *ἠπεδανός* by *ἠπιος*. For *λωβήσαιο* we should rather have expected the aor. indic.; cf. on E 311, Γ 223.

234. The *σκῆπτρον* does not belong to Achilles, but is that which is handed by the herald to the speaker as a sign that

he is “in possession of the house.” See Σ 505, Ψ 566, β 37.

235. *πρῶτα*, “at the first,” *i.e.* once for all, just as in T 9; cf. A 6, Z 489, etc. So *ubi primum*, “as soon as ever.”

238. *δικασπόλος, qui jus colit*, see on 63; the *σ*, however, is unexplained, as compounds are not formed directly from the acc. *θέμιστας εἰρύαται*, guard (216) the traditions, which are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. *θέμιστες* is used exactly in the sense of our “precedents.”

239. *πρὸς Διός*, like *de par le Roi*, by commission of Zeus. Cf. ξ 57, *πρὸς γὰρ Διὸς εἰσω ξείνοι*, and I 99. Or we may take it with *θέμιστας*, laws given by Zeus. *ὄρκος* is here used in the primitive sense of the object sworn by.

242. *ὑπό*, because *πίπτωσι* is in sense a passive, as P 428; so also with *φείγω*, *πάσχω*, etc.

244. *ἃ τ’*, sc. *ἃ τε = ὅτι τε*. On the difficult question of the elision of *ὅτι* see H. G. § 269 *ad fin.*

χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·
 Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἠδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἳ πρόσθεν ἄμα τράφεν ἠδὲ γέγοντο
 ἐν Πύλῳ ἠγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσαν.
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶν τάδε πάντα πυθόιατο μαρναμένοι,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἠέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.

246. The golden nails fastened the blade to the handle; cf. A 29, and a full explanation of the whole question in Helbig, *H. E.* pp. 238 ff.

249. The καὶ is very unusual as introducing a merely exegetic sentence—in this case merely an expansion of what has already been said.

250. Nestor is represented as having lived through more than two generations, and still being a king in the third; *i.e.* between his 70th and 100th years, if with the Greeks we count three γενεαὶ to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. μερόπων, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with ἀνθρώποι (exc. B 285, *q.v.*) We can only say with confidence that it does not mean “articulate,” μερίζοντες τὴν ὄψα, as in so ancient a word the *F* of *Fóψ* would not be neglected. The other derivations which have been proposed are quite problematical.

251. τράφεν ἠδ' ἐγένοντο—for the ὅσπερ ἄνωγρον cf. μ 134, θρέψασα τεκοῦσά τε μήτηρ, and elsewhere. ἐφθίατο is probably plpf., but it might be aor.

252. ἠγάθεος, an epithet, like ζάθεος, applied only to places; no doubt both

mean “divine,” as they are only applied to localities connected with particular gods. We should perhaps read ἀγάθεος (from ἄγαν), the first syllable being lengthened metrically. ἠγ. is used of Pytho (θ 80), Lemnos (B 722), and Νυσήιον (Z 133). It has been thought that it is another form of ἀγαθός, which is, however, never applied to localities.

257. For the construction cf. λ 505, Πηλῆος ἀμύμονος ὅστι πέπυσμαι; lit. “if they were to hear all this about you fighting.” πυθέσθαι τινος for περὶ τινος, as O 224, etc.; cf. εἰπεῖν τινος, λ 174; ὡς γινώχουμένοις, Δ 357; cf. H. G. § 151 *d.*

258. Construe περίεστε μὲν βουλήν Δαναῶν, περίεστε δὲ μάχεσθαι; cf. περιεμὶ γυναικῶν, τ 326. For the co-ordination of substantive and infin., O 642 ἀμεινων παντοίας ἀρετὰς, ἡμὲν πόδας ἠδὲ μάχεσθαι. The edition called the πολύστιχος, of which we know nothing, read βουλῆ.

260. ὑμῖν, so Zenod., and a few MSS.: Ar. A D read ἡμῖν, thus saving Nestor's politeness at the cost of his point. Ar.'s objection to Zenod. reading is ἐφύβριστος ὁ λόγος; in other words, he wished to import into heroic language the conventional mock-modesty of the Alexandrian Court. The whole meaning of Nestor's speech is that he himself is the peer of better men than those he is advising (*v. Cobet, M. C. p. 229*).

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἶον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
Καινέα τ' Ἐξαδίον τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]. 265
κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὄρεσκόφιοι, καὶ ἐκπάγλως ἀπόλεσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθῶν,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κεινοῖσι δ' ἂν οὔ τις
τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
ἀλλὰ πειθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275
ἀλλ' ἔα, ὧς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
μήτε σὺ, Πηλεΐδην, θέλ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς

262. Cf. § 201, οὐκ ἔσθ' οὗτος ἀνὴρ διερός βροτὸς οὐδὲ γένηται. The subjunctive is an emphatic future, see H. G. § 276, α.

263. οἶον Πειρίθοον, accus. by attraction to the case of τοίους, for οἶος ἦν Πειρίθοος. The names are those of the chiefs of the Lapithai.

265. This line is quoted by Pausanias (X 29, 4), and is found added by later hands in a few MSS.; it is no doubt the interpolation of a patriotic Athenian, from the pseudo-Hesiodic "Shield of Herakles," 182. Theseus is mentioned again only in λ 322, 631, both doubtful passages; the latter indeed is expressly said by tradition to be an interpolation of Peisistratos—in this case a mere personification of Athenian patriotism.

268. The fight of the Centaurs and Lapithai is mentioned at some length in φ 295-304, and is alluded to in Β 743, where the word φῆρες is again used. It is no doubt an Aeolic form for θῆρες, "wild men." There is no allusion in Homer to the mixed bodies of the later legend, and it is very probable that he conceived them as purely human beings; the myth may very likely refer to ancient struggles with a primitive race of autochthones. The last half of the compound ὄρεσκόφιοι is possibly connected with κοί-τος (κείμεναι), and means "couching in the mountains"; or else from

κῶς or κόος = a cave (Hesych.); cf. ε 155, αἴγας ὄρεσκόφους. In that case we should read ὄρεσκόφιος for -κόφ-ιος.

270. ἀπίης is generally derived from ἀπέ as "distant"; but there is hardly a Greek analogy for such a formation. It is used by Aesch., Soph., and others, as a name of Peloponnesos (ἀπία γῆ), and may be the same here in spite of the difference of quantity. For a suggested etymology see Curtius, *Et.* p. 469.

271. κατ' ἔμ' αὐτόν, "for my own hand," as we say; as a champion acting independently. Cf. in a slightly different sense κατὰ σφέας μαχέονται, Β 366.

272. βροτοὶ ἐπιχθόνιοι together form the predicate.

275. ἀποαίρεο; for this syncopated form (for -πέο) cf. H. G. § 5 (and Fritzsche in Curt. *Stud.* vi. 128); so Ω 202, β 202, etc.

277. Aristarchus read Πηλεΐδῃθελ', or, as we should write it, Πηλεΐδῃθελ', on the ground that ἐθέλειν is the only Homeric form. But it is better to admit the possibility of a single appearance of a form so common in later Greek than to have recourse to an unparalleled synzesis, rendered the harsher by the slight pause after Πηλεΐδῃ. (See H. G. § 378.)

278. οὐχ ὁμοίης = "very different" by litotes; cf. E 441; non simili poena, *Aen.* I, 136. It has been objected, with force, to this line and the next that they

σκηπτούχος βασιλεύς, φῖ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γεινατο μήτηρ, 280
 ἀλλ' ὄδε, φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεϊδῆ, σὺ δὲ πάυε τεδὸν μένος· αὐτὰρ ἐγὼ γε
 λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀίω.
 εἰ δὲ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔοντες, 290
 τούνεκά οἱ προθέουσιν ὄνειδα μυθήσασθαι ;"

are a pointless generality here, as Achilles is just as much a *σκηπτούχος βασιλεύς* as Agamemnon; the real ground for his yielding is given by 281.

280. The antithesis of *καρτερός* and *φέρτερος* ("in greater place") is the same as in 178, 186. The similarity of the terminations has its effect, though they are of course different in origin and meaning as well as accent.

282-4. The connexion of thought in these three lines is not very clear, and has given rise to suspicions of interpolation, which do not seem to me justifiable. The reiterated entreaty, the almost pathetic appeal to personal influence, is entirely in accordance with Nestor's character, human nature, and the necessities of the situation, which is not one where we need demand strict logical consistency. Nestor, after appealing equally to both, ends with an especial prayer to Agamemnon, who is obviously the offending party. *αὐτὰρ ἐγὼ γε*, "Nay, it is I, Nestor, who ask it." There is no antithesis with *σὺ δέ*, which is merely the common use of the pronoun after a vocative; *αὐτὰρ* is not adversative except in so far as it marks the transition to a new line of remonstrance.

283. Ἀχιλλῆι may be taken with *χόλον* (thine anger with Achilles), or better, on account of the order of the words, with *μεθέμεν* as a sort of "dat. commodi," "relax in favour of Achilles." Cf. *μέθειεν χαλεποῖο χόλοιο Τηλεμάχῳ*, φ 377. *μέγα* is perhaps an adverb, such as continually precedes *πάντες*; cf. 78, *μέγα πάντων Ἀργείων κρατεῖ*, and *εὐ πάντα, μάλα πάντα; ἅμα πάντα*, often.

287-9. The tautological repetitions of these three lines are very suitable to unreasoning fury; they have to do duty for arguments.

289. *σημαίνειν* with dat. = to give orders, as B 805. *τινα*, "one," a general expression in form, though Agamemnon is of course thinking of himself. Nägelsbach compares Soph. *Ant.* 751, *ἡ δ' οὖν θανέεται καὶ θανοῦσ' ὀλεῖ τινα* (sc. *ἐμέ*).

291. *προθέουσιν*—(ἡ διπλή) *ὄνειδος* *ἐναντῷ προθέουσι τὰ ὄνειδα*, i.e. the plural verb with the neuter plural is in accordance with the poet's practice. We are not told how Ar. explained this difficult expression. Mr. Monro compares, for the "half personified" *ὄνειδα*, Herod. vii. 160, *ὄνειδα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμὸν* (though the other passage which he quotes from i. 112 seems to weaken the relevancy of this); and for the use of *προθέω*, ω 319, *ἀνὰ ῥίνας . . . δριμύ μένος προθύψε* (where *μέμος* is rather a physical conception than a personification, cf. *μέμος πνεύοντες*). He translates "therefore do his revilings dash forward to be spoken?" i.e. 'is that a reason for this outburst of abuse?" The extreme harshness of this metaphor has led most recent editors to regard *προθέουσι* as another form for *προτιθέασιν*, "do they set before him, i.e. put in his mouth, revilings for him to utter." This certainly gives a better sense, but no satisfactory analogy for the form of the verb has been given (there is a doubtful *ἀνέθει* in an Ionic inscription, C. I. 1195; v. Curtius, *Verb.* i. 213). Perhaps Bekker's suggestion, *προθέωσι*, deserves more consideration

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 “ ἡ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι, ὅττι κεν εἶπης·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοὶ γε 295
 [σῆμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω.]
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 χερσὶ μὲν, οὗ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων, ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γινώωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρώησει περὶ δουρί.”
 ὧς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορῆν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας

than it has received. The subjunctive might be explained as one of expectation: “are we to look for them to suggest words of insult.” If this be not accepted, I see no choice but to regard the passage as hopelessly corrupted.

292. ὑποβλήδην, interrupting; cf. ὑββάλλειν, T 80: ὑποβαλὼν τὸν ἴδιον λόγον, Schol. B. Observe that Achilles begins without the usual formula of address.

294. ὑπέιξομαι, future rather than aor. subj., cf. 61. There is a slight change of attitude, as so often happens, after the opt. καλεοίμην: what Achilles in 293 conceives only as a supposition he here vividly realizes as an admitted fact (this is of course the same, however we take ὑπέιξομαι).

295. (ἡ διπλῆ) ὅτι κοινὸν τὸ ἐπιτέλλεο καὶ ὁ γὰρ περισσός. οἷτως δὲ γίνεται περισσός ὁ ἐξῆς· διὸ ἀθετεῖται, Ariston. (emended by Cobet). I.e. Ar. obelized 296 on the ground that σῆμαινε had been added in order to supply a verb which was wrongly supposed to be required by the second clause of 295. This is a fertile source of interpolation of whole lines; e.g. Ω 558, Φ 570. For the use of μὴ without a finite verb see the instructive remarks of Lange, EI, p. 468, where for γὰρ he compares αὐτὸ γὰρ in wishes.

298. χερσὶ μὲν, as though he meant to continue, “but by abstention from war I will.” But in 300 the course of thought is changed, and τῶν ἄλλων is made the antithesis to κούρης.

299. ἀφέλεσθέ γε δόντες: Achilles re-

cognizes that the γέρας is a free gift, not a matter of right, like the share of the spoil.

302. εἰ δ' ἄγε; here, as in its other uses, εἰ is what Lange calls an “adhibitive” particle as opposed to the “prohibitive” μὴ; it may be compared to our familiar “look here”; the speaker appropriates to himself the thought which he expresses — whether wish, supposition, or, as here, command, just as by μὴ he rejects it. Cf. I 46, εἰ δὲ φεγγόντων. Any ellipse (as εἰ βούλει) is totally inadmissible.

303. ἐρώησει only in this line (= π 441) means “flow,” and cannot be separated from root *sru*. The connexion of this with the usual sense, to hang back, and of both with the subst. ἐρωή, is very obscure.

306. ἔϊσας, a form found only in the fem. with cases of νῆς, ἀσπίς, δαίς; in Od. only φρένας, and once besides B 765. In the last passage it clearly means ἴσας, but in the other cases this is by no means certain. ἀσπίς πάντοσ' ἔϊση is explained as “having the rim always at an equal distance from the centre”; which seems a geometrical rather than a Homeric phrase for “round.” So with δαίς it cannot always mean “equal,” but at most “well-proportioned”; see on H 320. Of ships it is commonly explained “equal on both sides,” symmetrical; but here we should expect ἀμφὶ to be added. But no certain explanation has been given. Hesych. has εἶσον· ἀγαθόν, but this may only be deduced from the considerations already given. Ahrens would derive it

ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρουσσεν,
 ἐν δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσηίδα καλλιπάρῃον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἄτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τελεήσασα ἑκατόμβας 315
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλδος ἀτρυγέτιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῷ.
 ὧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆι,
 ἀλλ' ὁ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληιάδew Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον·
 εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθῶν σὺν πλεόουσι· τό οἱ καὶ ῥίγιον ἔσται.” 325
 ὧς εἰπὼν προτεῖ, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκουτε βάτην παρὰ θῖν' ἄλδος ἀτρυγέτιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

from root *Fix*, for *έισση*, “seemly”; the form *έισσος* exists in Doric. Göbel and others refer it to *Fid*, “conspicuous, splendid”; but this sense can hardly be got from a root which means “to discern.” In this uncertainty it is perhaps best to adhere to the traditional connexion with *ίσος* (*Fisfos*, Curt. *Et.* no. 569).

307. The story of Troy is regarded as familiar, even apart from the Iliad; for Patroklos, like Agamemnon in l. 7, is first introduced by his patronymic alone.

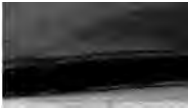
314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. *εἰς ἅλα*, because *θάλασσα κλύζει πάντα τάνθρώπων κακά* (Eur. *I. T.* 1193). *λύματα*, defilement, as in *Ξ* 170 (“*Ἡρη*”), *ἀπὸ χροῦς ἰμερόεντος λύματα πάντα κάθηρεν*. Thus it is meant that they washed in the sea, not that they washed on land and

threw the defiled water into the sea. Cf. *καθάρματα* in Aesch. *Cho.* 98. *ἀνωγεν*, an aor. form, as E 806. Some would write *ἀνώγει* in order that, as a pluperfect, it might come under the analogy of the common form *ἀνωγα*. But the aor. form is guaranteed by an interesting inscription in the Cyprian dialect (Collitz, p. 29). Cf. H. G. § 27.

317. *περὶ καπνῷ*, for *περὶ* meaning *inside*, cf. X 95, of a snake, *ἐλισσόμενος περὶ χειρῷ*, and II 157 *περὶ φρεσίν ἄσπετος ἀλκή*.

320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called Talthybiadae, and Eurybates is the herald also of Odysseus, B 184.

325. *ρίγιον*, a comparative (cf. *ρίγιστα*, E 873) formed directly from the substantive *ρίγος*, cf. *κύντερος*, *έχθλιων*, *κύνιστος*, *κέρδιον*.



τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν·
 ἄσπον ἴτ' οὐ τί μοι ἕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὁ σφῶι προτεὶ Βρισηίδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφωὶν δὸς ἄγειν. τὼ δ' αὐτῶ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρεῖῶ ἐμείο γένηται ἀεικέα λογιὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοῖησι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί.”
 ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ, 345
 ἐκ δ' ἀγαγε κλισίης Βρισηίδα καλλιπάρηρον,
 δῶκε δ' ἄγειν. τὼ δ' αὐτίς ἴτην παρὰ νῆας Ἀχαιῶν,
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἑτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς
 θῖν' ἔφ' ἀλὸς πολιῆς, ὄρων ἐπὶ οἶνοπα πόντον· 350

331. *ταρβήσαντε*, the aor. seems to mean “struck with alarm” at his look (*δεῦρος ἀνὴρ ἰάχα κεν καὶ ἀνάτιον αἰτιώ-φρο*, Patroklos says, A 654); while the pres. *αἰδομένω* implies their permanent respect. For the juxtaposition of the two ideas compare the favourite *δεῦρος αἰδοῖς τε*.

334. *Διὸς ἄγγελοι*, cf. Θ 517, *κήρυκες διφιλοῖ*. The herald has no connexion with Hermes till post-Homeric times.

336. For the difference between *σφῶι* and *σφωὶν* (338) see on l. 8; H. G. § 103.

339. *πρὸς*, before the face of; the phrase occurs occasionally in later Greek, e.g. Xen. *Anab.* i. 6, 6, *βουλευόμενος ὁ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων*. Hence the use in oaths and entreaties, *πρὸς πατρός γονάξομαι*, etc. It seems to be derived from the purely local sense, as in *πρὸς ἀλός*, “in the direction of the sea”; *πρὸς Διὸς εἰρήσται*, 239, q.v.: cf. Z 456.

340. *τοῦ βασιλῆος ἀπηνέος*, him the king untoward. The order of the words shews that *τοῦ* is not the article. *ἀπη-νῆς*, lit. with averted face (cf. Skt. *āna* = mouth, face; *πηνής*, *ὑπήνη* = that which is under the mouth), of one who turns

away from the suppliant; opposed to *προσηνής*. *εἴ ποτε δὴ αὐτε* is the reading recommended by analogy; MSS. *δ' αὐτε*, but there is no place here for *δέ*. See note on 540, and H. G. § 350. *αὐτε*, hereafter, as in E 232, H 30, etc.

343. “To look before and after” is, as in *Hamlet*, the prerogative of reason, which argues from the past to the future.

344. *ὅπως*, here an adv. of manner, “how his men might fight,” clearly shewing the transition to the final use. *μαχεοίατ'* is a conj. (Barnes) for *μαχέ-ωντο* of MSS., which is intolerable both because of the hiatus in this place, and because the form *-ωντο* nowhere else occurs in Homer. Porson conj. *μαχέωνται*, Bekker *μαχέονται* (fut. indic., B 366); but the opt. is better, as removing the idea from the region of assertion (indic.) or expectation (subj.) to that of imagination.

350. *ἐπὶ οἶνοπα*, so MSS.; Ar. *ἐπ' ἀπέρονα*, perhaps on the ground that *οἶνοπα* is inconsistent with *πολιῆς*. But, if the epithets are to be pressed, it might be urged that there is very vivid truth in the contrast of the “purple deep” with the greenish gray of the shallow water near the shore, which is almost

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “μητρ, ἐπεὶ μ’ ἔτεκές γε μινυθὰδιόν περ εἶοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλιῆσαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδέ με τυτθὸν ἔτισεν.
 ἢ γάρ μ’ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.” 355

ὧς φάτο δάκρυ χέων, τοῦ δ’ ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ’ ἀνέδου πολιῆς ἀλὸς ἦντ’ ὀμίχλη,
 καὶ ῥα πάροιθ’ αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·
 “τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος;
 ἐξαύδα, μὴ κεῖθε νόφ, ἵνα εἶδομεν ἄμφω.”
 τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “οἶσθα· τί ἢ τοι ταῦτα ἰδυίῃ πάντ’ ἀγορεύω; 365
 ἀχόμειθ’ ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.

always the meaning of ἀλ. Φ 59 is almost the only exception. Ameis thinks that the “infinite” sea intensifies the feeling of despair and desolation—a German rather than a Greek idea.

352. The γε and περ seem to indicate a change in the thought while it is being uttered. There is a contrast between ἔτεκες and μινυθὰδιον, as though Achilles meant, “it was you that gave me life, short though that life may be”; and μινυθὰδιον is then marked by περ as the emphatic word for what follows, the claim which he has upon Zeus. Or we may take ἔτεκες as involving the claim, the divinity of his mother being understood: “since you, a goddess, bore me, the gods should have dealt better by me.” Perhaps there is a mixture of both. In the first case περ must mean “very,” without involving the idea of “although.”

353. Here περ = at all events: “my life being short should at least be glorious.” ὄφελλεν = ὄφειλε, not to be confused with the quite distinct ὄφελω = αὐγεο.

356. αὐτός, by his own arbitrary will, not in the name of justice. ἀπούρας = ἀπό-φρα-s, root ναρ (Lat. *vertere* ?), from ἀπ-αυράω, cf. ἀπο-ἔρσειε, Φ 283, 329 (Curt. *Et.* no. 497, b.)

358. The πατήρ γέρον or ἄλιος γέρον is known to later mythology as Nereus,

but is never named in Homer. (In δ Proteus also is called ἄλιος γέρον.) The nymphs are named Νηρηίδες only in a passage of doubtful authenticity, Σ 38-52.

361. κατέρεξε, stroked, so E 424, καρρέζουσα. This can hardly be connected with the ordinary sense of (F)ρέζω; Autenrieth refers it to root *reg* of ὀ-ρέγ-ω.

366-392 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. For Θήβη see Z 397, B 691.

It is difficult to say whether ἱερός as applied to cities retains the primitive meaning of *strong* (Skt. *ishiras* for *isaras*, answering to Gk. *ἱερός*). It seems to have this sense in Π 407, ἱερός *ἰχθύς*; but all the derivatives, *ιερεὺς*, *ιερήιον*, etc., involve only the idea of “sacred.” Whatever, therefore, the origin of the epithet in these cases may have been, it can hardly have suggested the primitive meaning in Epic times; the secondary sense probably seemed natural from the fact that every town was under the patronage of some god—a relic no doubt of the feeling that such settlements were a departure from the normal pastoral life, and required a special sanction to make them possible.

367. ἤγομεν is properly used of *living*

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἴες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
 Χρύσης δ' αὐθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χῳόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῳχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἰψα δ' ἀναστὰς
 ἠπέλιησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἴες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐοῖο

things; here, in spite of the neuter πάντα, Achilles is thinking mainly of the captives.

372-379 are *verbatim* from 12-25.

383. ἐπασσύτεροι, the Alexandrian derivation from ἀγχι is no doubt correct: it means "close upon one another"; cf. ἀσσοτέρω as compar., ρ 572, τ 506. The υ is called Aeolic.

385. ἐκάτοιο, a short and almost familiar form (Kosenname) for ἑκατηβόλος. Fick has shewn that this method of shortening is one which has very largely prevailed in the formation of Greek proper names.

388. The rhythm—a single word of two spondees filling the first foot—is almost unique in Homer, and seems to give the effect of weighty displeasure.

393. ἔτοιο, so four MSS., with Zenod:

Ar. and most MSS. give ἐῆος. This form is supposed to come from ἐός or ἦός, "brave"; Ar. denying that ἐός could be used of any person but the third. Brugman, however, has shewn (*Ein Problem der Hom. Textkritik*) that the pronominal stem *swa* was originally applicable to all persons and numbers, the adjectival form meaning no more than "own"—in this case "thine own." That this was the original reading here and in a number of similar cases seems almost certain, from the fact that we never find ἐῆος, but always ἐοῖο, in those lines where the reference is to the third person; which would be a curious coincidence if ἐῆος was the original word, as it is obviously equally applicable in all cases. It is also certain that the Alexandrine poets (Ap. Rhodius, etc.)

ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 ἢ ἔπει ὄνησας κραδίην Διὸς ἠὲ καὶ ἔργω. 395
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέι Κρονίῳ
 οἴῃ ἐν ἀθανάτοισιν ἀεικέα λαιγὸν ἀμύναι,
 ὅππότε μιν ξυνδήσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 "Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσασο δεσμῶν,
 ὡχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων·
 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων· 405

found various forms of the stem *sva* applied to other persons than the third, as they continually use them so in their imitative poetry. Brugman thinks that *ἔηος* was introduced by Ar. from the false analogy of ξ 505, ο 450, where it means "a lord"; from *ἔεός* = *ἔσεός* (Lat. *erius* for *esus*!) (See for the opposite view, H. G. pp. 174-5. The passages where "ἔηος is found for *εἰός*, meaning *his own*" there quoted—Ξ 11, Σ 71, 138—must be an oversight; in the first case *ἔηος* is not, according to La Roche's *Apparatus criticus*, found in a single MS.; in the other two it is given only by a small minority of the worst).

396. *σεο* must go with *ἄκουσα*. *πατρός* = my father's (Peleus'). Zenod. athetized 396-406, probably on the ground that it was superfluous for Achilles to tell his mother what she had done. But here of course the enlightenment of the reader is sufficient justification.

400. As the Scholiast remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For Παλλὰς Ἀθήνη Zenod. read Φοῖβος Ἀπολλών, which, as Ariston. remarks, ἀφαιρείται τὸ πιθανόν, spoils the effectiveness of the appeal.

403. The other instances in Homer of double names in the language of men and gods are B 813, τὴν δ' ἦτοι ἄνδρες Βατειαὶ κληῖσκουσιν, ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης: Ξ 291, ὄρνιθι, ἦν τ' ἐν ὄρεσσιν χαλκίδα κληῖσκουσι θεοί, ἄνδρες δέ κύμνιδων: Γ 74, Ἐάνθον μὲν καλέουσι θεοί, ἄνδρες δέ Σκάμανδρον. Cf. κ 305, μῶλυ δέ μιν καλέουσι θεοί: μ 61, Πλαγκτὰς δ' ἦ τοι τὰς γε θεοί μάκαρες

καλέουσιν. The natural supposition would be that the "divine" words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, which might seem to overthrow such a supposition. But this is only the case with the *χαλκίς* and *κύμνιδις*, and possibly *Ἐάνθος* and *Σκάμανδρος*, which however look like different renderings of the same foreign word. *μῶλυ* is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 11, 6, *ἔλεγεν* (ὁ Φερεκύδης) ὅτι οἱ θεοὶ τὴν τράπεζαν *θυωρὸν* καλοῦσιν. Again the Pelasgian Hermes was called Ἴμβρος; compare with this the statement of Steph. Byzant., Ἐρμού, δν Ἴμβρον λέγουσι μάκαρες. Both Βριάρεως and Αἰγαίων may be equally referred to Greek roots (*βρι* of *βριαρός*, *βριθύς*, and *αίγίς*, cf. Αἰγαῖον *πελαγός*). The father of Briareus was, according to the legend, Poseidon, who himself was sometimes called Αἰγαίων or Αἰγαῖος. Zenod. read here ὁ γὰρ αὐτε βίη πολὺ φέρτατος ἦεν τῶν ὀπίσσοι (so Bentley, MS. φέρτατος πάντων ὀπίσσοι) ναλοῦσ' ὑπὸ τάρταρον εὐρώεντα. The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. *αὐτε*, "again"; as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. For βίη Ar. read βίην.

405. *γαίων* occurs only in this phrase, E 906 of Ares, Θ 51 and Α 81 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to "rejoice in his glory" immediately after his ignominious defeat by a mortal.

τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξο καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
 τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα;
 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάρουσιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραυνῷ
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

But Hentze suggests that *κύδος* may refer rather to the outward splendour of a divinity (cf. *κυδαίνω*, E 448), so that the phrase means "brilliant with splendour." *γαίων* is then to be connected with *γάνος*.

406. οὐδέ τ' ἔδησαν, perhaps for οὐδέ F ἔδησαν. For the loss of F = ἐ, *him*, cf. Ω 154.

409. ἄμφ' ἄλα, round the bay, where the ships were drawn up. *ἔλσαι*, from *εἶλω*, Curt. *Et.* no. 660. *κατά*, as Φ 225, *Τρώας ἔλσαι κατὰ ἄστυ*, "in the region of" the sterns, which were drawn up towards the land.

410. *ἐπαύρωνται* is generally taken to be ironical, "that they may have profit of their king." Buttman however shows (*Lexil. s.v.*) that it is a neutral word, not necessarily implying profit, but meaning rather "that they may have experience of their king?"—may get what they shall get. The Attic *ἐπαυρεῖν* means simply "to reach, attain."

412. The Homeric idea of *ἄτη* is best explained by Agamemnon himself in T 85-114. Nauck would restore the old form *ἀ(F)ἄτη* to Homer throughout (cf. Pind. *αδάτη*); but this is impossible in T 88, Ω 28; and the contracted forms of the verb *ἄστατο* T 95, *ἄσε* λ 61, are opposed to it. δ τ' = ὅτι τε, see H. G. § 269 (3).

414. *αἰνά*, adv., "cursed in my child-

bearing," the same idea as *κακῇ αἴσῃ* in 418.

416. The omission of the substantive verb with an adverb is perhaps unique. For the use of adverbs with *εἰμί* see Z 131 *δὴν ἦν*, H 424 *διαγνώσαι χαλεπῶς ἦν*, I 551 *Κουρήτεσσι κακῶς ἦν*, and cf. Δ 468, *μίνυνθα δὲ οἱ γένεθ' ὄρμη*.

418. *κακῇ αἴσῃ* must have the same sense as *αἶσα* above, and therefore mean "to an evil fate"; cf. X 477 *ἴη ἄρα γενόμεθ' αἴσῃ*, H 218 *προκαλέσσατο χάρμη*, and perhaps II 203 *χόλω ἄρα σ' ἔτρεφε μήτηρ*. *αἶσα* is one of the Homeric words which the Cyprian inscriptions have shown us yet alive in the primitive sense of *measure*; τῷ Διὸς τῷ Φοῖβω *αἶσα ἐτι γ' χόες* (Collitz, no. 73). τῷ, not τῶ, is the reading of A in all passages where it means "therefore"; and with this grammatical tradition agrees. It seems to be a genuine relic of the old instrumental; compare *πω* with *πως*, and perhaps *οὔτω* with *οὕτως*.

423. For the theories which have been founded on the absence of the gods here as compared with 222, see the Introduction. For the journey of the gods to the Aethiopians, compare a 22-26, where Poseidon alone is entertained by them. They dwell on the extreme limits of the world, on the stream of Ocean.

χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἴω."
 ὧς ἄρα φωνήσασ' ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρῦσσην ἴκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 "ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἀνακτα,
 δς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφήκεν." 445
 ὧς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων
 παῖδα φίλῃν. τοὶ δ' ὠκα θεῶ ἱερὴν ἑκατόμβην

424. κατὰ Ar., μετά MSS. κατὰ means "in the matter of a banquet," cf. H. G. § 212 (3); μετά would be "to look for" a banquet, which is a somewhat undignified expression as used of a god. For ἔποντο Ar. read ἔπονται, apparently meaning "are following him to day." But ἔπεισθαι in Greek always means "to accompany," or some immediately related notion. It never means "to follow" at an interval.

430. On the question of the genuineness of this episode (to 489) see Introduction. βίη ἀέκοντος seems to be a pleonastic expression, "in spite of him unwilling." We cannot construe ἀέκοντος with ἀπηύρων, as verbs of robbing take a double acc.

432. For ἐντὸς Ar. read ἐγγύς, but this is not necessary, as ὄρμον in 435 is the mooring-place inside the harbour, and is not identical with λιμὴν, as he probably considered.

433. στείλαντο, the mid. may mean "furled *their* sails," but in this sense it occurs only here. στείλάν τε has been conjectured.

434. The ἰστοδόκη was a crutch, a forked piece of wood at the stern of the ship, into which the mast was lowered by slackening the forestays. See the diagram and Excursus in Merry and Riddle's *Odyssey*, pp. 541-3.

435. προέρεσαν Ar., with three old editions (ἢ Ἀργολικῇ καὶ ἢ Σιωνικῇ καὶ ἢ Σωσιγένοῦς); MSS. προέρεσαν, which is clearly wrong.

436. The εὐνάε are heavy stones with hawsers thrown out to moor the bows of the ship, while the stern is secured by the stern ropes (πρυμνήσια) to moorings on shore, probably to a stone with a hole set up for the purpose (τρητὸς λίθος, v 77).

438. This is the only case in Homer where the *F* of *Ἐκηβόλος* is neglected.

ἐξεΐης ἔστησαν εὐδμητον περὶ βωμόν,
 χερνύψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450
 “ κλυθὶ μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τμήσας μὲν ἐμέ, μέγα δ' ἔψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμνον.”
 ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 ἀέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσση ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπάβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχνα πάσαντο,

449. *χερνύψαντο*, a *ἄπαξ λεγόμενον* which is unique in form among Greek compounds. *οὐλοχύτας*, barley grains which were to be sprinkled upon the victim's head (see 458), so *οὐλαί*, γ 441. They appear to have been merely bruised—a relic, such as often appears in ritual, of a forgotten time before grinding was invented. The intention seems merely to have been to make the feast more savoury to the gods; just as barley is sprinkled over the ox which is being cooked in Σ 560. *ἀνέλοντο*, “took up in their hands from the basket.” Compare the whole description of the sacrifice in γ 430-463.

453. *ἡμὲν . . . ἦδέ*, here “as . . . so.”

454. *τμήσας*, an “explicative” asyndeton, merely expanding the sense of *ἔκλυες*. Bekker would read *τιμήσας*, which however is not necessary. *ἔψαο*, didst smite: Lat. *ic-ere*, cf. *ἵπκόμενος*, crushed down, Aesch. *P. V.* 365. So *ἵψεται*, B 193.

459. *ἀέρυσαν*, probably for *ἀφ-ἔρυσαν* by assimilation from *ἀν-ἔρ*, “they lifted up,” perhaps in sign of dedication to the heavenly gods. Most MSS. give *αἶ έρυσαν*, which cannot be right, as *αἶ* never = *κατόπισθε*.

460. *μηρούς*, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the

body are laid upon them (*ὠμοθετεῖν*, cf. ξ 427) in order to symbolise an offering of the whole animal. *μῆρα* in 464 seems to be identical with *μηρούς*, but, like the commoner *μηρία*, is only used in the sacrificial sense: so B 427, μ 364, γ 179, ν 26.

461. *δίπτυχα*, acc. singular, “making it (the fat) into a fold.”

462-3. Cf. γ 459, where the lines are certainly more appropriate, as the *νέοι* there are Nestor's sons, who help him with the sacrifice. Here the idea of *young* men is not in place. The *πεμπάβολα* are very ancient implements of ritual; an illustration will be found in Helbig, *Hom. Epos*, pp. 257-8. Eustathius says that the use of five prongs was peculiar to Kyme in Aeolis, other Greeks using only the three-pronged form. The use of such a fork is more obvious where the sacrifice was boiled (as in 1 Sam. ii. 13) than where, as in the heroic ages, it was only roasted.

464. For *μῆρα* there is a curious old variant—said to have been approved by Ar.—*μῆρε*, a supposed metaplastic form for *μῆρω*. The “tasting” of the entrails at this stage seems to have been symbolical—unless it means simply that they were more rapidly cooked than the other parts, and thus formed a “first course.”

μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελούσιν ἔπειραν, 465
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔλσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοιοῖ, 470
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν ἀείδοντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἠρυγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα

465. ἀμφί seems to be an adverb; they pierced them with spits on both sides, i.e. so as to make the spit project on both sides.

468. For ἔλσης see on 306.

470. ἐπεστέψαντο here retains the original meaning of the root, "to fill full"; cf. Lat. *stipō*, our *stuff*: Curt. *Et.* no. 224. It was thus a misinterpretation which led to Virgil's *socii cratera coronant*, and the actual crowning of the goblet with flowers.

471. ἐπάρχεσθαι denotes the libation of a few drops taken by a ladle from the mixing bowl, κρητῆρ, and poured into the drinking cups (δεπάεσσιν being a locative dat.) ἀρχεσθαι is particularly used of ritual acts of all sorts, and ἐπι implies "going round" the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttmann, *Lexil.* p. 169, and Riddle and Merry on γ 340.) The difficulty here is that the libation is mentioned when the drinking is ended (πόσιος, 469), contrary to the rule. The whole passage from 450 to 486 entirely consists of lines appearing elsewhere, except 456, 472, 474, 478; and it seems to be betrayed by this oversight as an unskilfully made cento—unless, with Düntzer, it be preferred to reject 469-474 altogether. Bekker rejects 473 only, and the two participles, with κούροι

Ἀχαιῶν interposed, are certainly awkward. In 472 πανημέριοι must = "all the rest of the day" in which the assembly and voyage to Chryse have already happened. For this use compare παννυχίη, β 434 (with 388).

473. παιήονα, a hymn of rejoicing, not necessarily to Apollo, see X 391. τὸ καλὸν ἀντὶ τοῦ καλῶς, Ariston., rightly.

474. ἐκάεργον, here apparently *Averruncus*, the "keeper afar" of pestilence; the opposite and complementary function to that of Ἐκηβόλος, and fitly mentioned now that his anger is appeased.

477. ἠρυγένεια, "early-born"; according to Fick ἠρι is a locative, conn. with Goth. *air* = ear-ly, Zend *ayar* = day; whence ἀρ-ιστον, the early meal. See Curtius, *Et.* no. 613.

479. ἔκμενον, either from root *κ*, as (1) a wind that goes with the ship, *secundus*; or (2) a wind that has come to the sailors' prayer, "welcome"; or perhaps better, with L. Meyer, from Skt. *ik* to wish (only here in Il.)

480. στήσαντο, like στελιαντο, 433. Here we could equally read στήσαν τ'.

481. πρῆσεν: the root *πρα* means to *piuff*, *spirt out*, *blow*, and is used (1), as here, of air; (2) of fire, *πυρί* or *πυρός* being generally added in Homer; (3) of fluids, e.g. II 350 αἷμα . . . ἀνὰ στόμα πρῆσε χανών.

στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
 ἢ δ' ἔθειεν κατὰ κύμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
 αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν
 διογενῆς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
 οὔτε ποτ' εἰς ἀγορῆν πωλέσκετο κυδιάνειραν 490
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εἶοντες 494
 πάντες ἅμα, Ζεὺς δ' ἤρχε. Θέτις δ' οὐ λήθητ' ἐφετμῶν
 παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσεται κύμα θαλάσσης,
 ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.
 καὶ ῥα πάροισ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500

482. *στείρη*, the stem; the *solid* beam which had to take the shock when the vessel was beached. *πορφύρεον*, a word which seems to be properly used, as here, of the dark colour of disturbed waves: cf. *πορφύρω* (so La Roche).

483. *διαπρήσσουσα* here, with the addition of *κέλευθον*, shows the transition from the primary meaning "to pass over" (root *πρα* of *περά-ω* etc.) to that of "accomplishing."

486. *ἔρματα*, "shores," either large stones or beams of wood, set so as to keep the ship upright. The line seems to be from *Hymn. Ap.* ii. 329.

489. *υἱός* as an iambus, see P 575: MSS. (except two) *Πηλέος*; the synizesis is not found in similar cases, as the old form was *Πηλέφος*.

490. *κυδιάνειραν*, elsewhere an epithet of *μάχη* only; cf. I 441, *ἀγορέων ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν*. These assemblies and battles must be taken as falling within the twelve days after the quarrel.

491. *φίλον* in this and similar phrases simply = his own, *ἑόν*; see on 167.

493. *ἐκ τοῖο*, sc. from the interview with Thetis. This vague reference becomes far more intelligible if we omit 430-489.

497. *ἠερίῃ* either = *ἠὲτ' ὀμίχλη* (359), or perhaps better "in the early morning," conn. with *ἠρ* of *ἠριγένεια* (for *ἀγερ*, see 477).

498. It has been debated from old times whether *εὐρύοπα* is from *Φόψ*, voice, or from root *στ* to see. The former would of course express the far-reaching voice of the thunder. In favour of this it may be said that the compounds of *στ* make *-ωπα*, not *-οπα*, cf. *ἐλικῶπις*, *εὐώπιδα*, etc.; and there can be no doubt of the derivation from *Φόψ* in Pindar's *Κρονίδαν βαρύνσαν στεροπῶν πρύτανω*, P. vi. 24. The word is generally a nom. On the analogy of *βαρύνσαν* we ought perhaps to read *εὐρύοπαν* for the accus. Otherwise we must assume a second nom. * *εὐρύοψ*.

500. *αὐτοῖο*, cf. *αὐτοῦ* in 47. For the suppliant's attitude cf. Θ; 371, *γούνατ' ἔκυσσε καὶ ἔλλαβε χεῖρι γενείου*: in K 454 the touching of the chin only is mentioned. This act perhaps symbolises the last resource of the disarmed and fallen warrior, who can only clasp his enemy's legs to hamper him, and turn aside his face so that he cannot see to aim the final blow, until he has at least heard the prayer for mercy.

σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερέωνος ἐλοῦσα
 λισσομένη προσέειπε Δία Κρονίωνα ἀνακτα·
 “Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργῳ, τότε μοι κρήνον ἐέλωρ·
 τίμησόν μοι υἱόν, ὃς ὠκυμωρῶτατος ἄλλων 505
 ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ.” 510
 ὧς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
 ὧς ἔχειτ' ἐμπεφυυῖα, καὶ εἴρετο δεῦτερον αὐτῆς·
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὐ εἰδῶ, 515
 ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἦ δὴ λόγια ἔργ', ὃ τέ μ' ἐχθοδοπήσαι ἐφήσεις
 “Ἡρη, ὄτ' ἂν μ' ἐρέθησιν ὄνειδειοὺς ἐπέεσσιν.
 ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.

501. On the analogy of Θ 371 *ἔλλαβε χειρὶ γενείου*, it would seem that *ὑπὸ* is here an adverb, “taking him by the chin beneath.”

505. The *μοι* long *in thesi* can hardly be right. Nauck. conj. *νεία μοι τίμησον*, Menrad *τίμησόν σύ μοι υἱόν*. For *ἄλλων* after the superlative cf. Soph. *Ant.* 100 *κάλλιστον τῶν προτέρων φάος*, and 1191 *δυστυχέστατον κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν*. The gen. means “doomed to swiftest death as compared with all others”: it is ablative, and “expresses the point from which the higher (here the highest) degree of a quality is separated,” H. G. § 152.

506. *ἔπλετο*, “he was made before . . . but now in addition.”

510. *ὀφέλλωσι τιμῇ*, generally translated *augeant eum honore*, “exalt him with honour”; but Hentze suggests that *τιμῇ* is rather the fine paid; so that the words mean “make him rich with recompense.” This is a thoroughly Homeric idea, see note on 158. *ὀφέλλω* is not elsewhere used with a personal object.

512. *ὧς . . . ὧς* “as she had em-

braced him, so she clung to him.” Theokritos’ *ὡς ἴδον, ὡς ἐμάνην*, Virgil’s *Uli vidi ut perii*, seem to rest on a misunderstanding.

513. *ἐμπεφυυῖα*, a hyperbolic expression for “clinging close,” as in *ἐν δ' ἀρα οἱ φῦ χειρὶ*, and so *περιφύς, τ 416 προσφύς, μ 433*.

515. *δέος*, no reason to fear (any superior court of appeal). Cf. M 246, *σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι*; and θ 563.

518. *λόγια ἔργα*, an exclamation, “sad work,” as we say: it is hardly necessary to supply *ἔσται* if we read *ὃ τε* with Bekker; MSS. *ὄτε*, which gives a rather weaker sense. See H. G. § 269, *ad fin.* *ὡς λόγι' ἔσεσθαι* occurs in Φ 533, Ψ 310. *ἐχθοδοπήσαι, ἀπαξ εἰρημένον* and of obscure origin. See Curtius, *Et.* p. 628. Ar. is said to have put a stop after *ἐφήσεις*, and read “Ἡρη for “Ἡρη (but Ludwig doubts this). In any case such an order of the words would not be Homeric.

520. *καὶ αὐτῶς*, even as it is: compare the use of *καὶ ἄλλως*, “even at the best of times.”

ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 "Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιίθης·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."
 ἦ καὶ κυανέησιν ἐπ' ὄφρῦσι νεύσε Κρονίων·
 ἀμβρόσιοι δ' ἄρα χαίται ἐπερρώσαντο ἀνακτος
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν "Ολυμπον. 530
 τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος "Ολύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν "Ἥρη
 ἠγνοήσεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 "τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540

522. *μή τι αἰ* 'Αριστάρχου καὶ αἱ ἄλλαι σχεδὸν *πάσαι διορθώσεις*, Didym.; the *κοινή*, as distinct from the *διορθώσεις*, was *μή σε*, which is given by all our MSS.

525. *ἐμέθεν γε*, Zeus perhaps means that he alone is not required to swear; even Hera has to take an oath (Σ 271, O 36).

526. *τέκμωρ*, see note on H 30. *ἐμὸν*, anything of mine (or possibly any *τέκμωρ* of mine). This use is, however, very strange; *ἐμοὶ* would seem more natural. *παλινάγρετον*, from *ἀγρέω*, which is said to be the Aeolic form of *αἰρέω*. For the use of "take back" = revoke compare Δ 357, *πάνυ δ' ὄ γε λάξτεο μῦθον*.

528. *ἐπι-νεύσε* go together in the sense of *κατανεύω* above (Schol. A mentions indeed a variant *ἐπινεύσομαι* in 524). *κυανέησιν* can mean only "dark"; cf. Ω 94, *κάλυμμα . . . κύνεον, τοῦ δ' οὐ τι μελάντερον ἐπλετο ἔσθος*. These lines are said by Strabo to have inspired Pheidias with the conception of his famous statue of Zeus at Olympia.

530. *ἐλέλιξεν*, "shook," not to be confounded with *ἐλελιχθέντες*, "rallied," which is merely an error for *ἑλελιχθέντες* (*ἐλίσσω*). The root in this case seems to be *λεγ* for *ταγ*, Skt. *reg*, to shake, with reduplication and prothetic

ε. So also Θ 199, X 448. In P 278, N 558, either sense would suit.

532. *ἄλτο*, for the form cf. Curt. *Vb.* i. p. 131, where it is taken to be for *ἀ(σ)αλτο*, the first *ἀ* representing the augment. Possibly, however, we should read *ἄλτο* on the analogy of *ἀλμενος*.

533. *Ζεὺς δέ*, sc. *βῆ*, a curious case of *zeugma*.

534. *ἐδέων*, so best MSS.; some give *ἐδρέων*; the words seem to be used indifferently. So also 581.

536. *μιν* is to be taken with *ἰδοῦσα* and *ἔτι* with *ἠγνοήσεν*.

539. *κερτομίοισι*, sc. *ἐπέεσσιν* (so *μειλιχίους* P 431, and often), literally "with cutting words," as the root seems to be *kar-t*, to cut; cf. Lat. *car-inare*, to scold. Curt. *Et.* no. 53.

540. *τίς δ' αὖ* MSS., *τίς δῆ αὖ*, Bekker and others. The question is a doubtful one; on the one hand we frequently have questions introduced by *δέ*, e.g. O 244, "Ἐκτορ . . . τίη δὲ σὺ, κ.τ.λ., answered in 247 by *τίς δὲ σὺ ἐσσί, φέριστε* (so Ω 387, and often): cf. X 331, "Ἐκτορ, ἀτάρ που ἐφῆς. On the other hand *δ'* must, on account of its position, represent *δή* in H 24, *τίπτε σὺ δ' αὖ μεμανία*. On the whole, therefore, it seems best to

αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πά μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος, ὅττι νοήσης.”
 τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 “Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλλεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσουτ' ἀλόχῳ περ ἑούσης.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.” 550
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι, ἄσσο' ἐθέλησθα·
 νῦν δ' αἰνώως δεῖδοικα κατὰ φρένα, μή σε παρείτη 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα

retain the MS. reading, while admitting the probability that it represents *δη αἰ* (see H. G. § 350, 378). *αἰ* expresses vexation, cf. *αἶρε* in 202.

541. It is impossible to say whether *ἀπὸ νόσφιν* or *ἀπονόσφιν* is best; here the best MSS. give the second, but the authority of grammarians is in favour of the first (cf. B 233); they took *ἀπὸ* with *ἔοντα*. For the participle in the acc., though *τοι* has preceded, cf. H. G. § 240; *ἔοντι* would give the meaning “you like *when you are apart from me* to decide.”

542. *δικαζέμεν*, to give decisions, as Θ 431. *κρυπτάδια* goes with *φρονέοντα*.

543. *πρόφρων*, of free will, *uolro*. It is always used as a predicate, never as an epithet. *ἔπος*, “a matter,” as when used with *τελέσσαι*, 108.

547. *ἀκούμεν*, sc. “for *any one* to hear.” To translate “for *thee* to hear” would hardly make sense in connexion with what follows. *ἔπειτα*, as though *εἰ τινα* had preceded instead of the equivalent *ὃν*.

549. *ἐθέλωμι* is restored by conj. (Hermann's) for *ἐθέλομι* of MSS. There are some traces in other passages of the adoption of similar forms by Ar.; e.g. Didymus on Θ 23, *ἐθέλομι*, Ἀριστάρχου

ἐθέλωμι. On the significance of the form, and a list of instances in H., see Curt. *Vd.* i. 40. In the MSS. it has almost entirely been superseded by the familiar opt. in *-οιμι*. Both here and in Θ 23 the opt. is, however, defensible.

550. *μετάλλα*, on this word see Curt. *Et.* no. 661. It is *not* to be connected with *μέταλλον*, which is probably not a pure Greek word at all; nor (as Buttmann) with *μετ' ἄλλα*, “to go after other things.”

553. *καὶ λίην*, most assuredly: Θ 358, etc.

555. Cf. ε 300, *δεῖδω μὴ δὴ πάντα θεδὲ νημερτέα εἶπεν*. Hence van Herwerden is probably right in reading *παρεῖπεν* here; I 244, *δεῖδοικα, μὴ . . . ἐκτελέσσει*, proves nothing. *παρα-* here of course involves the metaphor “out of the right road.”

558. *ὡς τιμήσεις*, so one (good) MS. only; vulg. *τιμήσης . . . ὀλέσης*. *ὡς*, lit. “how” you will do honour, expressing the content of the promise. It is also possible to take it as a *final* conjunction, with the subj., expressing the purpose of the *βουλή Διός*: “you assented in order that you may honour,” etc., the subj. being used because the event contemplated is still future.

τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 “ δαιμονίη, αἰεὶ μὲν ὀέαι, οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἔμοι ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἔστιν, ἔμοι μέλλει φίλον εἶναι.
 ἀλλ' ἀκούσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθω, 565
 μὴ νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω.”
 ὡς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκούσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.
 ὠχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες· 570
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·

561. **δαμόνιος** seems to mean properly one who is under the influence of a *δαίμων* or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means “fool” (*δαμόνιοι, μανθεσθε, σ 406*), B 200, I 40, N 448, 810, δ 774; or indicates severe remonstrance, B 190, Γ 399, Δ 31, Z 326, 521, σ 15, τ 71, and here (this shade of meaning is hardly translatable; we say colloquially “I am indeed surprised at you”); or tender remonstrance, Z 407, 486, κ 472, ψ 166, 174, 264; in Ω 194, ξ 443, it perhaps expresses pity, “ill-starred.” (This is Nägelsbach's explanation, *H. T.* p. 75). **ὀέαι**, you are always fancying, supposing; in allusion to *ὄω* in 558.

562. **ἀπὸ θυμοῦ**, far away from my good pleasure: cf. *ἐκ θυμοῦ πεσέειν Ψ 595, ἀποθύμια Ξ 261*. For *ἀπό* = far from, cf. I 353, 437.

564. **τοῦτο**, sc. that of which you accuse me. **μέλλει**, you may be sure it will be my good pleasure: cf. the same phrase in B 116; so Φ 83, Ω 46, δ 377, σ 19. **μέλλω** expresses an assurance founded on knowledge that the persons or circumstances concerned are such as to bring about a certain result.

567. **ἄσσον ἰόνθ'**, *ὅτι Ζηνόδοτος γράφει ἄσσον ἰόντε. οὐκ ἔστι δὲ, ἀλλ' ἀντὶ τοῦ ἰόντος. συγχεῖ δὲ καὶ τὸ δυκύν.*—Ariston. That is, Zenodotus took *ἰόνθ'* to be for *ἰόντε* in the sense of *ἰόντες*, agreeing with *θεοί*. His theory was that the dual and plural were interchangeable—a theory which has been held, partly on historical

grounds, by some modern philologists, and is strongly, but not quite convincingly, supported by several passages in Homer: see E 487, Θ 74. Aristarchos opposed this view, and took *ἰόνθ'* here for *ἰόντα* (sc. *ἐμέ*, acc. after *χραίσμωσιν*): *ἀντὶ τοῦ ἰόντος* meaning that we should have expected a gen. absolute, “when I come near,” as the construction *χραίσμειν τινὶ τινα*, “to ward one person off another,” is not found elsewhere, though we have *χραίσμειν τινὶ τι* (e.g. H 144), which is perhaps sufficient analogy, Bentley conj. *ἄσσον ἰών*, while Düntzer would eject the line altogether. **ἀάπτους**, Aristoph. *ἀέπτους*, which is perhaps to be preferred; it will stand for *ἀ-σεν-τους*, “not to be dealt with or handled,” i.e. irresistible. It is possible however that *ἄπτω*, to touch, was originally from the same root *sa-k* as *ἔπω* (as I have endeavoured to shew elsewhere); so that either form would ultimately mean the same.

572. **ἐπὶ ἦρα φέρων**, doing kind service to his mother: a very ancient phrase, appearing in the Vedic *vāra dhara*, lit. to bring the wishes. (So in a few other standing formulae: *μένος ἦύ* = Ved. *vasu manas*; *δωτήρες ἑάων* = *dātāras vāsuam*: *κλέος ἀφθιτον* = *granas akshītam*). Ar. read *ἐπήρα* as a neut. pl., *καὶ ἐπεκράτησεν ἡ Ἀριστάρχου, καίτοι (leg. καίπερ) λόγον οὐκ ἔχουσα*, Schol. A; Ξ 132 *ἦρα φέροντες* without *ἐπὶ* being decisive against him: cf. also *φέρειν χάριν* in the same sense, I 613, etc. *ἦρα* is an acc. singular, root *var* to choose, desire.

“ ἦ δὴ λοῦγμ᾽ ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δί, ὄφρα μὴ αὐτε
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα τάραξῃ.
 εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.”
 ὧς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν· 585
 “ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μὴ σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
 χραισμῆιν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥύψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡέλιφ καταδύντι
 κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήεν·

575. κολῶν, *din*; cf. κολῶν, B 212: conn. with κολοῖός, “the noisy” jackdaw. It is perhaps for κολοῖός (cf. Hesych. κολουῶν θορυβεῖν), in which case we should read κολῶν with a few MSS. and the grammarian Philoxenos; the *ι* subscribed may have been added to support the derivation from κολοῖός.

576. τὰ χερεῖονα, compare τὸ κρήνον, τὰ κακά, 106-7, for the use of the article.

577. παράφημι, to advise; else only in aor. (mid.) to prevail upon.

579. σὺν of course goes with τάραξῃ, not with ἡμῖν.

581. It is not necessary to supply any apodosis after εἴ περ κ' ἐθέλῃσι: it is a supposition made interjectionally, “only suppose he wished to drive us away!”

582. καθάπτεσθαι is used here in a neutral sense, “to address”; and so β 39, κ 70; but it more generally means “to attack, revile”; cf. γ 345.

583. Ἴλαος elsewhere has ἰ (I 635, T 178), but ἰ is according to analogy of words which have -eas in Attic.

584. ἀμφικύπελλον, double-handled. This interpretation, due to Aristarchos, is decisively supported by Helbig, *H. E.*

pp. 260-271. He derives it from *κυπέλη*, conn. with *κώπη*, handle, as an Aeolic form (cf. Lat. *cupulus*): hence an adj. *κυπέλιος* = *κυπέλλος*. The explanation of Aristotle, followed by Buttman and others, that it meant “a double cup,” i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking cup from the earliest times—Hisarlik and Mykenai—till the latest.

590. ἀλεξέμεναι, to keep him off, apparently in defence of Hera; the allusion seems to be the same as in O 18-24. For another different legend of the fall of Hephaistos from heaven see Σ 395.

591. Cf. *ῥίπτασκον τεταγῶν ἀπὸ βηλοῦ*, O 23; for *τεταγῶν* cf. Curt. *Et.* no. 230, b, where it is connected with Lat. *ta(n)g-o* (our “take”?)

593. Lemnos was sacred to Hephaistos on account of the volcano Mosychlos. The *Σιλωτίες* are named as inhabitants of the island by Thuc. ii. 98, 1, *Hellanicos fr.* 112; they are called Pelasgian, and

ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”
 ὡς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη, 595
 μείδησασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἰνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνώρτο γέλωσ μακάρεσσι θεοῖσιν,
 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
 ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς ἐίσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπῃ καλῇ.
 αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδύνησι πραπίδεσσιν,
 Ζεὺς δὲ πρὸς δὴν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

their name is derived from their piratical habits (*σίνομαι*).

596. *παιδός*, from her son; *χειρὶ*, with her hand (not "at her son's hand"; the dat. is used after *δέξασθαι*, O 87, etc., but only of persons, being a strict *dat. ethicus*). For the gen. cf. Z 203 *δεξάμενοι Πέλης*, I 632, A 124, and particularly Ω 305, *κύπελλον ἐδέξατο ἦς ἀλόχοιο*.

597. *ἐνδέξια*, going from left to right of the company; see Merry on γ 340, and φ 141.

598. *οἰνοχόει* (MSS. *ψνοχόει*) is applied to *nectar* by a slight generalisation such as is common in all languages (cf. the sailor's "in Cape Town the tops of the houses are all copper-bottomed with lead").

599. Bentley's *γέλωσ* for *γέλωσ* is no doubt right here, and similar forms should be restored in other passages, and so with *ἔπος*; but as we have no evidence of the date at which the corruption took place, I have adhered to the MSS. From this passage comes the phrase "Homeric laughter."

603. *οὐ μὲν* is equivalent to *ἀλλ' οὐδέ* of prose; so 154.

604. Cf. ω 60, *μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅπῃ καλῇ*, where, however,

the mention of nine muses is one of many proofs of the later origin of ω. For *ἀμειβόμεναι* cf. Vergil's "amant alterna Camenae," *Ec.* iii. 59.

607. *ἀμφιγυήεις*, a much disputed word, generally explained "ambidextrous," or *utrinque validis artubus instructus*, which overlooks the fact that there is nothing in the word to express *validis*: and the direct derivation from *γυῖον* is doubtful on account of the loss of the ι. The same objection applies to the old derivation from *γυῖός*, "lame of both feet." I have elsewhere argued that the word really means "with a crooked limb on each side" = *κυλλοποδίων*; from a noun **γύη* = crook (cf. *γύης* in *Lexx.*).

611. *καθεῦδω* occurs only here in II. See note on B 2. It is quite possible, as Christ has suggested, that the Iliad was often recited in different portions, e.g. that a rhapsode may have wished to proceed from the end of A to the beginning of Λ, omitting all the intermediate books, which are not needed for the story; and a line such as this would naturally be added in order to wind up A. The interpolation will then probably include 609-10 (notice the *F* of *Fón* neglected); B 1 following quite naturally after 608.

ΙΛΙΑΔΟΣ Β.

ὄνειρος. διάπειρα. Βοιωτία ἢ κατάλογος νεῶν.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὔδον παννύχιοι, Δία δ' οὐκ ἔχεν ἤδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
 τιμῆσιν, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

B.

THE second book falls into two parts, as indicated by the Greek title. The "Catalogue" (484-877) is so distinct that the MSS. of the Iliad generally divide it from the rest of the book by a fresh rubric. Two of the better class, D and Townl., omit altogether from 494 to the end of the book.

i. The first part of the book is difficult to the critic on account of the obvious confusion of motives. It begins with an apparent contradiction of the end of A, for which see note on line 2. But a more serious question is that of the place of the dream in the plot. It seems to have nothing to do with the development of the story. The natural result of the assurance given by Zeus would be that Agamemnon should immediately attack the Trojans with high hopes, and be wofully disappointed. Nothing of the sort happens. He proceeds to test the feeling of the army by a ruse which could only be justified, poetically as well as practically, by success. This ruse is introduced by the description of the council (53-86), which is meagre in itself, chiefly made up of repetitions (21 lines out of 34), and leads to no result; the chiefs entirely fail to carry out the instructions which Agamemnon has given them, and the intervention of Athena is necessary in order to stop the flight. Indeed, but for the two lines 143 and 194, which are quite unnecessary to the context,

the *βουλή* is entirely ignored in the sequel.

The explanation which seems best to avoid these difficulties is that the story of the dream belonged to the original form of the Iliad, in which A was followed immediately by Λ. We thus obtain a forcible sequence of events; after the delusive promise of Zeus the arming of Agamemnon is described in all its splendour, and is followed by his brilliant *ἀριστεία* in a way which heightens the contrast with the wounding of the heroes and the flight of the Greeks with which the book closes. But subsequently the Iliad was enlarged—perhaps by the original poet; and by a stroke of the highest art this point is chosen in order to give us a general view of the feelings and doings of the Achaian host. To this end Agamemnon calls an assembly in which, depressed by the retirement of Achilles, he *seriously* advises flight—as he does on another similar occasion in the beginning of Book ix.; he is only stopped by the intervention of Athene and the higher spirit of Odysseus, as by Diomedes in I 32 ff. With this supposition the wonderful scene from 87 to 483 forms a perfectly consistent whole. But when this was introduced, the "dream" was still left in its place in order to form an introduction to Λ if it were desired to recite that portion of the poem immediately after A. Subsequently, in order to make a sequence possible between the dream and the rest of Book II., and to bridge over the

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·

5

obvious inconsistency between the despair of Agamemnon and the promise of Zeus, the council-scene was interpolated, and the serious advice of Agamemnon turned into a mere fictitious attempt to sound the feeling of the army. The idea is certainly an ingenious one; it is suggested by the words of Odysseus in 193, which are really a device worthy of their author, to save the honour of Agamemnon and undo the effect of his unfortunate speech.

The interpolation probably begins with line 42, as it will be found that A joins on perfectly to B 41; while from 42 to 52 more than half is found in other parts of the poems.

ii. There is a singular unanimity among critics in rejecting the whole Catalogue as a later interpolation. The style is different from that of the rest of the poems, though this may chiefly be due to the difference of matter. The whole Catalogue looks as though it described the fleet sailing from Aulis; phrases like *ἀγε νῆας* and *νῆες ἐστιχόωντο* are hardly suitable to ships which have been for ten years drawn up on dry land. A large proportion of the leaders named never appear in the sequel, while others who do appear are omitted in the Catalogue (see for instance Φ 154).

That the Catalogue was not composed for its present place seems therefore certain. But it does not follow that it was of late origin—nothing convincing has been urged to show this. We know from the story of Solon and the Megarians that the Catalogue was considered a canonical work, a Domesday Book of Greece, at a very early age. It agrees with the poems in being pre-Dorian (excepting only the Rhodian legend, 653-670, *q.v.*); and moreover is, like them, from the standpoint of a dweller on the mainland. There seems therefore to be no valid reason for doubting that it, like the bulk of the Iliad and Odyssey, was composed in Achaian times, and carried with the emigrants to the coast of Asia Minor. The only difficulty is the legend mentioned by Thucydides (i. 12), that the Boeotians

were driven from Arne in Thessaly, and settled in the country which was then called Kadmeis, but afterwards took its name from them, sixty years after the fall of Troy, and only twenty years before the Doric invasion. But the value of such a tradition is very small where a number of years is the vital point.

2. There is a real inconsistency between this line and A 611, which it has been proposed to avoid by taking *ἔχε* to mean “did not keep hold” all night long; *i.e.* he awoke after going to sleep. But *ἔχε* implies only the presence of sleep (cf. Ψ 815), and this pregnant sense cannot be read into it in the absence of fuller expression. It is better either to assume that A 611 is a moveable line (see the note there), or to admit such a small inconsistency as would hardly be noticed at a point which forms a natural break in the narrative. K 1-4 follows I 713 in precisely the same manner, but the contradiction there is hardly noticeable, and in any case proves nothing, in view of the doubts as to the position of K in the original poem. For *ἦδυμος* MSS. give *νῆδυμος*, a word which has never been satisfactorily explained, and no doubt arose, as Buttman saw, from the adhesion of the *ν* which, in seven cases out of the twelve where it occurs, ends the preceding word; a phenomenon which may be paralleled in English, *e.g.* a *nickname* for an *ekename* (though the converse is commoner, *e.g.* an *orange* for a *norange*, etc.). *ἦδυμος* itself was in use as a poetical word in much later times; the Schol. quotes Simonides and Antimachos as employing it, and Hesiod, Epicharmos, and Alkman are attested by others. It is also in the Hymns, iii. 241, 449; xix. 16. Ar. read *νῆδυμος*, it may be presumed, because of the hiatus in II 454, μ 366, ν 79; of course he could not know that *ἦδυμος* began with *F*. His authority should not prevail against that of the poets from Homeric times till the fifth century. There is no independent evidence for the form *νῆδυμος*, except Hymn iv. 171. For the form *ἦδυμος* by *ἦδύς* cf. *κάλλιμος* by *καλός*, and numerous cases of adjectives formed

ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευόμεν, ὡς ἐπιτέλλω. 10
 θωρηξάτ' ἐκέλευε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται." 15
 ὡς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ υἱ ἰοικῶς 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσιάμενος προσεφώνεεν οὐλος ὄνειρος·

from other adjectives by secondary suffixes without apparent differences of meaning, *φαιδιμβέις*, *θηλύτερος*, etc. etc.

4. *τιμήση*, so all MSS. for the *-σει* of the vulg. which Bekker retained, conjecturing *δέσσει* for *-η*. (A, however, gives

τιμήση, and Schol. A B say *τιμήσει εὐκτικόν*.) The subj. is much less natural than the opt. in a purely narrative passage, the "historic present" being a form of speech not employed by Homer. Compare however II 650, where both moods occur side by side; a passage quite sufficient to justify the subjunctive here, especially as the reminiscence of A 559 has obviously an influence in the same direction. There is also a very similar instance in T 354 and 348. See H. G. § 306, η.

6. *οἶλον*, here "baneful," from *δλ-* of *δλ-λυμ*, etc. It appears to be only the particular dream which is personified; there is no trace in Homer of a separate Dream-god.

8. *οἶλε ὄνειρε*, a case of so-called "*hiatus illicitus*"; Lange and Naber (and now Christ) would read *οἶλος*, the vocative occasionally having the same form as the nom. in the 2d declension: cf. Δ 189, *φίλος ὦ Μενέλαε*.

12. For *ἔλοι* (Zen. and best MSS.) Aristarchos read *ἔλως*, a change of person which appears needlessly harsh. The opt. is potential.

13. *ἀμφίς*, "on two sides," i.e. divided in counsel: N 345.

15. *ἐφήπται*, lit. "are fastened upon the Trojans," i.e. hang over their heads. So Z 241, H 402, Φ 513. For the second

half of this line there was an old variant, *δίδομεν* (or *διδομεν*, infin. as imper.) *δέ οι εἶχος ἀρέσθαι*, quoted by Aristotle.

19. *ἀμβρόσιος*, "delicious," as sleep is commonly called *γλυκίς*, besides being *ἡδυμ* and *μελιφρων* in the compass of a few lines. So *νῆξ ἀμβροσίη*, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Mr. Verrall has shewn that the idea of *fragrance* is *always* suitable to the use of *ἀμβρόσιος*, while there is no clear instance of its meaning *immortal* only. It is probably not a pure Greek word at all, but borrowed from the Semitic *amara*, ambergris, the famous perfume to which Oriental nations assign mythical miraculous properties; so that *ἀμβροσία* has taken the place of the old Aryan *Soma*. *ἀμβροτος*, though in some of its uses it undoubtedly means *immortal*, in others is a synonym of *ἀμβρόσιος*, the two senses being thus from different sources and only accidentally coincident in sound (*ἀμβρ. ἔλαιον* θ 365, *κρήδεμνον* ε 347, *εἶματα* II 670, *νῆξ ἀμβροτος* λ 330, and *νῆξ ἀβρότη* Ξ 78 = *νῆξ ἀμβροσίη*). That the epithets are chiefly restricted to *divine* objects is clearly the result of a *Volksetymologie*.

20. *Νηληϊῶ υἱ*, an unusual expression, with which we may compare *Τελαμώνιε παῖ*, Soph. *Aj.* 134.

21. *γερόντων*, members of the royal council, without regard to age; see 53. Young men like Diomedes and Achilles belonged to the council. *μιν* (22) is of course acc. after *προσεφώνεε*.

22. *οἶλος* here is given by one MS., and is mentioned as a variant in A; the

“ εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 φ᾽ λαοὶ τ’ ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
 νῦν δ’ ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἦδ’ ἐλεαίρει.
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἡρῆ λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη
 αἰρείτω, εὐτ’ ἂν σε μελίφρων ὕπνος ἀνήη.”
 ὡς ἄρα φωνήσας ἀπεβήσεται, τὸν δὲ λίπ’ αὐτοῦ 35
 τὰ φρονέοντ’ ἀνὰ θυμόν, ἃ ῥ’ οὐ τελέεσθαι ἔμελλεν.
 φῆ γὰρ ὃ γ’ αἰρήσειεν Πριάμου πόλιν ἤματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἦδη, ἃ ῥα Ζεὺς μήδετο ἔργα·
 θῆσειεν γὰρ ἔτ’ ἔμελλεν ἐπ’ ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρητο δ’ ἐξ ὕπνου, θείη δέ μιν ἀμφέχυντ’ ὄμφῃ.
 ἔζητο δ’ ὀρθωθείς, μαλακὸν δ’ ἔνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος·
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ’ ἄρ’ ὤμοισιν βάλετο ξίφος ἀργυρόηλον· 45

rest give *θείος*, which cannot be right, as this word, as Nauck has shewn, always has *ei in thesis*, i.e. it is always a trisyllable, *θείος*.

27. This line occurs in Ω 174, and was rejected by Aristarchos here, as the “pity” seems out of place. *σευ* is gen. after *κήδεται*, not *ἀνευθεν*. *σε* is of course to be supplied to *ἐλεαίρει*, from *σευ*.

33. It is not usual for Homeric messengers to exceed the words of their message. In Θ 423-4 a similar addition is suspected for other reasons.

36. *ἔμελλεν*, so Zen. and MSS.: Ar. *ἔμελλον*. He seems to have preferred the plural wherever the choice was possible, relying on passages such as B 135, H 6, 102, and others, where the verb cannot be in the singular.

40. *διὰ*, either “through the whole course” of battles, as we find *διὰ νύκτα* in a temporal sense; or better “by means of,” like *ἦν διὰ μαντοσύνην* A 72,

διὰ μῆτιν Ἀθήνης K 497; battles being Zeus’ instrument for working his will.

41. *ἀμφέχυντο*, surrounded him, i.e. rang in his ears. *ὄμφῃ* in Homer is always accompanied either with *θείη* or *θεοῦ, θεῶν*.

43. *νηγάτεον* occurs only here and Z 185 in a similar phrase. The exact meaning of the word is doubtful; it is generally derived from *νέος* and *γα-* of *γίγνομαι* (*γέ-γα-α*), as meaning “newly produced”; but it may be questioned whether the root *γα-* is ever employed to express the production of manufactured objects, and *νεη-* from *νέφο-* never coalesces to *νη-*; least of all in a genuine Homeric word. Of other derivations perhaps the least unlikely is Goebel’s, from *νη-* priv. and *ἀγατᾶσθαι* = *βλάπτεισθαι* (Hesych.) in the sense *integer*, fresh, not worn (Lexil. II 588). Similarly Düntzer refers it to root *ἀγ-* of *ἀγος* = pollution, as meaning “undefiled.”

εἶλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦώς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 βουλήν δὲ πρῶτον μεγαθύμων Ἴζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλουγενέος βασιλῆος.
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνητο βουλήν· 55
 “ κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίω
 εἶδος τε μέγεθός τε φύην τ' ἀγχιστα ἐώκειν.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·
 ‘ εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο· 60
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἀγγελός εἰμι,
 ὃς σευ ἀνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει·
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιούς 65
 πανσυδίη· νῦν γὰρ κεν ἔλοις πόλιν εὐρύαργιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70

46. **ἄφθιτον**, as the work of a god (see l. 101) and the symbol of a divine authority.

49. **ἐρέουσα**, heralding the approach of light; so Ψ 226, *ἑωσφόρος εἰσι φῶως ἐρέων ἐπὶ γαίαν*.

53. For **βουλήν** of Zenod. and MSS. Aristarchos read *βουλή*, taking *Ἴζε* as intransitive, as is usual in Homer (e.g. ll. 96 and 792). The transitive use appears to recur only in Ω 553. The *βουλή* was composed of a small number of the most important chiefs (*γέροντες*) specially summoned; see K 195. From K 108-114 there would seem to have been about nine members in the absence of Achilles: viz. Agamemnon, Menelaos, Nestor, Diomedes, Odysseus, the two Aiantes, Meges, and Idomeneus.

54. **Νεστορέη** = *Νέστορος*, as *Νηληϊώ*, l. 20.

56 = ξ 495. **ἐνύπνιον**, which does not recur in Homer, is an adverbial neut. of the adj. *ἐνύπνιος* (like *ἦλθον ἐναΐσιμον*, Z 519), and is so found in *Ar. Vesp.* 1218, *ἐνύπνιον ἐστῶμεθα*. Compare the Attic use of *ὄναρ*. In later Greek, however, *ἐνύπνιος* was generally used as a substantive, and accordingly Zenod. read *θεῖον* here.

57. **μάλιστα**—**ἀγχιστα**, rather tautological, though the two words do not perhaps mean exactly the same; **μάλιστα** = to Nestor more than to any other, **ἀγχιστα** = very closely resembled. But 58 = ζ 152, and has probably been adopted by the interpolator without due care. For **φύη**, cf. A 115.

60-70. In place of this third repetition of the dream Zen. read—
ἠνώγει σε πατὴρ ὑψίζυγος αἰθέρι ναίων
Τρωσι μαχήσασθαι προτὶ Ἴλιον. ὥς ὁ μὲν
εἰπὼν, κ.τ.λ.

ᾧχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἢ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

ἦ τοι ὃ γ' ὡς εἰπῶν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόνετος·
 ὃ σφιν εὐ φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 φεύδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν."
 ὧς ἄρα φωνήσας βουλήσ ἐξ ἤρχε νέεσθαι,
 οἱ δ' ἐπανέστησαν πειθουτό τε ποιμένι λαῶν 85
 σκηπτούχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἤυτε ἔθνεα εἰσι μελισσάων ἀδινάων,

73. The idea of tempting the army has been compared with a similar story told of Cortez : a proposal on his part to return was made merely to excite the spirits of his followers, and met with complete success.

81. φαίμεν κεν is potential; "we might deem it a delusion."

82. The idea clearly is that the supreme king has an innate right to communications from heaven on behalf of the people at large. Nestor's silence with respect to Agamemnon's last proposition may perhaps be explained as due to disapproval of a resolution which he sees it is useless to resist. But the speech is singularly jejune and unlike the usual style of Nestor; l. 82 seems much more in place in Ω 222; and Aristarchos rejected 76-83 entirely, on the ground that it was for Agamemnon and not for Nestor to lead the way out from the council.

87. ἀδινάων (or as Aristarchos seems, from a scholium of Herodianus on this passage, to have written the word, ἀδινάων), "busy." The word seems to express originally quick restless motion; and is thus applied to the heart (Π 481, τ 516), to sheep (α 92, δ 320), and to flies (B 469); then to vehemence of grief (Ψ 225, ω 317, and often), and to the passionate song of the Sirens (ψ 326). According to the explanation of the ancients, adopted by Buttmann, the primary sense is "dense"; but this

gives a much less satisfactory chain of significations. It is then particularly hard to explain the application of the word to the heart; few will be thoroughly satisfied with the supposition that it means "composed of dense fibres," while a more probable epithet than "busy" or "beating" could not be found. Goebel's derivation of the word from ἀ- intens., and root δι- to move (*v.* Curt. *Et.* no. 268), is at least as good as Buttmann's, who connects it with ἀδρός. It may be noticed that both ἔθνεα εἰσι (which Bentley emended ἔθνε' τασι), and αἱ δὲ τε ἐνθα (l. 90) are cases of *hiatus illicitus*; *i.e.* they occur at points where there is no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. A complete list will be found in Knös, *De digrammo Homericō*, p. 47. The *hiatus* is legitimate if found (1) in the trochaic caesura of the third foot; (2) in the bucolic diaeresis; (3) at the end of the first foot. (In reckoning cases of hiatus Knös omits genitives in -ao and -oio, which in his opinion do not suffer elision, and words like *περὶ τι*, and others, which certainly do not.)

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλλις πεποτήαται, αἱ δὲ τε ἔνθα· 90
 ὧς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἠΐονος προπάροιθε βαθείης ἐστιχόωντο
 Ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισιν ὄσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῆ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτουν, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῆ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λέιπε φορῆναι,
 πολλῆσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
 τῷ δ' ὅ γ' ἐρεϊσάμενος ἔπε' Ἀργείοισι μετηΐδα·

88. νέον, "in fresh supplies," as we say.

89. βοτρυδὸν naturally reminds us of the settling down of a new swarm of bees, hanging down in a solid mass like a bunch of grapes. But ἄνθεσιν rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.

90. ἄλλις is here used in its primary sense, "in throngs," from *φαλ*, to squeeze (*φέλειν*, ἀ-ολλ-έες, etc.); it is thus almost identical with *Ἰλαδόν*, l. 93.

93. δεδήει; this metaphor is a favourite one with Homer, especially of battle (cf. ὧς οἱ μὲν μάραντο δέμας πυρὸς αἰθόμενοι, Σ 1; and the word *δαῖς*); it is applied even to *οἰμωγῆ* in *ν* 353. For the personification of *ὄσσα*, heaven-sent rumour, cf. *ω* 413, and see Buttman, *Lexil.* s. v.

95. τετρήχει, plpf. intrans., from *ταράσσω*. The form recurs in H 346.

99. σπουδῆ, "with trouble," i. e. hardly. So E 893, A 562, *ω* 119, etc.

103. διακτόρῳ ἀργεῖφόντῃ: these names of Hermes are obscure. The

former probably means "the runner," from *διακ-*, a lengthened form of *δι-α-*, root *δι* to run, whence also *διώκ-ω*. (Goebel derives both *διάκτορος* and *διώκω* from *διά* and root *άκ-* to be swift; whence *ώκός* and *διάκωνος*.) Ἀργεῖφόντης is traditionally explained "slayer of Argos"; but Homer does not appear to have known this legend, which may very likely have arisen by "Volksetymologie" from the name. Goebel is therefore probably right in translating "swift appearing," a fitting name for the fleet messenger. Forms from *φεν-* to *alay*, and *φαν-* to shine, are often identical.

108. Argos here, from its opposition to the islands, can hardly mean less than the whole of the mainland over which the suzerainty of Agamemnon extended. See Gladstone, *Juv. Mundi*, p. 46, and the remarks of Thucydides, l. 9, where he calls this passage the *σκῆπτρον παράδοσις*. This famous line seems to have reached even the "Morte d'Arthur"; "king he was of all Ireland and of many isles," i. 24.

“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ’ ἐντείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει 115
 δυσκλέα Ἄρηος ἰκέσθαι, ἐπεὶ πολὺν ὄλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα
 ἦδ’ ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺν γὰρ τόδε γ’ ἐστὶ καὶ ἐσσομένοισι πυθέσθαι, 120
 μὰ ψ οὕτω τοιόνδε τοςόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ’ οὐ πῶ τι πέφανται.
 εἴ περ γὰρ κ’ ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω, 125
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὄσσοι ἔασιν,
 ἡμεῖς δ’ ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ’ ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεῦεν,
 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν

111. μέγα, “with might”; so MSS. with Zenod. Aristarchos read μέγας, according to the explicit statement of Didymos, who expressly contradicts Aristonikos on this point. 111-118 = I 18-25, q.v. Zen. omitted 112-118 here.

113. The main idea is given by ἐκπέρσαντα: we should say, “that I should not return till I had wasted Ilios.” The acc. is the regular idiom. (Cf. A 541.)

115. δυσκλέα must be a contracted form for δυσκλέα: it would seem that we should write either δυσκλεᾶ, or more probably δυσκλεᾶ. The same question arises on I 189; v. also Ω 202; H. G. § 105, 4.

116. που μῶλα, “it must be that,” as Φ 83, μέλλω που ἀπεχθέσθαι Διὶ πατρὶ. Bekker brackets 116-18, urging that such an appeal to Zeus as *destroyer* of cities contradicts what Agamemnon has just been saying. This, however, actually weakens the passage; for surely the thought that Zeus has so often “overthrown fenced cities” heightens the bitterness of the ἄτη which Agamemnon says has come upon him. For κάρηνα

used of cities compare the frequent epithet ἐυστέφανος.

125. λέξασθαι, to number themselves. ἐφέστιοι, i.e. citizens in the town, as opposed to the allies from other lands. Τρῶες Ar., MSS. Τρώας, which would mean “to muster the Trojans.” After Τρῶες above the nom. is more natural, “the Trojans to muster themselves.” For εἴ περ . . . κε with opt. see Lange, EI, p. 195, where he shows that it differs only by a shade from the single εἴ with opt. For the sentiment compare Virg. *Æn.* xii. 233, *Vix hostem, alterni si congregiamur, habemus.*

127. ἕκαστοι, i.e. each set of ten. The MSS. all give ἕκαστον: the text, which is more idiomatic and vigorous, is apparently the old reading, as Schol. A (Didymos) mentions ἕκαστον as the reading of one Ixion.

129. πλέας, a comparative form = πλέωνας, apparently from πλε-εας = πλε-γες-ας, the suffix -γες- being the same as Lat. -ior. (H. G. § 121). It is an Aeolic word, and remained in common use to historical times, being found in an inscription from Mytilene! (Collitz,

Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχεσπαλοι ἄνδρες ἔνεισιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιου ἐκπέρσαι ἐν ναϊόμενον πτολίεθρον.
 ἐννέα δὴ βεβᾶσσι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.
 ὧς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄριεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορῆ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίου· τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὄρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελᾶων.

no. 212, 9), *ταῖς ἀρχαῖς παῖσαις ταῖς ἐμ Μ[υτιλή]ναι πλέας τ[ῶ]ν αἰμῶσεων*. The nom. *πλέας* is found in A 395. A similar form is *χέρης*, v. A 80.

130-131 were athetized by Ar. on the ground that all the "barbarians," Trojans and allies together, are elsewhere always said to be fewer than the Greeks. The objection rather is that elsewhere the Trojans always play the prominent part in the defence, while the allies are of secondary importance. See especially P 221.

131. *ἔνεισιν*, so one of the editions of Ar., as in E 477, *ἄπερ τ' ἐπίκουροι ἔνειμεν*, and this gives a better sense than *ἔασιν* of MSS.

132. *πλάζουσι*, lead me astray, drive me wide of the mark: cf. *πάλιν πλαγχθέντας*, A 59.

133. Ἴλιου, so MSS.: Ar. Ἰλιον. Both constructions are found; the acc. in line 501 and *passim* in the Catalogue, the gen. in a 2 Τροίης ἱερὸν πτολίεθρον, o 193, etc.

135. Observe the neuter plurals followed by one verb in the sing. and the other in the plur.

143 was rejected by Aristarchos as involving unnecessary repetition; the *πληθύς* of course knew nothing of the council. For a more important objection to the line see the introduction to the book. For the construction *μετὰ*

πληθύν, where we should have expected the dative, compare I 54; π 419, and δ 652 (though in the latter passage *μεθ' ἡμέας* may mean "next to us"); and also *μετὰ χεῖρας*, Herod. vii. 16, 2, Thuc. I, 138, etc. See H. G. § 195.

144. Aristonikos has here preserved for us the reading of Zenodotos, *φή* for *ὡς* of MSS.; and there can be no doubt that it is correct, though Arist. rejected it with the brief comment *οὐδέποτε Ὅμηρος τὸ φῆ ἀντὶ τοῦ ὡς τέταχεν*. This merely means that the word had generally dropped out of the MSS. in his day: it is found again in Z 499, *ὁ δὲ φῆ κώδειαν ἀνασχών*, where it was written *φῆ*, and, in defiance of Homer's idiom, translated "said." The word is doubtless for *Fῆ*, an instrumental case, from the pronominal stem *σfo-*; cf. Goth. *svē* = how; the *σ* hardened the *F* to *φ*, as in *σφεῖς*, *σφός*, and then disappeared (so Curt. *Et.* no. 601, and p. 442). Others derive it from the rel. stem *fo-*, of which *ὡς* is possibly the abl. Or again, *φή* might be exactly = Skt. *vā*, "sicut." But it has not yet been proved that *F* can pass *directly* into *φ*.

145. Ἰκαρίοιο, so called from a small island near Samos. *πόντου* seems to be in apposition with *θαλάσσης*, as the part to the whole.

146. ὄρορ, transitive, as δ 712, ψ 222, in which passages it is clearly an

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἔλθῶν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμίει ἀσταχύεσσιν,
 ὡς τῶν πᾶσ' ἀγορῇ κινήθη, τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινή 150
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἢδ' ἐλκόμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.
 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν, /
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;

aorist: cf. also τ 201. In N 78, θ 539, it is intrans. and may be a perf. = ἔρωρε. The usual form of the trans. aor. is of course ὤρσε.

Some edd. have taken unnecessary offence at the two similes. They seem to express rather different pictures; that of the stormy sea bringing before us the tumultuous rising of the assembly, while the cornfield expresses their sudden bending in flight all in one direction. For the multiplication of similes cf. *τηγνα*, 453-488. If either is to be rejected, it is the first, 144-146; both on account of the rather awkward addition of *πόντου* Ἰκαρίοιο after *θαλάσσης*, and also because it indicates a familiarity with the Asian shore of the Aegæan sea, which is a note of later origin.

148. ἡμίει, sc. the cornfield. ἐπὶ, before the blast. For the change from subj. to indic. compare I 324, A 156.

152. δῖαν, here in its primitive sense, “bright.” So of the *αἰθήρ*, II 365, τ 540, and dawn, I 240, etc. It is twice used of the earth, Ξ 347, Ω 532; in the latter passage the epithet seems somewhat otiose, but in the former “bright” is obviously appropriate. In relation to men and gods it appears to mean “illustrious,” either for beauty or noble birth; but here again it becomes otiose as applied to the swineherd Eumaios in the *Odyssey*.

153. οὐρούς, “the launching-ways,” trenches in the sand by which the ships were dragged down to the sea; ἔρματα, the props, probably large stones, placed under the ships' sides to keep them upright, see A 486. The former word,

which does not recur, is perhaps conn. with *δρύσσω* (Curtius, however, regards the root of *δρύσσω* as *ρυκ*, *Et.* p. 325).

155. ὑπέρμορα, a rhetorical expression only: nothing ever actually happens in Homer against the will of fate, as a god always interferes to prevent it. For similar expressions compare P 327, Υ 30, 336; and also II 698, and α 34, with Merry and Riddell's note: and for *ὑπέρ* = against, *ὑπέρ ὄρκια*, Γ 299, etc.

157. ἀτρυτώνη, one of the obscure titles of gods, of which we cannot even say with confidence that they are of Hellenic or Aryan origin at all. The common explanation is that it means “unwearing one,” from *τρύω* to rub (in the sense “to wear out”). It is equally likely that it may be connected with the first element in the equally obscure *Τριτογένεια*, for which see note on Δ 515. (Reference may also be made to Autenrieth, *App. to Nägelsbach's Hom. Theologie*, ed. 3, p. 413.)

159. The punctuation of 159-162 is rather doubtful. Some edd. put one note of interrogation after *αἴης*, and another (or a comma, which is the same thing) after *θαλάσσης*: while others have no note of interrogation at all. In Ξ 88, O 201, 553, ε 204, *οὕτω δὴ* introduces an indignant question; and this certainly gives the most vigorous sense here. In δ 485, λ 348, *οὕτω δὴ* occurs indeed in direct statements; but there it does not stand in the emphatic position at the beginning of the sentence. On the other hand, it seems better to place a simple full stop after *αἴης*, because the opt. is not suited to the tone of re-

κὰδ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιεν 160
 Ἄργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 ἀλλ' ἔθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας." 165
 ὧς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμπιοι καρῆνων ἀΐξασα.
 [καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν].
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἔσταότ'· οὐδ' ὄ γε νηὸς ἐυσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἔκανε.
 ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήσι πεσόντες; 175
 κὰδ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιτε

monstrant questioning. Thus δέ in 160 almost = our "Why!" For εὐχωλή = subject of boasting, compare X 433, δ μοι . . . εὐχωλή κατὰ ἄστυ πελέσκεο.

164. Ar. not without reason regarded this line as interpolated from 180: the task is more suited to Odysseus than Athene, and is entirely committed to him. Ar. equally obelized 160-162, as being in place only in 176-178. This however does not seem necessary. Zenod. cut out 157-168 bodily, reading Ἀθηναίη λαοσσοῖς ἦλαθ' ἀπ' Ὀλύμπου for Ἀθ. Ἥρη πρὸς μῦθον εἶπεν in 156.

165. μηδὲ ἕα (so all MSS.: Bekk. after Heyne, μηδέ τ'); a hiatus before ἕαν is several times found, viz. P 16, X 339, δ 805, κ 536, σ 420 after ε, Θ 428 after νῶι, Ψ 73 after -οιο. In seventy-nine passages however the supposition of an initial consonant is inadmissible (Knös, *de dig. Hom.* p. 199). The origin of the word is very obscure; and it is possible that we ought in all cases to remove the hiatus by reading *eta*, etc., though the form is nowhere actually found. ἀμφιελίσσας is a word of somewhat doubtful meaning, as it is only applied to ships. The traditional explanation, "rowed on both sides," is insufficient, as there is no ground to suppose that ἐλίσσω (FeL-) was ever used for ἐρέσσω (root ἀρ-), from which we actually have ἀμφήρης, Eur. *Cycl.* 15. Nor will

"rolling both ways" do, for ἐλίσσω is not = σαλεύω. The two meanings which are generally adopted are (1) curved at both ends, i.e. rising at both bow and stern (see note 8 to Butcher and Lang's *Odyssey*); or (2) with curved sides. Against both these it may be urged that ἐλίσσειν never seems to imply "curving," but always "turning round," "whirling," and the like, a very different idea; and further, with regard to (1) ἀμφί always means "at both sides," not "both ends." I venture to submit that the only sense consonant with the use of the word ἐλίσσω is "wheeling both ways," i.e. easily turned round, "handy." It might also be suggested that, if ἐλικῶπις = "with sparkling eyes," root σελ- of σέλας, etc., ἀμφιελίσσα might mean "sparkling on both sides," as used of the bright reflexion from the hull of a ship seen coming over the sea. This, however, seems less appropriate.

168 is omitted by all the best MSS.: Nikanor did not read it, for his scholion speaks of the asyndeton after ἀΐξασα.

175. πεσόντες implies tumultuous and disorderly flight; so Z 82, ἐν χερσὶ γυναικῶν φεύγοντας πεσέειν, *cl. al.* The phrase ἐν νησὶ πεσέειν is however also used of a violent attack upon the ships, and hence an ambiguity frequently arises; c.g. I 235, Δ 311 (cf. 325).

Ἄργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας."
 ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δὲ κόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακῆσιος, ὅς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρώιον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 "δαιμόνι, οὐ σε ἔοικε κακὸν ὡς δειδίσσεσθαι, 190
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ', οἶος νόος Ἀτρεΐωνος·
 νῦν μὲν πειρᾶται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἶον ἔειπεν ;

179. ἐρώει, refrain not, hold not back. The verb is generally used with the gen., *πολέμοιο, χάρμης*, etc.; but it occurs without a case, μ 75, X 185, Ψ 433. In N 57 it is transitive, "drive back." In a similar sense *ἐρώη* (*πολέμου*) is used, "cessation," Π 302, P 761; but *ἐρώη* in its ordinary meaning of "swing, impetus," must be an entirely different word: and so also *ἐρώησει* in A 303.

186. This is the sceptre described in 46, 101-109. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οἱ, "at his hand," a *dativus ethicus*. See note on *παιδὸς ἐδέξατο χειρὶ κτύπελλον*, A 596.

188. μὲν is answered by δ' αὖ, 198. The *asyndeton* at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after *χαλκοχιτώνων*, reading βᾶς for ἔβη.

190. *δειδίσσεσθαι* is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually "terrifies" the common sort into the assembly (199), but will not employ more than persuasion to the chiefs. It would be better to write *οὐ σέ* than *οὐ σε*, to emphasize this contrast; and so Herodianus thought, though the "usage" was against him (*ἡ μὲν ἀκρίβεια ὀρθοστονεῖ, ἐγκλίνει δὲ ἡ*

συνήθεια). The same schol. (B) adds *δειδίσσεσθαι ἀντὶ τοῦ εὐλαβεῖσθαι*, a wrong interpretation, which has been generally adopted. Mr. Monro (*Journ. Phil.* No. 21, p. 127) compares O 196, *χερσὶ δὲ μή τί με πάγχυ κακὸν ὡς δειδίσσεσθαι*; and Δ 236, *σφῶϊ μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν*. Among the solecisms derided by Lucian, *Pseudosorph.* 554, is that of using *δειδίσσομαι* in the sense of "fear"; *πρὸς δὲ τὸν εἰπόντα, Δειδίσσομαι τὸν ἄνδρα καὶ φεύγω, Σὺ, ἔφη, καὶ ἔταν τινα εὐλαβηθῆς, διώξῃ*.

193. Aristarchos rejected this and the following four lines as *ἀπεοικότες καὶ οὐ προτρεπτικοὶ εἰς καταστολήν*—a not very convincing remark. On the other hand, he inserted here 203-5, as being evidently addressed to the kings, not to the common folk. But as spoken to chiefs the words would eminently be *οὐ προτρεπτικοὶ εἰς καταστολήν*, and likely rather to arouse the spirit of independence and opposition; they gain immensely in rhetorical significance if addressed to the multitude, to whom they can cause no offence.—For *ἴψεται* see A 454.

194. This line is probably an interpolation (see introduction). As it stands, it is commonly printed without a note of interrogation; but "by reading it as a rhetorical question" (an alternative given by Schol. B) "the connexion of

μή τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητιετα Ζεὺς."
 ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὀμοκλήσασκέ τε μύθῳ·
 "δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οὐ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ᾧ δῶκε Κρόνου πάϊς ἀγκυλομήτεω 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

the speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the 'kings' who formed the council. 'But why need I tell you this? Did we not all—we of the council—hear what he said?'—Mr. Monro. This also suits line 143, *πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν*. On the other hand there is no doubt that the council is always regarded as consisting only of a small number of "kings," not as including all the chiefs. Nine persons, Agamemnon, Menelaos, Odysseus, Nestor, Achilles, the two Aiantes, Diomedes and Idomeneus, "are the only undeniable kings of the Iliad, as may be seen from comparing together B 404-9, T 309-311, and from the transactions of K 34-197. Particular phrases or passages might raise the question whether four others, Meges, Eurypylos, Patroklos, and Phoinix, were not viewed by Homer as being also kings."—Gladstone, *Juv. M.* p. 417-18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation.

196. Zenod. read *διοτρεφέων βασιλῆων*, and so Aristotle and others quote; Ar. (followed by the best MSS.) *-ετος* and *-ῆτος*, which looks like an alteration made in support of his theory that *ε* could not be used, as Zenod. maintained, and as the practice of later poets (*e.g.* Hymn. Ven. 267) exemplified, for a plural (see on A 393). It is however quite possible to retain the plural used generically, and yet take *ε* as sing. used of a particular instance, as is proved by δ 691—

*ἦ τ' ἐστὶ δικη θεῶν βασιλῆων,
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοῖη.*
 Compare Eurip. *And.* 421—

*οἰκτρά γάρ τὰ δυστυχῆ
 βροτοῖς ἅπασι, κἄν θυραῖος ὦν κυρῆ.*
 (Monro *ut sup.* and H. G. § 255). The line is quoted with the gen. pl. by Aristotle, *Rhet.* ii. 2, Schol. A on A 173, and elsewhere.

198. *δήμου ἄνδρα*, so best MSS.; vulg. *δήμου τ' ἄνδρα*: the *τ'* is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read *δήμοι* (and so in Ψ 431, Ω 578). Numerous indications point to the conclusion; that the final *-ο* of the gen. was readily elided in early Epic poetry. If *τε* be retained, it must connect *ἴδοι* with *ἐφεύροι*, or otherwise we get a false opposition between the common sort and the shouters.

202. *ἐναρίθμιος*, *in nullo numero*, "not counted."

203. *οὐ μὲν* = Att. *οὐ δήπου*, as 233: *μὲν* is virtually = *μήν*, and has no adversative force here. For the neut. *ἀγαθόν* in the next line cf. *triste iugus stabulis*, Verg. *Ec.* iii. 80.

206 is apparently inserted in order to supply an object to *δῶκε*, which does not need one. For this fertile source of interpolation see on A 296. It is clumsily altered from I 99, apparently at a time when the sense of metre was dying out. It is, however, as old as the age of Trajan, for Dio Chrysostom (*Or.* i. p. 3) knows it. It is found only in two second-class MSS. It is hardly worth while discussing the reference of *σφίσι*, which may have been supposed = *ὕμῳ*, or simply transferred from I 99 without

ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνυδε
 αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
 ἠχῆν, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας,
 Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
 μάψ ἀτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεῦσιν,
 ἀλλ' ὅτι οἱ εἴσαιτο γελοίου Ἄργελοισιν 215
 ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὰ δέ οἱ ὦμα
 κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν
 φοξὸς ἔην κεφαλῆν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

further consideration. If the line is to be made metrical, *βουλεύσει* would be better than Barnes's *ἐμβασιλεύη*.

209. On *ὡς ὅτε* in siniles v. 394.

212. *Θερσίτης* is apparently an Aeolic form from *θράσος*: cf. *Θερσίλοχος* P 216, *Πολυθερσείδης φιλοκέρτομος* χ 287. *ἐκολῶα*, see A 575. *ἀμετροεπῆς* is illustrated by Soph. *Phil.* 442—

Θερσίτης τις ἦν

*ὅς οὐκ ἂν εἶλετ' εἰσάπαξ εἰπεῖν ὅπου
 μηδεὶς ἐφῆ.*

214. The infin. in this line is epexegetic, and is qualified by *μάψ ἀτὰρ οὐ κατὰ κόσμον*. For *ἄκοσμά τε πολλά τε* we should have in Attic *πολλά τε καὶ ἄκοσμα*, and for *ἀτὰρ οὐ, οὐδέ*. For the litotes *οὐ κατὰ κόσμον* cf. *πληγὴς οὐ κατὰ κ. Θ 12*, and *οὐ κόσμῳ M 225*. Schol. A rightly *πολλά τε καὶ ἀτακτα λέγειν ἠπίστατο, ὥστε μάτην καὶ οὐ πρὸς λόγον φιλονεικεῖν τοῖς βασιλεῦσιν*. In the next line we may understand *λαλεῖν* or the like after *ἀλλά*.

The Scholiasts give two curious legends about Thersites: one that he had been Homer's guardian, and in that capacity had robbed him of his inheritance, and is thus caricatured in immortal revenge; the other that he had been crippled by Meleagros, who threw him down a precipice because he skulked in the chase of the boar of Kalydon. They also point out that Homer mentions neither his father nor his country, in order to indicate his base origin. He is the only common soldier mentioned by name in the Iliad.

217. *φορκός*, *φοξός*, *ψεδνός* are all *ἄπ. λεγόμενα* in Homer, and it is impossible to be sure of their derivation and mean-

ing. The first seems never to recur in all existing Greek literature. *φορκός* ὁ τὰ φάη εἰλκυσμένος ὁ ἔστιν ἔστραμμένος (i.e. squinting), Schol. A. This etymology was universally accepted by antiquity, but it is of course untenable. Buttm. *Lexil.* p. 536, points out that the order of the adjectives clearly shews that *φορκός* refers to the feet or legs. He is probably right in explaining "bandy-legged," but hardly in connecting it with *valgus*. It goes rather with *φάλης*, the rib of a ship, Lat. *fulx, flecto* (Curt. *Et.* no. 115). *φοξός* is explained as meaning strictly "warped in burning," of pottery (*φοξὰ κυρίως εἰσι τὰ πυρραγῆ δοτρακα*, Schol., who quotes Simonides, *ἄσθη δὲ φοξίχειλος Ἄργελη κύλιξ*), and hence with a distorted head. In this sense "the works of the old physicians shew that it continued in constant use, not merely as a poetical word, but as one of daily occurrence" (Buttm. *l. l.*). Perhaps conn. with *φάγω, bake* (Buttm., Curt.), in the sense of *overbaked*. *ψεδνός*, *παρὰ τὸ ψῶ, ὄνομα βηματικῶν ψεδνός ὁ μαδαρός*, Schol. L (i.e. falling away, sparse).

219. *ἐπ-εν-ήνοθε*, "sprouted upon it," either from a stem *ἀνοθ* for *ἀνθ* of *ἀνθος* etc. (Curt. *Et.* no. 304, after Buttm. *Lexil.* pp. 110 *sqq.*), or rather a reduplicated perf. from *ἐνέθω*, perhaps "had its place upon it"; *ἀνεθ* making *ἀνήνοθα*. A 266. For *συνοχωκότε* of MSS. Cobet (*Misc. Crit.* 304) is doubtless right in reading *συνοχωκότε*, the only correct form from *συνέχω*, which is given by Hesych. *λάχνη*, "down," "stubble." *λαχνηεις* is used of swine, I 548.

ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι· 220
 τὼ γὰρ νεικέεσκε. τότ' αὐτ' Ἀγαμέμνονι δίφ
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπύλῳς κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφει ἠδὲ χατίρεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
 εἰσὶν ἐνὶ κλισίῃς ἐξαιρέτοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολιεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἴλιου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἠὲ γυναικα νένν, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχεται ; οὐ μὲν ἔοικεν
 ἀρχὸν εἶντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν

222. λέγε in the strict Homeric sense, “counted out,” enumerated, *débitait ses injures*. τῷ is clearly Agamemnon. Thersites is at the moment the accepted spokesman of the mob, who are indignant with Agamemnon for his treatment of Achilles; and it is by a subtle piece of psychology that they are made ashamed of themselves and brought to hear reason by seeing their representative exhibited in an absurd and humiliating light, and their own sentiments caricatured till they dare not acknowledge them.

225. τέο: the gen. is the same as A 65, ἦ τ' ἄρ' ὄ γ' εὐχολῆς ἐπιμέμφεται ἦ θ' ἐκατόμβης. Thersites pretends that avarice is Agamemnon's only reason for wishing to continue the war.

228. εὖτ' ἂν, as often as we take any Trojan stronghold. See A 163. Thersites seems purposely to allude to Achilles' words (Autenrieth).

229. ἦ, “can it be that.” κέ with the fut. indic. here implies “if the war goes on.” Cf. A 139, 522, etc. Similarly κεν ἀγάγω, 231, “whom in that case I shall bring.”

232. γυναικα νένν is strictly co-ordinate with χρυσοῦ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker. μίσγεται and κατίσχεται must be subj.; but the short vowel

cannot be right. Curt. *Vb.* ii. 72, would read -ηαι in both cases, the η being metrically shortened before the vowel, as in βέβληαι A 380—unless we prefer in all cases to scan -ηαι as one syllable by crasis. Christ reads μίσγη and κατίσχη.

233. οὐ μὲν as 203. Bentley conj. οὐ σε, Heyne οὐδέ, Christ οὐτι.

234. κακῶν ἐπιβασκόμεν, bring into trouble. This causal sense is probably not elsewhere found with the verb-suffix -σκ-. Cf. Θ 285, I 546, Ψ 13. Zenodotos rejected 227-8 (reading πλείαι δὲ γυναικῶν) and 231-4, apparently thinking them too comical for Epic poetry.

235. πέπονες: this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrance, such as is often expressed in our “My good sir!” It is always found in the sing. except here and N 120, and in these two passages only it has a distinctly contemptuous meaning, “weaklings.” ἐλέγχεα, an abstract noun used as a concrete. Monro (H. G. § 116) compares ὀμηλικῆ = ὀμηλίξ, X 209, δῆμον εἶντα one of the common sort, M 213. It should be substituted for ἐλεγχέες in Δ 242, *q.v.* So τὰ δ' ἐλέγχεα πάντα λείπεται, Ω 260. Ἀχαιῖδες, οὐκέτ' Ἀχαιοί = H 96, imit. by Vergil, *Aen.* ix. 617, *o vere Phrygiae, neque enim Phryges*.

236. οἴκαδέ περ, “let us have nothing

αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν ἢε καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."
 ὧς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης· τῷ δ' ὄκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορηγῆς,
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσιν.
 οὐ γὰρ ἐγὼ σέο φημί χερείτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὄνειδέα τε προφέροις νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,

short of return home" (Monro, H. G. § 353).

237. γέρα πεσσέμεν, "to digest, gorge himself on, meeds of honour," enjoy them by himself. Cf. A 81.

238. χ' ἡμεῖς, i.e. καί. Some read ὁ χ' (i.e. κε). But προσαμύνομεν must be the pres. indic. ; if it were aor. subj. it would mean "if we shall help him," a sense clearly precluded by the nature of Thersites' proposition. κε too is quite out of place in a general question. καί must be taken closely with ἡμεῖς, we also of the common sort, as well as great chiefs like Achilles. So Θ 111, εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται. The second καί is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 299. On the question of crasis in Homer see Z 260.

241. μάλ᾽α goes with οὐκ, as in Germ. *gar nicht*. These two lines are an obvious allusion to the dispute in the assembly, Achilles' very words being quoted, ταῦτο πρὸς τὸ ἀτελὲς τῆς ξιφουλκίας φησίν, Schol. B.

245. ἠνίπαπε, from ἐνίπτω, a strange reduplication, like ἠρύκακε. ἐν seems to be the preposition, and -ιπαπ- for -ιπ-ιαπ-, a reduplication of root ιπ (ιπτομαι, to hurt, oppress), with its by-form ιαπ (ιάπ-τω, ιαπ-ιο). The form ἐνένιπε (II 626, etc.) arises either from a misunderstanding of the preposition (Curt. *Vb*.

ii. 26), or a real reduplication of it, such as appears to be found in Skt. (Fritzsche, *C. St.* vi. 330).

246. ἀκριτόμυθε, see 796 ἀεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν, θ 505 ἀκριτα πόλλ' ἀγορεύειν. The latter passage shows that the word means "indiscriminate," inconsistent, rather than countless ; a sense which it would not be easy to derive from κρῖνω. So ἀκριτόμυθοι δνείροι, τ 560, "hard to be discerned." ἀχε' ἀκριτα (Γ 412, Ω 91), ἀκριτον πενήθήμεναι (σ 174, τ 120), of grief which is not brought to a determination, "endless ;" ἀκριτόφυλλος B 868, with confused foliage. λιγύς is a word of praise (A 248) used ironically.

248. χερείτερον, virtually = χερείονα. See A 80.

250. οὐκ ἂν ἀγορεύοις, an ironically mild request, "I would ask you not to have kings' names on your tongues." So Ξ 126, ν 135 (Monro, H. G. § 300, β). Or we may take τῷ as virtually a prothesis, "if that were not so."

251. προφέροις, "cast in their teeth," as Γ 64. νόστον φυλάσσοις, "be on the watch for departure." The next two lines refer to this ; but they hardly seem in place here, and would come more suitably after 298. Lehrs would put 250-1 after 264. Ar. rejected 252-6. The repeated τῷ (250, 254) certainly looks rather like two readings combined in one recension.

ἢ εὖ ἢε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίξων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὤδε,
 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέη,

255

255. Ar. objected against this line that Thersites was standing when he spoke, and therefore the word ἦσαι could not be properly used. But it is frequently found with a participle in a weak sense, meaning no more than to "keep on" doing a thing: *e.g.* A 134, B 137; see also Δ 412 (comp. with 366).

258. *κιχήσομαι*, fut. indic. The aor. subj. is *κιχέω* (or *-ήω*), A 26. La R.'s assertion (Crit. note on P 558) that "*εἰ κε* apud Homerum cum indicativo futuri nusquam iungitur" is opposed to the accepted text, as well as to his own reading *εἰ κε . . . τελευτήσει* in ο 524 (where however it would seem better to read *καὶ* for *κε*, with most MSS. See on 238). So E 212, *εἰ δέ κε νοστήσω καὶ ἐσθίσομαι ὀφθαλμοῖσιν* (where the form and construction of the sentence, with a "wishing" clause as apodosis, exactly correspond), O 213, Σ 417. The question is considerably complicated by the fact that the forms of the aor. subj. and fut. indic. are almost always either identical or interchangeable by a slight alteration of reading, which La R. adopts against MS. authority in P 558. But the construction is one which we should *a priori* expect to find in H., if we once admit the fut. indic. with *κε* in simple sentences, for the *nuance* of conditioned assertion of futurity which it gives is eminently suitable for use in conditional sentences. In other words *κιχήσομαι κέ σ' ἀφραίνοντα* would mean "in some case or other I shall catch you." The *εἰ* puts this qualified prophecy in the form of a supposition; "let us make this supposition—in some case I shall catch you"; and then the next clause goes on to express the wish which arises in connexion with such a thought. In subordinate relative clauses *κε* with the fut. is not rare in our texts, *e.g.* l. 229, A 175 *οἱ κέ με τιμήσουσιν*, X 70 *οἱ κε . . . κελσονταί*, etc. (all the passages will be found brought together in Ebel. L. H. i. pp. 696-7, H. G. § 328, 4).

259. The apodosis here, as in E 212 *sqq.*, virtually consists of a whole conditional sentence, a second condition occurring to the mind of the speaker as he rhetorically expands the simple *λαβῶν σε ἀποδώσω* which would form the logical continuation. Telemachos is mentioned in the Il. only here and Δ 354, *q.v.*, in an equally curious phrase. *οἷχ ἔαντῷ νῦν ἀράται, ἀλλὰ τῷ παιδί. καὶ ἔστω ἢ μὲν πρώτη κατὰρα κατὰ τοῦ Ὀδυσσεύς, ἢ δὲ δευτέρα κατὰ τοῦ Τηλεμάχου· εἰ γὰρ ἀπόλοιτο ὁ παῖς, οὐκέτι πατήρ ἔστω Ὀδυσσεύς* (Schol. A). It is possible that the origin of the expression may be more recondite, and lie in the strange but widespread use among savages of "paedonymics" instead of patronymics. *E.g.* "In Australia when a man's eldest child is named the father takes the name of the child, Kadlitpinna the father of Kadli; the mother is called Kadlingangki, or mother of Kadli, from *ngangki* a female or woman. This custom seems very general throughout the continent. In America we find the same habit. . . . In Sumatra the father in many parts of the country is distinguished by the name of his first child, and loses, in this acquired, his own proper name. . . . The women never change the name given them at the time of their birth; yet frequently they are called through courtesy, from their eldest child, 'Ma si ano,' the mother of such an one; but rather as a polite description than a name."—Lubbock, *Origin of Civilization*, p. 358. The same is the case among the Kaffirs (Theale, *Kaffir Folk-Lore*, p. 117). An Arab in his full style will also call himself "Abu Mohammad," father of Mohammad, or whatever his eldest son's name may be; and when we are on Semitic ground we are near enough to Greece to understand the possibility of the same custom obtaining even in an Aryan race. *Odysseus* thus means, "may I lose my proudest title." *Ἄλθαλα Μελεαγρῆς* (Ibycus, fr. 12) is another instance of a paedonymic

μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέεσσι πληγῆσιν."
 ὣς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμω 265
 πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 σμῶδιξ δ' αἱματοέσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσοῦ· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχρύνενοι περ ἐπ' αὐτῷ ἠδὺ γέλασσαν· 270
 ὦδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἀριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγήνωρ

(quoted in Geddes, *Prob. of Hom. Poems*, p. 84, n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance to reveal his own name, with which it is not improbably connected.

266. ἔκπεσε, so MSS.: Ar. read ἐκφυγε, on what authority we cannot tell. θαλερόν, big; apparently from the idea "well-grown," "flourishing," in which the word generally occurs (but always of men, their limbs, grief, and the like; never in the most literal sense, of growing trees).

269. ἀχρεῖον ἰδὼν, with helpless look; σ 163 ἀχρεῖον δ' ἐγέλασε, "she laughed an idle unmeaning laugh," not being really gay. So here the word seems to imply a dazed "silly" expression, as though Thersites could not recover from the sudden shock and grasp the position. So Schol. B, ἀκαίρως ὑποβλέψας.

270. The assembly are vexed to see themselves humiliated in their spokesman's person, and to lose their hope of returning home; but Odysseus has gained his point by getting the laugh on his side.

271. For τις as the "public opinion" of Homer reference may be made to Gladstone, *J. M. p. 436*. The passages are—Γ 297, 319; Δ 81, 85, 176; Ζ 459, 479;

Η 87, 178, 201, 300; Π 414, 420; Χ 106, 372; β 824; δ 769; ε 275; θ 323; κ 37; ν 167; ρ 482; σ 72, 400; υ 375; φ 361, 396; ψ 148.

273. ἐξάρχειν elsewhere always takes the gen.; γδοιο Σ 51, etc., μολπῆς Σ 606 [δ 19], and in mid. κακῆς ἐξήρχετο βουλῆς, μ 329. The acc. is quasi-cognate, depending no doubt on a reminiscence of the familiar βουλὰς βουλευέιν: the meaning is "taking the lead in giving counsel," whereas with the gen. it means rather "beginning," "starting." We may compare ὀδὸν ἠγήσασθαι, ἀέθλους τοὺς ἐπειρήσαντ' Ὀδυσῆος, θ 23, and other exx. in Monro, *H. G. § 136*.

276. τὸ μὲν πάλιν ἐς τοῦπίσω τὸ δὲ αὐτὶς χρονικὸν ἐξ ὑστέρου, Schol. A. Aristarchos repeatedly insisted that πάλιν in H. never means "a second time," but always "back again," in the local sense; but it requires some forcing to make the present passage consistent with the theory. There is no doubt that the temporal grew out of the local sense, through the idea of "going back again" to a former state of things; and it is better to recognise in such phrases as this instances of the transitional use than to attempt to force an arbitrary rule on Homer. So π 456, πάλιν ποιήσε γέροντα. ἀγήνωρ may be ironical, as it is generally a word of praise. But as applied to Achilles in I 699, to Laome-

νικεῖειν βασιλῆας ὄνειδείους ἐπέεσσιν.”

ὥς φάσαν ἢ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη
εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν, 280

ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἴες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσάτατο βουλήν.

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“ Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,

Ἴλιον ἐκπέσαντ' ἐυτείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναικες

ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

ἦ μῆν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.

don Φ 443, and perhaps to the suitors in the Odyssey, it may have conveyed a shade of blame. So Schol., *αὐθαδῆς ὑβριστῆς καὶ θρασύς*.

278. *πτολίπορθος* recurs in Il. as an epithet of Odysseus, only K 363. In Od. it is of course common, in allusion to the capture of Troy by his cunning, see χ 230, σῆ δ' ἦλω βουλῇ Πριάμου πόλις εὐρύγεια. In Il. it is frequently applied to Achilles, and once each to Enoy E 333, Oileus B 723, Otrynteus T 384, and Ares T 152.

281. The θ' is perhaps inserted to prevent hiatus; which is in any case allowable at the end of the first foot (see on 87), without the necessity of taking οἱ for the pron. *Foi*, with Nauck. If θ' is to be kept, Döderlein's explanation seems the most satisfactory, viz. that there is a confusion between ἅμα τε πρῶτοι καὶ ὕστατοι, and ἅμα πρῶτοί τε καὶ ὕ. : in other words, ἅμα has, as often, attracted a τε into its neighbourhood from its proper place in the sentence, e.g. I 519, ξ 403; but the word is again repeated, just as we often find a *κεν* or *ἄν* occurring twice, once in its right place, and once following a word which it is desirable to emphasize. *πρῶτοι* and *ὕστατοι* are used in a local sense, those in front and those behind.

284. For *νῦν δὴ* Aristarchos seems to have read *νῦν γάρ*, “*ἔθος δὲ αὐτῷ* (sc. Ὀμήρῳ) *ἀπὸ τοῦ γάρ ἀρχεσθαι*” (e.g. H 327, K 61, 424, Ψ 156). In all other cases however the *γάρ* is either in a

question or in an explanation by anticipation (H. G. § 348, 2); it is far less natural here in a principal sentence.

289. The ἦ . . . τε of MSS. is an obvious difficulty. Bentley proposed to write *εἰ* for ἦ, so that *ὥς τε γὰρ εἰ = ὥς εἰ τε*: but *ὥς εἰ* are never separated in H. Ameis, after Bekker, writes ἦ, as γ 348 *ὥς τέ τευ ἦ παρὰ πάντων ἀνείμονος ἠδὲ πενιχροῦ*, and τ 109 *ὥς τέ τευ ἦ βασιλῆος*, in both which passages the MSS. have ἦ, though it is clearly out of place (in the former passage MSS. also have *ἦέ*, not *ἠδέ*). But there does not seem to be any certain case of this use of ἦ in a simile—where indeed so strongly affirmative a particle seems out of place. Still it is adopted in the text as an only resource, better than taking the sequence ἦ . . . τε as a very violent anacoluthon.

290. For this pregnant use of *ὀδύρομαι*, cf. Ψ 75, *δοφύρομαι*. The infin. *νέεσθαι* in fact stands in the place of the accus., exactly as in ε 152, ν 279 *νόστον ὀδύρεσθαι*, ν 219 *ὁ δ' ὀδύρετο πατρίδα γαίαν*.

291. The obvious sense of this line, if it stood alone, would be, “*Verily it is a trouble even to return home in grief.*” But this does not cohere with what follows, and the only interpretation which really suits the sense is that given by Lehrs (*Ar.* p. 74), and probably by Aristarchos (who noted that *πόνος* is used in the true Homeric sense of “*labour*,” not grief): “*Truly here is toil to make a man depart disheartened.*”

καὶ γὰρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέλαιτ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἢ ἔτεόν Κάλχχας μαντεύεται ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσίν, ἔστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτιο φέρουσαι·
 χθιζὰ τε καὶ πρωιζ' ὄτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοῦς 305
 ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφονόος,

ἡ μὴν καὶ thus introduces an excuse, just as in I 57. The difficulty is the very bare use of the acc. and infin. with a violent change of subject. Lehrs compares β 284, οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν | ὅς δὴ σφι σχεδὸν ἔστω, ἐπ' ἡματι πάντας ὀλέσθαι, a not very satisfactory parallel. Monro (*Journ. Phil.* xi. 129, H. G. § 233) adds μοῖρ' ἔστιν ἀλύξαι, ὥρη εἶδεν, and other similar phrases, which would explain the infin. after πόνος ἔστιν in the first translation given above, but not the second, which they are quoted to support. A somewhat better case may perhaps be found in Δ 510, σὺ σφι λίθος χρώς οὐδέ σίδηρος χαλκὸν ἀνασχέσθαι, where in later Greek we should look for a ὥστε. Cf. also the infin. after ταῖος, τηλικός (β 60, ρ 20, etc.), and H 239, τό μοι ἐστι ταλαύρινον πολεμίζειν.

299. ἐπὶ χρόνον as ξ 193, μ 407, ο 494, etc. Zenod. ἐτι, "ἀπιθάνως" (Schol. A).

300. ἦ. So Ar.: MSS. εἰ, except A, which has ἦ with εἰ written over it. In such conflict of authorities it is impossible for us to decide absolutely in favour of either; v. 349.

302. This is the only case in H. of the use of μή for οὐ in a "quasi-conditional" relative clause with the indic. Cf. 338, 143, H 236, Σ 363 (Monro, H. G. § 358).

303. χθιζὰ τε καὶ πρωιζὰ, a proverbial expression, more common in the

form πρώην τε καὶ χθές, as in Hdt. 2, 53, μέχρι οὐ πρ. τ. κ. χθές, until very lately. So Ar. *Ran.* 726 and Plat. There are three leading explanations: (1) The principal verb is ἐφάνη (308), but the construction of the sentence is virtually forgotten in the subordinate clause ὅτε . . . φέρουσαι and the quasi-parenthetical ἡμεῖς . . . ὄδωρ, and is resumed by ἐνθα. In this case the phrase is used to make light of the long duration of the war, "it is as it were but yesterday, when," etc. Or (2) ἦν is to be supplied after πρωιζὰ, "it was a day or two after the fleets had begun to assemble in Aulis." Näg. and Aut. support this at length, comparing γ 180 τέτρατον ἡμαρ ἔην ὄτ' ἐν Ἀργεὶ νηῆς εἰσας | Τυδείδω ἔταροι Διομήδεος ἱπποδάμοιο | ἴστασαν, Φ 81 ἡὼς δὲ μοι ἔστιν | ἦδε δωδεκάτη ὄτ' ἐς Ἴλιον εἰλήλουθα. The passages they quote for the omission of ἦν are insufficient, for they are all in rel. or subord. clauses. (3) Lehrs, *Ar.* p. 366, takes χθ. τε καὶ πρωιζὰ with ἠγερ, transl. viz. cum Aulida advecli erat, tum (v. 308) portentum accidit. This is far the best; the interpretation coincides with (2); "when the ships had been gathering but a day or two in A." This omen cannot fail to recall the famous portent of the eagles and the hare in *Agam.* 104-105, told of the same place and time.

308. δα·φονός: δα· = ζα·, for δια·

σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγώτας·
 μήτηρ δ' ἀμφεποτᾶτο ὄδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτερύγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτῆν,
 τὸν μὲν ἀίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἶον ἐτύχθη. 320

intensive. φωός, II 159, is generally referred to φεν, for φονιος, gory, i.e. blood-red. Goebel however refers it to φαί to shine, for φοφ-ωο-s (Curt. *El.* p. 621, divides φο-ωό-s as though he agreed with this, but cf. no. 410), in the sense of fiery red (hence φοῖνιξ, φοίνιον σ 97, φωνήεις M 202).

311. Observe how the word τέκνα (and τέκε) is repeated so as to give a sort of human pathos to the passage. Cf. M 170, π 217, and Θ 248, Π 265, P 133 (τέκος). νήπια especially emphasizes this association. Notice also the rhymes, 311-3-5 and 312-4. This phenomenon, though not rare in H., is so sporadic that we have no ground for supposing it to have been in any case intentional, even if it was consciously observed.

312. ὑποπεπτηῶτες, st. πτα, as in Θ 136 καταπτήην, the only form found beside the pf. part. (ν 98, ξ 354), other parts being supplied from the secondary stem πτα-κ (πτήσσω).

314. ἐλεεινὰ, adv. with τετριγώτας, "cheeping in piteous fashion."

315. In the principal caesura the hiatus is "licitus"; we do not therefore need Bentley's conj. ἀμφεποτᾶτ' ὄλοφυρομένη. τέκνα, acc. after ἀμφεποτᾶτο.

316. ἐλελιξάμενος (which should be *Felix*, see A 520), "coiling himself up for the spring." ἀμφιαχυῖαν, an anomalous form, for which see Fritzsche in Curtius' *St.* vi. 327; for the perf. with ι as reduplicative vowel, he is inclined to compare διζήμαι (= δι-δῆ-μαι). Monro, H. G. § 23, 5. The Scholion of Herodianus on the accent of πτερύγος is characteristic: παροξυτόνως. καὶ ὁ μὲν κανὼν θέλει παροξυτόνως, ὡς δοιδυκος. ἀλλ' ἐπειδὴ

οὕτως δοκεῖ τονίζειν τῷ Ἀριστάρχῳ, πειθόμεθα αὐτῷ ὡς πάνυ ἀρίστῳ γραμματικῷ.

318. ἀίζηλον, δι (sc. Ar. marked the line with the διπλὴ περιεστιγμένη, because) Ζηρόδοτος γράφει ἀρίδηλον καὶ τὸν ἐχόμενον (the next line) προσέθηκεν. τὸ γὰρ ἀρίδηλον ἔγαν ἐμφανές, ὅπερ ἀπίθανον. ὃ γὰρ εἶν πλάση τοῦτο ἀναιρεῖ (i.e. whatsoever a god creates, that he brings to naught again. But there seems to be some lacuna in the quotation). λέγει μὲντοι γε ὅτι ὁ φήνας αὐτὸν θεὸς καὶ ἀδηλον ἐποίησεν (Aristonikos). It seems clear therefore that Ar. read ἀίζηλον (or ἀίδηλον) "invisible," athetizing 319 altogether. (But MSS. ἀρίζηλον, except Ambros. I man. ἀίξ., Apoll. Lex., Et. M. in quotations, and Hesych. ἀίζηλος ἀδηλος.) Cf. ἀίθελα in the same sense, Hesiod, fr. 130. Cic., who translates the passage in *Div.* 2, 30, 63, took the word in the same way—"Qui luci ediderat genitor Saturnius, idem Abdidit."

Curt., *El.* 5 662, takes the same view, explaining ἀίζηλον as = ἀίδηλον phonetically, but with pass. instead of act. signification. The question is admirably discussed at length in Buttm. *Lecc.* 53-58, and decided in the same sense. ἀρίζηλον must be explained, "god who created him made of him an evident sign," which is comparatively weak. (Cf. however the fate of the Phaeacian ship, ν 156, θείναι λίθον ἐγγύθι γαίης νηὶ θεῷ ἰκελον, ἵσα θαυμάσιον ἄπαντες.) Cicero goes on to translate 319 also—

"Abdidit, et duro firmavit tegmina saxo"; as though the serpent were hidden away in the rock into which he is turned.

320. οἶον and similar constructions are

ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'τίπτ' ἀνεφ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὄψιπέλεστον, ὄου κλέος οὐ ποτ' ὀλεῖται. 325
 ὡς οὗτος κατὰ τέκνα φάγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύνυγιαν·
 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστρῳ μέγα Πριάμοιο ἔλωμεν."
 ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τί μέλει πολεμήμια ἔργα.
 πῆ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο μήδεά τ' ἀνδρῶν 340
 σπονδαὶ τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν·"

commonly explained by the ellipse of the antecedent (H. G. § 267), or less scientifically by resolving *ὄσον* into *ὅτι τοῖον*, *ὡς* (e.g. Δ 157) into *ὅτι οὕτως*. But it is better to regard them as originally independent clauses of a quasi-interjectional nature; "we wondered—what a thing was wrought!" The manner in which wishes introduced by *εἰ* gradually became the grammatical protases of conditional sentences is very similar (H. G. § 318, after L. Lange). Cf. Z 166, O 95, P 173, with X 347, δ 611, ξ 392, and often. (Näg. and Aut. *ad loc.*)

325. *δοῦ*, doubtless an error in transcription for *δο*, an intermediate form of the gen. which has disappeared from MSS. but may often be restored with confidence. See H. G. § 98.

329. *τῷ*: on this use of the article with numerals v. H. G. § 260 (c).

330. *τῶς*, so Ar.: MSS. *θ' ὡς* with Herodianus. Cf. Ξ 48, σ 271, where MSS. are divided. The word recurs only Γ 415, τ 234.

335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps

compare Δ 153, where *χαλκῷ δριώνωντες* seems to belong to *ἱππεῖς δ' ἱππῆας* in 151. But the construction seems very awkward.

337. For the long *a* of *ἀγοράασθε* cf. *ἀπονέεσθαι* 113, 288, etc., *ἀθάνατος* 306, etc., *δυναμένοιο* α 276, *Ἀπόλλωνα* Α 21, *διδά* Γ 357, Δ 135, Α 435, and other instances. It is due to the ictus. *ἀγοράομαι* occurs elsewhere in H. only in impf. and aor.

338. For *οὐ* a later writer would probably have used *μή*, but the only instance in H. of such a use of *μή* with the rel. is in line 302 (*q.v.*). See H 236, Σ 363, γ 349. *οὐ* shews that the claim is added as a general description of a class, while in 302 *μή* is used to make an exception to what the speaker has already said (H. G. § 59).

339. Cf. 286, *Aen.* iv. 426. For *ἐν πυρὶ* cf. E 215. He means of course "all our oaths are so much useless lumber."

341. *ἄκρητοι*, solemnised with unmixed wine, as Δ 159. See however Γ 269, with note. *σπονδαὶ* here includes both the literal meaning of "libation" and the metaphorical "ratification of agreement." *δεξιάι*; handclapping as

αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὔρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔοντες.
 Ἄτρεϊδῃ, σὺ δ' ἔθ', ὡς πρὶν, ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ', ἄνυσσι δ' οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γινώμεναι, εἴ τε ψεύδος ὑπόσχεσις εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἤματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

the sign of a pledge is mentioned Z 233, Φ 236. It is of course familiar in later Greek: e.g. δεξιὰς φέρειν παρά τινος, to bring a pledge from a man, Xen. An. 2, 3, 11. ἐπέπιθμεν, for the rather rare non-thematic plpf. see H. G. § 68.

344. ἀστεμφέα, see Curt. Et. no. 219: lit. "not to be squeezed" (στέμφυλον = pressed olives), hence "unflinching, immovable," as Γ 219. Additional force is lent to this remark if it be supposed that Agamemnon had seriously advised flight.

345. ἀρχεῖν, only here and E 200 with dat., as ἀρχεῖν E 592, θ 107, ἡγεμονεύειν B 816, γ 386, etc., ἡγείσθαι A 71, X 101; always of "shewing the way."

346. Ἀχαιῶν νόσφιν, a rhetorical subterfuge, apparently, in order to separate the malcontents, by representing them as secret caballers, from the majority who were but lately in sympathy with them. τοῦσδε is sufficient to shew that Thersites is aimed at, not, as some commentators have thought, Achilles and Patroklos, for it must indicate some who are present.

347. αὐτῶν, it is hard to say whether this is masc. or neut. (sc. βουλευμάτων or the like). αὐτός is so rarely used of things in H. that the presumption is in favour of the former, which we must then understand to mean "there will be no fulfilment on their part." This clause is parenthetical, ἰέναι depending on βουλεύωσι.

349. εἴ τε . . . εἴ τε, so most and best

MSS., vulg. εἴτε . . . ἤε; La R. would prefer ἤ τε . . . ἤε or ἤ τε: as 238, 299, K 444, λ 492. But L. Lange (EI, pp. 227 ff.) has shewn that there is no reason for abandoning the best attested reading. εἴτε . . . οὐκί in a disjunctive indirect question is found even in Attic, e.g.

ὅπως ἴδης

εἴτ' ἐνδον εἴτ' οὐκ ἐνδον.—Soph. Aj. 7.

(It appears however to be found only where the predicate of the first clause is repeated: see Kühner, Gr. p. 749). This instance is, as Lange remarks, virtually equivalent to εἴ with indic., where εἴ οὐ seems to be the original and more natural construction, though it was afterwards superseded by εἴ μή by force of analogy. See note on Δ 160, and H. G. § 316, 341. For the predicative use of ψεύδος cf. I 115.

353. ἀστράπτων, a very natural anacoluthon, the thought in the speaker's mind being κατένευσε Κρονίων.

355. τινα as though ἕκαστον, like 332, II 209, etc.

356. A much disputed line. The χωρίζοντες of Aristarchos' time took it to mean "Helen's searchings of heart and groanings," and urged that this view of Helen's resistance to her abduction was peculiar to the Il., while the poet of the Od. represented her as going willingly with Paris. Aristarchos replied, ὅτι οὐκ ἔστιν ἐπ' αὐτῆς ὁ λόγος ἀλλ' ἐξώθεν πρόθεσιν τῆς "περὶ" δεῖ λαβεῖν, ἢ ἢ "περὶ Ἑλένης." καὶ ἔστιν ὁ λόγος, τιμωρίαν λαβεῖν ἀπὸ τοῦ ἔστανάξαμεν καὶ ἐμερμήσαμεν περὶ Ἑλένης.

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἥς νηὸς ἐυσσέλμοιο μελαινης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 ἀλλά, ἄναξ, αὐτός τ' ἐν μῆδεο πειθέό τ' ἄλλω· 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἶπω·
 κρινῶ ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφι ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ', ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις
 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

παρλειπτικός (fond of omitting) γὰρ προθέσεων ἔστιν ὁ ποιητής. Apart from the gratuitous insertion of the preposition there can be little doubt that his view is right. However much Helen may have been excusable by the deceit of Aphrodite, there can be no doubt that Homer represents her as having deserted her husband voluntarily as far as the outward aspect of her action went; and she could not therefore be regarded by the Greeks as a victim whose sufferings were to be avenged. The chief passages in H. are δ 145, 260, Γ 164, [ψ 218-224]. See also Mr. A. Lang's note to "Helen of Troy." For the gen. compare ἄχος ἠνιόχαιο, grief for the charioteer, Θ 124, etc., ἄχος σέθεν Δ 169, πένθος παιδὸς ἀποφθιμένοιο Σ 88, and others in H. G. § 147, 1.

357. ἐκπάγλως, cf. *Ierai alwōs* β 327, a curious parallel to some expressions of modern slang.

359. This line is a threat, "let him so much as touch his ship, he shall immediately be slain before the face of the rest." (The alternative explanation, "he will start homeward only to perish on the road sooner than the others," is clearly inferior. See Ameis, *Anh.*, p. 127).

362. This tactical counsel, like the advice to build a wall round the ships in H 337-343 (*q. v.*), appears singularly out of place in the last year of the war; it is only poetically justifiable as intended to illustrate the position of Nestor as the leading counsellor of the Greek army. For φρήτρας cf. ἀφρήτωρ I 63: the word does not recur in H. It seems to be a

relic of the patriarchal time when the family, not the tribe, was the unit.

365. After each *ὅς* we must apparently supply *κ' ἔησι* from the next line; *ἔστι* would almost make Nestor call in question the existence of brave men while insisting on the presence of cowards (Ameis).

366. κατὰ σφέας, cf. *μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ*, A 271: "they will fight each tribe on their own account," and so every man will have a motive for ambition in the glory which will accrue to his tribe or family from success. Cf. "Quodque praecipuum fortitudinis incitamentum est, non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates," Tac. *German.* 4; "Batavi Transrhenanique, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistunt," *Hist.* iv. 23.

367. θεσπεσίη, a substantivized adj., like many others in H.; ἀμβροσίη ἀναγκαίη ἰθεὶα ἰση τραφερὴ ἕγηρ, and cases used as here adverbially, ἀντιβλην ἀπράτην (*v.* A 99) ἀμφαδίην (Ameis, *Anh.* to a 97). There is no need to supply any ellipse. ἀλαπάξεις, fut. in potential sense (cf. Z 71, N 260, La R.), or perhaps as taking up with some slight irony Agamemnon's despairing tone, οὐ γὰρ ἔτι Τροίην ἀρήσομεν εὐρύγυιαν, 141. Bekker's conj. ἀλαπάξεις is needless. εἰ, so MSS., but edd. generally give ἦ. Considering that *εἰ* and *ἦ* are virtually identical in use in indirect questions, so far as tradition goes, there seems to be no reason for departing from the attested reading. See on 349.

“ ἢ μὰν αὐτ’ ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῶ κε τάχ’ ἠμύσειε πόλις Πριάμοιο ἀνακτος
 χερσὶν ὑφ’ ἠμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν, 375
 ὅς με μετ’ ἀπρήκτους ἔριδας καὶ νεῖκα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ’ εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ’ ἦρχον χαλεπαίνων·
 εἰ δέ ποτ’ ἔς γε μίαν βουλεύσομεν, οὐκέτ’ ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ’ ἠβαιοί. 380
 νῦν δ’ ἔρχεσθ’ ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρρη.
 εὐ μὲν τις δόρυ θηξάσθω, εὐ δ’ ἀσπίδα θέσθω,
 εὐ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὧς κε πανημέριοι στυγερῇ κρινώμεθ’ Ἄρρη. 385
 οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ’ ἠβαιοί,

371. This formula (also Δ 288, Η 132, ΙΙ 97, and several times in *Od.*) gives a typical instance of the transition from “wishing-clauses,” followed by a paratactic clause expressing the result, to regular conditional sentences; if it were not for the appeal to the gods, which proves that a real wish is expressed, 371-2 might quite well form a protasis to 373-4. See L. Lange, *ΕΙ*, 41, *sqq.*

374. ὑπὸ χερσίν, this instrumental use of ὑπὸ with dat. is developed from the local by a transition which is quite easy in phrases like the present, where “subjection” or “falling prostrate” is the leading idea: in ὑπὸ δουρὶ τυπέλις, ὑπὸ νοσφῷ φθίσθαι (N 667) ὑπὸν ὑπο γλυκερῷ ταρπώμεθα, the local sense almost fades away, but never quite disappears. Obs. ἀλοῦσα, aor. of the moment of capture; περθομένη, pres. of a continuing state.

376. ἀπρήκτους, fruitless, not conducting to any result: cf. οὐ γὰρ τις πρῆξις πέλεται κρυερόιο γόοιο Ω 524, ἀπρήκτους δδύνας β 79.

379. μίαν, sc. βουλήν, to be supplied from the verb: so τὴν ἴαν ξ 435, supply μοίραν from διμοιράτο.

380. ἠβαιοί occurs only in this phrase, and always at the end of a line, except ι 462. ἐλθόντες δ’ ἠβαιοί ἀπὸ σπέλους. It would seem that some of the ancients

preferred to write οὐδ’ ἢ βαιόν or οὐ δὴ βαιόν. Sonne explains the ἢ as an instrumental of the pronoun-stem, in the sense “how” or “so” little, as we say “not ever so little.” The materials are insufficient for a decision.

381. ξυνάγωμεν Ἄρρη, *committers praesentium*, compare ε 149, 448, ΙΙ 764, for similar phrases.

382. θέσθω, not here in the later sense of “grounding arms,” but “place ready,” “bestow well,” as I 88, τίθετο δόρυα: so εὐ θέσθαι ὄπλα, to keep armour in order, Xen. *Cyr.* 4, 5, 3; εἰς δῆριν ἔθετο ὄπλα, *ap.* Dem. 322, 6.

384. ἀμφίς, so MSS.; Bekk., after Heyne and Butt. (*Lex.* p. 104), ἀμφί, which is however found with gen. in H. only ΙΙ 825, θ 267. Monro, *H. G.* § 184, comp. Att. περιωρῶμαι with gen. = to look round after, take thought about (*Thuc.* 4, 124), and also the gen. with ἀμφιμάχεσθαι ΙΙ 496, etc. ἀμφίς with gen. appears elsewhere always in the sense “aside from.”

385. κρινώμεθα, “measure ourselves,” cf. the same root in *de-cern-ere, cer-tamen*. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So διακρινέει, “part,” 387, cf. 362, Γ 98, π 268 μένος κρήνηται ἄρρης, σ 264, ω 507.

εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμῖται·
 ἰδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων. 390
 ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢδ' οἰωνούς."
 ὡς ἔφατ', Ἄργεῖοι δὲ μέγ' ἰαχον, ὡς ὅτε κῦμα
 ἀκτῆ ἔφ' ὑψηλῆ, ὅτε κινήσῃ Νότος ἑλθῶν, 395
 προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἦ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δείπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 πλοῖνα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστήας Παναχαιῶν,
 Νέστορα μὲν πρότιστα καὶ Ἴδομενῆα ἀνακτα, 405

387. μένος ἀνδρῶν, a periphrasis for "brave warriors," as μένος Ἀλκινόοιο, etc.

388. τευ virtually = ἐκάστου, at least for purposes of translation. We must in the next line supply τις as subject to καμῖται. This passage may be added to those in H. G. § 186, in which it is doubtful whether περὶ is prep. or adv. (= exceedingly).

391. ἐθέλοντα of "the active wish, which looks forward to its accomplishment as soon as circumstances shall allow: H 364 πάντ' ἐθέλω δόμεναι, I 120 ἄψ ἐθέλω ἀρέσαι," Buttm. Lex. p. 194. νοήσω, in sense "perceive" νοεῖν takes a partic.; "to think over, remember," an infin. E 665, λ 62, etc.

393. ἄρκιον, "there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds," Buttm. Lex. pp. 163-4, comparing O 502 νῦν ἄρκιον ἢ ἀπολέσθαι | ἢ σαωθῆναι; he deduces this sense from the verb ἀρκεῖν, through the sense "sufficient," "able to help," and thence "that on which one can rely." So K 304, μισθὸς δὲ οἱ ἄρκιος ἔσται, his reward shall be certain. The passage of course means "he shall certainly be slain and left unburied."

394. On ὡς ὅτε without a finite verb see L. Lange, Hom. Geb. d. Part. EI, p. 254, where it is compared with the similar use of ὡς εἰ in similes. He argues that there is no need to supply any ellipse; the ὅτε is really indef., "as on a time," and is strictly speaking superfluous. The construction recurs Δ 462, M 132, N 471, 571, O 362, 679, Σ 219, Π 406, Ψ 712, ε 281, λ 368, τ 494. For the simile itself cf. 144 and 209.

397. ἀνέμων, for this use of the gen. cf. ἀνέμων δυσσάτων μέγα κύμα ν 99, νέφεα ἀργεσῆο Νότοιο Λ 305, and νοῦσον Διὸς ι 411, a sickness sent from Zeus. γένωνται, sc. ἀνεμοὶ (but Ar. thought κύματα, and some actually wrote γένηται).

400. ἔρεξε, the F is neglected as in ἀρεκτον T 150, ἐρεξας Ψ 570, ἐρεζον ω 458. From here eleven consecutive lines have the trochaic caesura, which was in all probability originally the only caesura of the hexameter. (For the genesis of the Homeric hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn's Ztsch. xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta.)

αὐτὰρ ἔπειτ' Αἴαντε δῶ καὶ Τυδέος υἷον,
 ἕκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὡς ἐπονείτο.
 βούν δὲ περιστήσάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοῖο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
 πρηνεές ἐν κούρησιν ὀδᾶξ λαζοῖατο γαῖαν.”
 ὡς ἔφατ', οὐδ' ἄρα πῶ οἱ ἔπεκραίαινε Κρονίων,
 ἀλλ' ὅ γε δέκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
 αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσση ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

409. ἀδελφεός is the only Homeric form (cf. Z 61); so δένδρεον, never δένδρον.

410. περιστήσάν τε, so edd. with Bekk. for -στήσαντο of MSS.: so μ 356, and cf. Δ 532. The aor. mid. is always transitive in H. (v. A 480, β 431, etc.). Σ 533, ι 54 (στησάμενοι δ' ἐμάχοντο μάχην) are ambiguous, but no doubt are also trans., as Herod. also says στήσασθαι πολέμου. οὐλοχύτας, A 449.

412. κελαινεφές, apparently for κελαινονεφής, “god of the black cloud.” The epithet is also applied to blood, “dusky,” the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in H.

413. ἐπί, “that the sun set not upon us,” a pregnant expression which is virtually an anticipation of the ἐπί immediately following, and may be compared with Eph. 4, 26, ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν. See also Θ 488, Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος. Some have, without necessity, conj. ἐτ' or γ': La R. thinks that the word was inserted when it was forgotten that πρὶν was originally long by nature (for προιον, the comparative of πρό). For μὴ with infin. expressing a prayer, see H. G. § 361. μὴ appears fundamentally to express the

idea “away with the thought that,” “let us not suppose that,” and may thus be properly used with the infin. without the need of supplying any ellipse of δός or the like. Cf. Γ 285, Η 179, ρ 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an imper. The idiom is common in later Gk., e.g. ὦ θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, Aesch. Supp. 235. (It is virtually a case of the use of μὴ without a verb, such as we find in A 295 and ὅτε μὴ=“except,” see Lange, EI, p. 162 (468), where the key to the question is given.)

415. πυρός, for this use of gen. see H. G. § 151, d, where it is classed as a “quasi-partitive” use, as though the idea of material used implied a stock drawn upon: so πυρὸς μειλισσόμεν Η 410, πυρὸς θέρηται, Ζ 331. For πρῆσαι A 481. δήμιος with πῦρ, in the lit. sense “blazing,” root δαφ, δαίω: so πῦρ κήλεον (καίω), Θ 217.

417. ῥωγαλέον, proleptic; as II 841, αἱματόεντα. But αἰθαλόεν, 415, seems to be a standing epithet of the hall; v. χ 239.

420. ἀλίσστον Ar.: MSS. ἀμέγαρον. 421-4 = A 458-461; 427-432 = A 464-469.

καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἡφαίστιοι.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχχνα πάσαντο,
 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήμεος ἱππότητα Νέστορ·
 "Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
 μηκέτι νῦν δῆθ' αὐθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίξει·
 ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὠδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρῃα." 440
 ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοῦς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσα ἑρίτιμον, ἀγήραον ἀθανάτην τε·

426. Ἡφαίστιοι = πυρὸς, as Ἀμφιρόιτη = θάλασσα μ 97, Ἀφροδίτη = εἰνή χ 444, Ἄρης = πόλεμος *passim*. Cf. φλογὸς Ἡφ. I 468.

435. μηκέτι νῦν δῆθ' αὐθι, so MSS. and Ar., δῆ ταῦτα Zenod., δῆ νῦν αὐθι Kallistratos. Ar. explained "δηθά πολλὸν χρόνον, αὐθι αὐτοῦ, λεγώμεθα συναθροίσωμεθα" (Didymos *ap. Schol. A*). Against Zenod.'s reading it is justly urged (Butt. *Lex.* 398) that the phrase μηκέτι δῆ νῦν ταῦτα λ. is always used to cut short a long conversation (N 292, T 244, v 296, γ 240); whereas here the object is to prevent conversation beginning. λέγειν and λέγεσθαι are rarely used in Homer, except in the above-mentioned phrase, in the sense of "relating," nor do they ever occur without an object in the sense of "conversing." There seems therefore no choice but to adopt the interpretation of Aristarchos, with his reading; or with the reading of Zenod. to suppose that

μηκ. τ. λεγ. is "a customary formula for breaking off a conversation; and that when Nestor rose from table, at which there had naturally been some conversation, though the poet does not mention it, he broke it off with these words" (Butt. *l.l.*) Neither alternative is entirely satisfactory.

447. For the aegis see also O 308, P 593, Δ 167, E 738: it clearly symbolizes the storm-cloud, and as such belongs properly to Zeus; Apollo wields it O 318, 361, Ω 20; Athene here, E 738, Σ 204, Φ 400. The tassels round the edge seem to be mentioned rather as a majestic ornament (cf. Ξ 181) than as "a symbol of the lightning-flashes playing about the thunder-cloud." See also Herod. (iv. 189), who derives it from the leathern corselets worn by the Libyans. ἀγήραον and ἀθανάτην are co-ordinated by τε, and therefore epexegetic and subordinate to ἑρίτιμον.

τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες ἐνπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσι ἰέναι· ἐν δὲ σθένοσ ὤρσεν ἑκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφυρήσι φίλην ἐς πατρίδα γαίαν.
 ἦύτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγῇ,
 ὧσ τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.
 τῶν δ', ὧσ τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ρέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα περυγέσσιν,

448. **θύσανος** (see Curt. *Et.* no. 320), from *θυ-σ-* (root *θυ-*), on account of their violent swinging; perhaps with a reminiscence of *θύελλα*. **ἠερέθονται**, so Ar. and most MSS.: Zenod. *-οντο*. The present is quite in place in describing the immortal gear of the gods; see a striking instance in E 726-8 compared with 729.

450. **παιφάσσουσα**, "dazzling," by intensive reduplication from a secondary form of root *φα-*, either *φακ-ι* or *φασ-ι*. The latter derivative is common in Skt. (*bhās-*), but is doubtful in Greek.

451. **ὀτρύνουσα**, clearly not by words, but by her invisible presence and the supernatural power of the aegis.

455-483. The accumulation of similes has given much offence to critics, and most edd. reject one or more. But each is vivid and Homeric, and refers to a particularly striking point in the aspect of the Greek host, the gleam of their weapons (455-8), the clamour of their advance (459-466), their multitudinous unrest (469-473). Then follow two describing the leaders in general and Agamemnon in particular. The effect is that of a majestic prologue, and would be greatly enhanced if the direct action of the poem followed on immediately, and were not interrupted by the Catalogue. **ἀΐδηλον**, lit. "making invisible," **ἀφανίζων**, i.e. "destroying," see Curt. *Et.* p. 662.

456. For this use of **ἕκαθεν**, where we say "to a distance," see II 634. Observe

the characteristic use of **δέ τε** in similes (456 and 463) to introduce an additional touch, often, but not always, containing the *tertium comparationis*.

461. **Ἀσίῳ**, so best MSS. with Ar., who regarded it as the gen. of a proper name *Ἀσίας* (for *Ἀσίῳ*), said to have been a king of Lydia. So Herod. iv. 45, *καὶ τοῦτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κόττος τοῦ Μάνου κεκληθῆσθαι τῆς Ἀσίας*. Virgil, on the other hand, clearly read *Ἀσίῳ*:

"*varias pelagi volucres, et quae Asia circum
Dulcibus in stagnis rimantur prata
Caystri.*"—(*Georg.* i. 383.)

"*Ceu quondam nivei liquida inter nubila
cyeni
Cum sese e pastu referunt et longa
canoros
Dant per colla modos, sonat amnis et
Asia longe
Pulsa palus.*"—(*Aen.* vii. 699.)

This is the only passage in the *Iliad* indicating knowledge in detail of any part of the coast of Asia Minor beyond the Troad.

462. **ἀγαλλόμενα**, perhaps here in the primitive sense (root *γαλ* to shine), "preening themselves." There was an old variant *ἀγαλλόμεναι*, which would be perfectly good Greek but for the masc. *προκαθίζοντων* in the next line (*Aut. Näg.*)

κλαγγηδὸν προκαθιζόντων, σμαραγεί δέ τε λειμών,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὄρη.
 ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἶ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν 470
 ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.
 τοὺς δ', ὡς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μνέωσιν, 475
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,

463. *προκαθιζόντων*, a pregnant expression, "keep settling ever forwards"; the whole body moves forward by the continual advance of single birds who keep settling in front of the rest. *σμαραγά* may here, as in the two other passages where it occurs (210, φ 199), be taken to refer either to bright light or loud noise, but the latter is generally adopted, and suits the simile best.

465. *ὑπὸ* must go with *ποδῶν*, the gen. indicating a transition from the local to the causal meaning of the preposition (La R.). Cf. ζ 285 *ποδῶν ὑπο* with T 363 *ὑπὸ ποσσίν*.

469. *ἀδινάων*, "busy." See on 87. The simile indicates both the multitude of the Greeks and their restless eagerness for their object: cf. II 641, where line 471 also recurs. Homer has another striking simile of the fly in P 570.

474. *αἰπόλοιοι*: G. Meyer, in Curt. St. viii. 121, shows reason for deriving *αἰπόλοιοι* not from *αἰγ-πόλοιοι* for *αἰγί-πόλοιοι*, for which there is no analogy, but from *ἀφι-πόλοιοι*, where *ἀφι-* = Skt. *avi-*, *dis*, *ovis*.

It will then be used of goats by the same idiom which gives us *ἵπποιοι βοουκόλοιοι* T 221, *βοουθενεῖν ὄν* Ar. *Plut.* 819, etc., aided by the similarity of sound to *αἰγ-πλατέα*, because of the wide spaces over which they range.

479. *ζώνην*, the waist. Except A 234, where it also seems to mean the "waist" of the corselet, the word is used only of a woman's girdle.

480. *ἔπλετο*, for this use of the aor. in similes as virtually a present cf. H 4, etc.; and for *βοῦς ταῦρος* cf. *σὺς κάπρος*, *ἰρηξ κίρκος* (ν 86), *θριβες αἰγυπιοί* (H 59).

483. It would hardly be possible in Homeric language to join *πολλοῖσι* with *ἠρώεσσιν*: rather "preëminent in the multitude and excellent amid warriors."

484-877. The "Catalogue of the Ships," and of the Trojans and allies. The principal critical questions belonging here are briefly indicated in the introduction to the book. *ἔσπετε*, prob. a redupl. aor. for *σέ-σπ-ετε*, or else for *ἐν-σπ-ετε*, root *σπ* = *sak*, our *say*. Observe the rhyme *μούσαι*—*έχουσαι*. *πῆρεσσι*, either

ἡμεῖς γὰρ θεαὶ ἔστε πάρεστέ τε ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
 εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίεθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.
 Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἄρκεσίλαός τε Προθόηνωρ τε Κλονίος τε, 495
 οἳ θ' Ἐπίην ἐνέμοντο καὶ Αὐλῖδα πετρήεσσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ἴλιν καὶ Πετεῶνα, 500
 Ὀκαλέην Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,
 οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσσαντα νέμοντο,
 οἳ θ' Ἐποθήβας εἶχον, ἐκτίμενον πτολίεθρον, 505
 Ὀρχηστὸν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν

"are present at all that happens," or "stand at the poet's side." The Muses are particularly appropriate in such a place as this, for they are goddesses of Memory (Μοῦσα = Μοντήα, root *man*; see Curt. *Et.* no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric.

488. For *ἂν* with aor. subj. as apodosis to a clause containing *εἰ* with opt. cf. A 386, and the equivalent fut. indic. *ἔσσειται* with *ὅτε μὴ ἐμβάλοι*, N 317. Possibly *μυθήσομαι* is fut. indic., and *ὀνομήνω* is independent of *ἂν*, as in A 262, *οὐδὲ ἴδωμαι*. *ἂν* here seems to enforce the contrast, see H. G. § 276, β.

490. *ἦτορ*, Lat. *animus*, primarily of vitality, as here; then, as most commonly, of the passions. Though the word probably comes from *ἄω* to breathe, it would be quite against all Homeric use to understand it, as some commentators have done, of the lungs.

492. *μνησαίετο*, made mention of; as

δ 118, ο 400. *προπάσας*, all from end to end: so *πρόπαν ἡμᾶρ*, etc.

494. The prominent position given to the Boeotians here, in marked contrast to their unimportance in the story, has led to the conjecture that the Catalogue was the work of the Boeotian or Hesiodic school, which was notably given to the compilation of lists of names (Lauer).

502. *πολυτρήρωνα*, Chandler was led to the discovery of the ruins of *Thisbe* (near the coast of the Corinthian gulf) by the number of wild doves which haunted them.

505. *Ἐποθήβας*, a lower Thebes in the plain, an offshoot from the great city which we are to regard as still lying waste after its destruction by the Epigoni.

507. For *Ἄρνην* Zenod. read *Ἀσκήνην*, but Ar. objected that the epithet *πολυστάφυλος* could not belong to Hesiod's birthplace, as he describes it as *χείμα κακῆ, θέρει ἀργαλήη*. Thuc. i. 12 also read *Ἄρνη*, for he says that in his

Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώωσαν·
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510
 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,
 οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειδαο,
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,
 Ἄρηι κρατερῶ· ὁ δὲ οἱ παρελέξατο λάθρη· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτοο μεγαθύμου Ναυβολίδαο,
 οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
 Κριῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήη, 520
 οἱ τ' Ἀνεμώρειαν καὶ Ἰάμπολιν ἀμφενέμοντο,
 οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἱ τε Δίλιαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες, 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
 Λοκρῶν δ' ἠγεμόνευεν Ὀιλῆος ταχὺς Αἴας,
 μείων, οὗ τι τόσος γε ὄσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦεν, λινοθώρηξ,
 ἐγγεῖη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κύνον τ' ἐνέμοντ' Ὀπρέντά τε Καλλιάρων τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινάς

day the Boeotians had been expelled from Arne by the Thessalians.

508. ἐσχατώωσαν, as lying on the Euboic sea.

511. The territory of the Minyae was afterwards part of Boeotia. For Orcho-
 menos see I 381. We ought perhaps to read Ἐρχομενός, its own local name. There was another in Arkadia (605). Ares was the tribal god of the great tribe of the Minyae, and hence the two chiefs claim descent from him. Minyas himself was, according to one account, son of Ares.

514. αἰδοίη, there was no dishonour in the love of a god. ὑπερ. εἶσαν. goes with τέκε in the sense "conceived," as 742. Compare II 184.

518. Ἰφίτοο, a certain restoration for Ἰφίτρον of MSS.; the second syllable of the name is short, see P 306; for this form of the gen. see H. G. § 98, and for

lengthening of the short vowel before initial μ, § 371.

526. ἔμπλην = πλησίον: a rare form, apparently from the locative termination -άτη, said to be found in Skt., and root πελ. (πέλας), and thus = "in the neighbourhood of" (Autenrieth *ap.* Hentze).

528 was rejected by Zenodotos, and 529-530 by Aristarchos also; partly on account of the obvious tautology, partly because of the word Πανέλληνας, used, contrary to the Homeric practice, to denote the Argive host. λινοθώρηξ agrees with the character of light infantry and bowmen which is attributed to the Lokrians in N 714, but is hardly consistent with the praise of Aias the less as a spearman; in N 712 he, as a hoplite, is separated from his followers. He does nothing in actual battle to justify the praise in 530.

Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῶ δ' ἅμα τεσσαράκοντα μέλαινοι νῆες ἔποντο
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Ἐυβοίης. 535
 οἳ δ' Ἐύβοιαν ἔχον μένεα πνείοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαϊαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὸν πτολιέθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
 τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ ὄζος Ἄρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῶ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὄπιθεν κομόωντες,
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν·
 τῶ δ' ἅμα τεσσαράκοντα μέλαινοι νῆες ἔποντο. 545
 οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολιέθρον,
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα·
 καδ δ' ἐν Ἀθήνης εἶσεν, ἐφ' ἐνὶ πίοι νηφ'·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
 κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἠγεμόνευ' υἱὸς Πετρώω Μενεσθεύς.

535. πέρην, "over against," as Χαλκίδος πέραν, Aesch. *Ag.* 190. It might, however, mean "beyond," if we suppose that the poet's point of view is that of an Asiatic Greek.

537. Ἰστίαϊαν, trisyllable by synizesis, as *Διγυπτίους* I 382, δ 83.

542. ὄπιθεν κομόωντες τὰ ὀπίσω μέρη τῆς κεφαλῆς κομώντες ἀνδρείας χάριν. ἴδιον δὲ τοῦτο τῆς τῶν Εὐβοέων κούρας, τὸ ὄπισθεν τὰς τρίχας βαθείας ἔχειν, Schol. A. So of two Libyan tribes, οἳ μὲν Μάχλυνες τὰ ὀπίσω κομῶσιν τῆς κεφαλῆς οἳ δὲ Ἀύσεις τὰ ἔμπροσθε, Herod. iv. 180. Compare *Θρήκες ἀκρόκομοι*, Δ 533. These seem all to indicate that part of the head was shaved according to a tribal fashion, such as is familiar to us in the case of the Chinese, whereas the usual Greek practice was to let the hair grow long all over; the κάρη κομόωντες Ἀχαιοὶ being thus distinguished from many or most of their barbarian neighbours.

547. δῆμον, here in the strict local sense, "realm." It probably comes from root *da-* of *δαίω* and means the common land of the tribe apportioned for tillage among the tribesmen, as is still done in the Slavonic village com-

munities; cf. on M 422. So Nausithoos *ἐδάσσατ' ἀρούρας*, ζ 10. In a still earlier stage *δήμος* indicates a yet more complete communism, meaning the common stock of what we should call "personal" property, e.g. *δημόθεν τ* 197, *εἰς δῆμον* Δ 704, and *δήμιος* P 250, *δημοβόρος* Δ 231, *καταδημοβόρησαι* Σ 301. (Mangold, Curt. *St.* vi. 403-413.)

548. τέκε—ἄρουρα is of course parenthetical—an allusion to Athenian autochthony—and Ἀθήνη is the subject of *εἶσε*. The temples of Athene Polias and Erechtheus were always under one roof. So η 81, where Athene repairs to Athens, she *δύνην Ἐρεχθῆος πυκινὸν δῆμον*. ζεῖδωρος, "the graingiver," from ζεῖά (Skt. *janas*), has of course nothing to do with "life-giving" (ζα-ω from root *gi-* (?); Curt. *Et.* p. 491). πίοι, sc. with offerings.

550. μιν, Erechtheus; for cows and ewes were offered to female goddesses. The festival where these offerings were made was the (annual) "lesser Panathenaea," in honour of the two founders of agriculture.

552. Πετρώω, gen. of Πετρώς, as Πενελέω *Ξ* 489. The three following lines

τῷ δ' οὐ πά τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγειν δυοκαίδεκα νῆας·
 [στῆσε δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]
 οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἐρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροϊζῆν Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδουρον,
 οἳ τ' ἔχον Αἴγιαν Μάσητά τε κούροι Ἀχαιῶν,
 τῶν αὖθ' ἠγεμόνευε βοῆν ἀγαθὸς Διομήδης
 καὶ Σθέnelος Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.

were rejected by Zenodotos, and they have all the appearance of an addition designed to soothe the vanity of the Athenians, which was doubtless much hurt by the small part played by their nation in the Iliad (cf. A 264). Menestheus does not afterwards appear as a distinguished general. In Δ 326-348 Agamemnon speaks of him in unflattering terms. He is mentioned again only M 331, 373, N 195, 690, O 331, when the fighting is left to the heroes of the second rank. But the lines can be traced back with certainty to the beginning of the fifth century, as they are mentioned by Herodotos (vii. 161); and Aischines (*Ktes.* 185) quotes an inscription as having been set up by the Athenians in honour of their countrymen's victory over the Persians at the Strymon, which begins as follows:

ἐκ ποτε τῆσδε πόλιος ἅμ' Ἀτρείδῃσι
 Μενεσθεύς
 ἠγγέιτο ζᾶθεον Τρωικὸν ἄμ πεδῖον,
 ὅν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα
 χαλκοχιτώνων
 κοσμητῆρα μάχης ἔσοχον ἄνδρα μολεῖν.

557-8. This celebrated couplet is said to have played an important part in the dispute between Athens and Megara for the possession of Salamis. 558 is omitted by the best MSS. The text was put forward by Solon to establish the Athenian claim before the Spartan arbitrators, but the Megarians said that the true reading was *Αἴας δ' ἐκ Σ. ἄγειν νῆας ἐκ τε Πολύχνης ἐκ τ' Ἀγειρούσσης Νισαίης τε Τριπόδων τε* (Strabo, ix. 394),

thus connecting Aias with Megarian towns, but giving no number of ships. The story is alluded to by Aristotle, *Rhet.* i. 15, and numerous other authorities (quoted in Hentze, *Anh. ad loc.*; Lehrs, *Ar.* p. 447), but cannot be regarded as entirely trustworthy. Some said that the line was inserted by Peisistratos. At all events it shews how, during the period of Attic literature, the Catalogue was regarded as having a canonical authority. But the passage as it stands cannot possibly be in its original form; for it would be quite alien from the spirit of the "Catalogue" to dismiss so great a hero as Aias with a single line, or even two.—*ἴνα* in the local sense occurs here, 604, and T 478, in ll.: otherwise it is peculiar to Od.

559. *τειχιόεσσαν*, the "Cyclopean" walls of Tiryns are as great a marvel at the present day as in the time of Homer.

560. *κατεχούσας*, "enfolding the deep (Saronic) gulf." The word applies of course to the territories, not the cities. There is no sufficient analogy for taking *ἐχούσας* by itself as intrans. = lying. It is only of Argos in the narrower sense, the *cúy*, that Diomedes was king.

564. *ἀγακλειτοῦ*, as one of the Seven against Thebes, Δ 404-410.

566. *Ταλαϊονίδαο*, son of Talaos. This is one of a number of patronymics formed with a double termination; another case of *-ων + ἰδης* is *Ἰαπετιοῖδης* (Hes.) Forms like *Πηληιάδης*, *Φηρητιάδης*, etc., are quite similar; they contain the

συμπάντων δ' ἠγεῖτο βοὴν ἀγαθὸς Διομήδης·
 τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
 οἱ δὲ Μυκήνας εἶχον, ἐκτιμένον πτολιθρον,
 ἀφνειὸν τε Κόρινθον ἐκτιμένας τε Κλεωνάς, 570
 Ὀρειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
 καὶ Σικυῶν, ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασιλευεν,
 οἷ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γουόεσσαν
 Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρείδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἠρώεσσι,
 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαοῦς. 580
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἐρατεινάς,
 οἷ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ' ἔφαλον πτολιθρον,
 οἷ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίησι πεποισθῶς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἔετο θυμῷ

suff. -ιο- (which itself is capable of being used for a patronymic, as Τελαμώνιος Αἴας) + ἀδης; cf. on A 1. For the double suffix compare Κορινθ-ια-κό-ς (Angermann, *C. Sz.* i. 1). For Μηκιστός MSS. give Μηκιστέος or -τέως. See on A 489.

570. Aristarchos observed that when the poet speaks in his own name (here and N 664) he calls the city "Corinth"; but puts in the mouth of the hero Glaucos the older name Ἐφόρη, Z 152.

572. πρῶτα; according to the legend Adrastus had been driven from Argos, and dwelt with his grandfather in Sikyon, where he gained the royal power, but afterwards he returned and reigned in Argos.

575. Αἰγιαλόν, the N. shore of Peloponnese, afterwards called Achaia. τῶν is gen. after νηῶν, ships of these folk.

578. νώροπα is found six times in Il. and twice in Od. (ω 467, 500), always as an epithet of χαλκόν. It is generally interpreted "gleaming," "shining," but

the derivation of the word is quite uncertain, and of many interpretations that have been proposed none is convincing.

579. πᾶσιν δέ, so Ar.: MSS. ὅτι πᾶσι. Zenod. obelized this line and the next; 580 seems unnecessary and tautological.

581. κοίλην Δ. κητώεσσαν, "L. lying low among the rifted hills." κητώεσσαν no doubt refers to the numerous volcanic ravines which are characteristic of the Laconian mountains. See Buttm. *Lexil. s.v.* There was another reading, attributed to Zenod. by the Schol. on δ 1, καιτέεσσαν, which was explained as meaning "rich in καλαμυθός or καλετός," a herb growing abundantly in the district; but might equally mean "full of clefts," from καίματα; cf. καιάδας, the gulf into which political criminals were cast at Sparta. See Merry and R. on δ 1.

582. Μέσση = Μέσσηνη, Schol.

587. ἀπάτερθε, i.e. Menelaos' contingent was independent of that ruled by his brother. For 590 see 356.

τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590
 οὐ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν
 καὶ Θρούον Ἀλφειοῖο πόρον καὶ ἑύκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε μούσαι
 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν ἀοιδῆς, 595
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐτὰ
 μούσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἶ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν. 600
 τῶν αὖθ' ἠγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῷ δ' ἐνενήκουτα γλαφυραὶ νέες ἐστιχόωντο.

591. Three cities named Pylos, on the W. coast of Peloponnesos, claimed the honour of being Nestor's home (ἔστι Πύλος πρὸ Πύλοιο· Πύλος γὰρ μὲν ἐστὶ καὶ ἄλλος, Aristoph. *Eg.* 1059, and Strabo). One was in Elis, and cannot be meant here (see 615-6). Another disappeared in very early times, and was not known to Pausanias; it was in Triphylia, and its claim was supported by Strabo, who thought that it ought to be further north than the third candidate, the famous Messenian Pylos, now Navarino, on account of the details in A 682 ff., where however see the note. There can be little doubt that the last is really Nestor's Pylos. See notes on E 397, I 149 ff.

592. Θρούον, evidently the Θρουέσσα πόλις of A 711.

595. τὸν Θρήικα, "that Thracian." Thamyris, like Orpheus, was one of the legendary Thracians who dwelt in Pieria at the foot of Olympus, and from whom the cultus of the Muses was said to come. In *Rhesos*, 921-925, the Muses speak of the time

δὲ ἤλθομεν γῆς χρυσόβωλον εἰς λέπας
 Πάργαον ὄργανοισιν ἐξησκημέναι
 Μοῦσαι, μεγίστην εἰς ἔριν μελωδίας
 δευῶ σοφιστῆ Ἰθηκί, κάτυφλώσαμεν
 Θάμυριν, δι' ἡμῶν πᾶλλ' ἐδέσσασεν τέχνην.

596. The poet evidently conceives Thamyris as a minstrel wandering from court to court. This does not seem to be the Homeric view; it is well known that minstrels are not mentioned in the *Il.*, and in the *Od.* they appear all to be attached to the household of par-

ticular chiefs. For the legend of Eurytos of Oichalia (in Thessaly, 730) see *θ* 224 sqq., *φ* 13 sqq.

597. This appears to be the only case in H. of *εἰ* . . . *ἄν* with opt. (it is not mentioned either in H. G. or in Ebel. *Lex. s.v. εἰ*), but it is virtually equivalent to *εἰ κε* with opt., which is not very rare; e.g. A 60, B 128, etc. (H. G. § 313). *ἄν* with the opt. puts a statement in the form of a merely imaginary supposition (H. G. § 300), and *εἰ* shews that this supposed case is made the basis of a conclusion, the apodosis. The *oratio recta* would have been *νικήσω* (fut., as A 60) *εἴπερ ἂν αὐτὰι μούσαι ἀείδοιεν*. There is no necessity or other justification for saying that the opt. represents the subj. of *or. recta*: the subj. might have been used (Γ 25, E 225), but would have expressed a more confident tone. (L. Lange, EI, p. 209).

599. πηρός a doubtful word, traditionally explained "blind," as in Aesop, 17, *ἀνὴρ πηρός*, cf. *ἐτυφλώσαμεν* in *Rhes. ul. sup.* Others say "maimed," deprived either of voice (so Ar.) or of the right hand: and in this general sense the word is common in later Greek. Ar. referred to *θ* 64 to show that blindness was no disqualification for a minstrel. Brugman explains it as *πατ-ρος* from *ραν-* (*πα-ίω, ραν-ίω*) to smite; Curt. *Et.* no. 356, conn. with *πείρω*. *αὐτάρ* is continuative, as 465, etc., "and moreover." *ἐκλέλαθον*, for this trans. use of the redupl. aor. cf. O 60, and *λελαχείν* always (H 80, X 343, etc.)

οὐ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
 οὐ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαλοιο πάϊς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν ἔδωκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐυσσέλμους περᾶν ἐπὶ οἴνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφιν θαλάσσια ἔργα μεμήλειν.
 οὐ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
 ὄσσον ἐφ' Ἐρμίνην καὶ Μύρσινος ἐσχατόωσα
 πέτρην τ' Ὀλενίην καὶ Ἀλείσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην, 620
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκειδῆς ἦρχε κρατερὸς Διώρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδῆς,
 υἱὸς Ἀγασθένης Αὐγηιάδαο ἀνακτος.
 οὐ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,

604. The Arcadians are never mentioned again in H. except H 134 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Aipyros son of Elatos is mentioned by Pausanias as being at the foot of the mountain Σηπία. See Pind. *Ol.* vi. 33.

612-4 were obelized by Zenodotos; but they are obviously designed to meet a possible "historic doubt," and cohere with the rest of the paragraph.

615. See A 756 for Buprasion, the Olenian rock, and Aleision, as landmarks of Elis. The four localities in 616-7 seem to be regarded as being at the four corners of the valley known as *καλλὴ Ἥλις*. There is a slight confusion of construction in *ὄσσον ἐπὶ . . . ἐντὸς ἔεργει*, or in other words the object of *ἔεργει* is not, as we should expect, and as we find in Ω 544, *ὄσσον*, but Ἥλιδα, to be supplied from the previous line.

Instead of *ὄσσον ἐπὶ*, the usual phrase is *ὄσσον τ' ἐπὶ* (H 451, O 358, etc.) There would seem to have been a fourfold tribal division of Elis. Ἐπειοί was the proper name for the inhabitants of Elis, A 688.

621. Ἀκτορίωνος is properly the title of Kteatos and Eurytos (not of course the same as in 596), as "sons of Aktor," at least as putative father. But the patronymic is here, as often, transferred to the grandsons; *Αἰακίδης* is a familiar case, and Priam is *Δαρδανίδης* from a yet more remote ancestor. It is better therefore to read the dual with Ar. and A, than to follow the other MSS., which give Ἀκτορίωνος, as N 185. For the curious legends about the sons of Aktor see A 709, Ψ 638.

626. αἱ, Zen. οἱ; but the analogy of *ναιετᾶν* as applied to places by a sort of personification (Δ 45, α 404, etc.) is sufficient to justify the reading of Ar.

τῶν αὐθ' ἠγεμόνευε Μέγης ἀτάλαντος Ἄρηι,
 Φυλεΐδης, δν τίκτε δίφιλος ἰππότα Φυλεύς,
 ὅς ποτε Δουλιχίονδ' ἀπενάσσατο πατρί χολωθεΐς·
 τῷ δ' ἄμα τεσσαράκοντα μέλαιναί νῆες ἔποντο. 630
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
 οἳ τε Ζάκυνθον ἔχον ἠδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἠπειρον ἔχον ἠδ' ἀντιπέραια νέμοντο· 635
 τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
 τῷ δ' ἄμα νῆες ἔποντο δώδεκα μιλτοπάρηοι.
 Αἰτωλῶν δ' ἠγεῖτο Θόας Ἀνδραίμονος υἱός,
 οἳ Πλευρῶν ἐνέμοντο καὶ Ὠλενον ἠδὲ Πυλῆνην
 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν· 640
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνα δὲ ξανθὸς Μελέαγρος·

and MSS. The Echinean islands as a matter of fact lie opposite Akarnania, a considerable distance N. of Elis; but the Homeric geography of the W. coast of Greece is apparently based on imperfect hearsay, not on knowledge. Dulichion cannot be identified. See Merry and R. *Od.* App. iii.

629. Phyleus had to leave his home because he bore witness against his father Augeias, who endeavoured to cheat Herakles of the reward promised him for the cleansing of the stables. See Pind. O. xi. 28. The people of Meges are called Ἐπειοί in N 692, O 519; this indicates that consciousness of their tribal unity with the inhabitants of Elis which is quite consistent with the legend that their king came to them from there.

632. For the geography of Ithaka see Merry and R.'s App., quoted above. εἰνοσίφυλλον = ἐν-φοσι-, from φοβ-, root of φόβος, etc. (Curt. *Et.* no. 324) "making its foliage to shake," i.e. with trembling leafage. So Hesych. κηροσίφυλλον, and cf. ἐννοσίγαιος. Νήριτον, ν 351 i. 21.

635. ἀντιπέραια, the coast of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Neomon speaks of crossing over to Elis, ἔρθα μοι ἵπποι | δώδεκα θήλειαι, ὑπὸ δ' ἠμίνοιο ταλαεργοί.

637. μιλτοπάρηοι, with cheeks painted with vermilion. This does not indicate so much a personification of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So *φουκοπάρης* λ 124, ψ 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to say nothing of its survival in the "figure-head." In early vase-paintings the ship of war has an animal's head for the bows, generally a pig's snout. The original idea seems to have been to give the ship eyes with which to see its way. Of course the actual painting may in Homer's ships have degenerated into a purely conventional daub; but the epithet in question shows that even in that case some consciousness of its origin had survived. Ar. remarked ἦδη ἡ ἐκ χρωμάτων μίξις ἦν ἐπιπολάσασα πρὸς τὴν ζωγραφικὴν. Cf. Herod. iii. 58, τὸ δὲ παλαιὸν πᾶσαι αἱ νῆες ἦσαν μιλτηλιφέες.

641. For the Homeric legend of Oineus and Meleagros see I 529 sqq. Zenod. obelized 641-2, apparently because Meleagros alone is named of all the sons of Oineus. As the Schol. remarks, αὐτὸς may refer either to Oineus or to Meleagros, according to the punctuation. τῷ δέ, sc. Thoas.

τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀναστέμεν Αἰτωλοῖσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινοι νῆες ἔποντο.
 Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
 οἱ Κνωσόν τ' εἶχον Γόρτυνά τε τειχιώεσσαν,
 Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
 Φαιστόν τε Ῥύτιόν τε, πόλις ἐν ναιετοῦσας,
 ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
 τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650
 Μηριόνης τ' ἀτάλαντος Ἐνναλίφ ἀνδρείφοντη·
 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινοι νῆες ἔποντο.
 Τληπόλεμος δ' Ἡρακλείδης ἧς τε μέγας τε
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.

645. The enumeration having passed from Boiotia S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegaeon Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-7 for the Homeric account of Crete.

646. Κνωσός, Σ 591.

647. Μίλητος, said to be the metropolis of the famous Ionic Miletos.

649. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the Schol., the χωρίζοντες founded one of their arguments.

651. Ἐνναλίφ ἀνδρείφοντη: if this reading is right there is a violent synzesis of -φ ἄν- into one syllable. But perhaps we ought to write ἀδριφόντη, where ἀδρι- is a lighter form of ἀνδρι; and so λιποῦσ' ἀδρότητα II 857, X 363, for ἀνδρότητα, like ἀβρότη ἀμφί-βροτος, where the β has, like the δ of ἀνδρι, arisen from the nasal, which then disappeared. H. G. § 370, note.

653. The Rhodians, in spite of this elaborate panegyric, are not again mentioned in Homer: of Tlepolemos we have only the account of his death, E 628 sqq. Bergk (*Gr. Lit.* i. p. 559) regards that episode, as well as the present passage, as interpolated into the original Iliad by a Rhodian bard at about the time of the maritime supremacy of Rhodes, 928-905 B.C. (or possibly later). If so we have a *terminus inferior* for the age of the Catalogue. It is hardly possible

to suppose that a *Dorian* colony and Herakleid hero were ever admitted to the Trojan expedition by the original legend, in which the Dorians and Herakleidae are elsewhere absolutely ignored (except τ 177); especially as the characteristic triple division of the Dorian tribes is so emphatically insisted upon. The legend of Tlepolemos is given in full in Pind. O. vii.

654. ἀγερώχων, apparently a desperate word; many derivations have been proposed, but not one carries conviction. It is applied by Homer to the Trojans, the Mysians, and once to an individual, Periklymenos, λ 286. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean "overbearing," "haughty." Pindar applies it to things, N. vi. 64, O. x. 96, P. i. 96. It is common in Polybios, Plutarch, Philostratos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἀγαν γεράχος (Ar.): (2) ἀπό τοῦ ἀγαν ἐπὶ γέρωσ ὀχεῖσθαι (*Et. Mag.*): (3) διὰ τὸ ἀγείρειν ὀχήν, τοῦτεστι τροφήν: (4) ἀγείρειν ὀχους, assemblers of chariots (Döderlein): (5) ἀγείρειν, ὡκύς swiftly gathering (Böttcher): (6) ἀγα(ν) ἐρωή (suff. -χο-), violent, impetuous (Göbel): (7) ἀγα-, ἐρα, ἐχω, having much land (Suidas): (8) ἀγαύρωσ ἐχειν, holding themselves proudly (Pott): (9) adj. ἀγερός, root ἀγ-, to admire, hence ἀγερώσσει (Hesych.), and ἀγέρωχος = exciting wonder (Schmalfeld): (10) = ἀγέλαυχος, the bull proudly leading his herd: Bergk (*Gr. Lit.* i. 129).

τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
 δν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,
 τὴν ἄγειτ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ', ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπηκτῶ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα
 ἤδη γηράσκοντα, Λικύμνιον ὄζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπέειλησαν γὰρ οἱ ἄλλοι 665
 υἱέες υἰωνοὶ τε βίης Ἡρακλεΐης·
 αὐτὰρ ὁ γ' ἐς Ῥόδον ἔξεν ἀλώμενος ἄλγεια πάσχω·
 τριχθὰ δὲ φῆκεν καταφυλαδόν, ἠδὲ φίληκεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675
 οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
 τῶν αὖ Φεῖδιππὸς τε καὶ Ἀντιφὸς ἠγησάσθη,

659 = O 531. This river Selleis (different of course from that mentioned 839, M 97, in Asia) was according to Ar. in Thesprotia, in the country of the Σελλοί (II 234); others said it was in Elis, and that Herakles took Astyocheia when he overthrew Augeias (so Strabo).

661. τράφε, for this intrans. use cf. E 555, Φ 279; vulg. τράφη ἐν (as Γ 201, Λ 222), but without MS. authority.

662. Likymnios was brother of Alkmena. See Pind. O. vii. 27. The homicide was committed in a fit of anger according to Pindar, but another legend (ap. Schol. A) made it purely accidental.

665. γὰρ οἱ MSS. with Ar.; but the neglect of the digamma in the pronoun οἱ is so rare that it is better to read γὰρ οἱ. οἱ ἄλλοι is common enough in H.; e.g. Α 75, 264, 524, 540, and many other cases. V. Z 90.

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage and on πολὺν ὄσε χρυσόν, Pind. O. vii. 50. But this line, according to a Schol.

on Pindar, was obelized. There is no mention of this in Schol. A, where we find however that Ar. obelized the preceding line, taking φέληκεν to mean "they were friendly to one another in spite of the tribal division," and regarding 669 as inserted in order to give another explanation of φέληκεν. καταχεῖν is very often used metaphorically, e.g. χάριν θ 19, etc., ελεγχείην Ψ 408; and Pindar's phrase is probably only a stronger form of the same metaphor, which he would not have misunderstood. The legend of the rain is only a later fiction.

671. Nireus is not mentioned again. The double *epanalepsis* is unique in H. For τῶν ἄλλων after a superl. cf. A 505. Zenod. obelized 673 and 675, not reading 674 at all.

676. These are small islands among the Sporades: the Cyclades are not mentioned at all. Pheidippos and Antiphos again are named only here: the mention of their Herakleid descent looks as if these lines came from the same source as the Rhodian episode above.

Θεσσαλοῦ υἱε δὴ δὴ Ἡρακλείδαο ἄνακτος·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680
 νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·
 οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχίνα νέμοντο,
 οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δ' ἐκαλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην, ὅς τις σφιν ἐπὶ στίχας ἠγήσαιοτο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς
 κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
 τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης,
 καὶ δὲ Μῦνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγγεσιμώρους,
 υἱέας Εὐνηοῖο Σεληπιάδαο ἄνακτος·
 τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δῆμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,

681. This line, marked by *νῦν αὖ* as a fresh start, stands as an introduction to the whole of the section about the Thesalian races, down to 759, and does not belong merely to the forces of Achilles. τοὺς, as though the poet meant to continue *ἔσπετε* (484) or *ἔρέω* (493) (Schol. A). The "Pelagian Argos" includes the whole of Thessaly, and even Dodona in the later Epeiros. For the mythical connexion between this region and the "Achaian Argos" (T 115), Paley refers to Aesch. *Supp.* 249 *sqq.*, where the king enumerates among Pelagian lands

τὴν τε Περραιβῶν χθόνα
 Πίνδου τε τὰ πικνεῖα, Παίωνων πέλας,
 ὄρη τε Δωδωναία.

682. These regions are all in the extreme S. of Thessaly and round the head of the Malian Gulf. The use of Ἑλλάς as restricted to this region is regular in H. (II 595, I 395, λ 496, etc.) The name Ἕλληνες occurs here only in H. (except Πανέλληνες, 530). Cf. Thuc. i. 3.

685. According to II 170 there were fifty men in each ship, and so with Philoktetes, 719; but in 510 there are 120 on each of the Boeotian ships.

686-694 were athetized by Zenod.; and they have all the appearance of an interpolation intended to adapt to the present juncture of affairs a poem origin-

ally describing the departure of the expedition from Aulis. So 699-709, 721-728. (See introduction to Book II.)

ἐμνώοντο = ἐμμνήσκοντο. The only other pres. form from the simple stem is the part. *μνώμενος*, δ 106, ο 400. *δυσηχής* apparently *horrissonus* as applied to war: al. *κακὰ ἀχη περιποιῶν*, and so Doed.: but the η is then unexplained. Cf. however *δυσηλεγής*.

687. ἠγήσαιοτο, potent. opt. without *αὖ*, as γ 231; cf. T 321. ἐπὶ στίχας apparently "into the ranks," drawn up for battle. Similarly T 353, ἐπὶ στ. ἄλτο: but in Γ 113, ἴππους ἐρυσαν ἐπὶ στ., it means "refrained into ranks," i.e. brought them into line.

691. See Z 397, T 296. Mynes was husband of Briseis.

692. ἐγγεσιμώρους, v. Δ 242. The anticipation of the story in 694 and 724 is not like Homer; he occasionally alludes to future events as prophetically known to his persons, but does not foreshadow them in his own words. (See *Introd.* to M.)

696. Ar. expressly says that Δῆμη-τέμενος is not in apposition with Πύρασον, but is a city called Δημητρίων. But in this case the asyndeton would be very strange; and the analogy of 506, Πισσίδιον ἀγλαδὸν ἄλτος, is strongly in favour of the more natural view. These towns

ἀγχιάλον τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
 ζῶδς ἑών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῆ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 ἦρος Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα·
 τῶ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβητῖδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτιο φίλος πάις ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν
 Ἄλκηστις, Πελλίαο θυγατρῶν εἶδος ἀρίστη. 715
 οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχειάν,
 τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων ἐν εἰδῶς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι. 720

lie near the W. shore of the Pagasaeon Gulf.

699. *κάτεχεν* as Γ 243. Protesilaos' ship plays a prominent part in the fighting later on, N 681, O 705, Π 286.

700. *ἀμφιδρυφῆς*, explained by Δ 393, τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειά.

701. *ἡμιτελής* ἦτοι ἀτεκνος ἢ ἀφηρημένος τοῦ ἐτέρου τῶν δεσποτῶν ἢ ἀτελείωτος· ἔθος γὰρ ἦν τοῖς γήμασι θάλαμον οἰκοδομῆσθαι (Schol. A). The first explanation is best; he has only half completed his household, as, though married, he has left no son. The last is founded upon Odysseus' description of his building his own marriage chamber, ψ 189 sqq. Cf. also Δ 227, *γήμας δ' ἐκ θαλάμοιο . . . ἔκετο*. But *δόμος* cannot mean "wedding-chamber." The *Δάρδανος ἀνὴρ* was variously said to have been Aineias, Euphorbos, or Hector; the latter was,

according to Proklos, the name given by the "Kypria"; but Ar. held that it was certainly wrong, as Hector was not a Dardanian strictly speaking.

703. *οὐδὲ μὲν οὐδ' οἱ*, "yet neither were they"; an emphasis is thrown on the *οἱ*, which is not easily explicable for there does not seem to be any striking contrast with some other leaderless band such as the words would imply. In 726 they come naturally, as two lost chieftains have already been mentioned. The line is therefore interpolated here from 726.

707. *ἅμα*, so Ar.: MSS. *ἄρα* with Zenod. 708-9 look like a gloss intended to explain the apparently ambiguous *ὁ*, and filled up from previous lines so as to make two hexameters.

The towns following (711-15) lie N. and (716-17) E. of the head of the Pagasaeon Gulf.

ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχωιν,
 Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῶ δλοόφρονος ὕδρου·
 ἔνθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἐμελλου
 Ἄργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆι πτολιπόρθῳ.
 οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος, 730
 τῶν αὐθ' ἠγείσθην Ἀσκληπιόο δύο παῖδε,
 ἰητήρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ὀρμένιον οἳ τε κρήνην Ἰπέρειαν,
 οἳ τ' ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα, 735
 τῶν ἠρχ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.
 οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
 τῶν αὐθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἦματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας,
 τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασσαν·

723. δλοόφρων is used in Il. only of animals (O 630, P 21), in Od. only of men (α 52, κ 137, λ 322). There is no other allusion in H. to the story of Philoktetes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zenod. athetized 724-6, probably on this ground. Medon appears again in N 694, but there he is leader of the Phthians with Podarkes (704).

729. There is now a jump from the S.E. to the W. of Thessaly, whence came the cultus of Asklepios, which in historical times had its chief seat in Epidauros. Homer however does not represent him as anything more than a mortal chieftain, Δ194. κλωμακόεσσαν (ἀπ. λεγ.) τὴν τραχείαν καὶ θρη ἔχουσαν, Schol. B: πολλά ἀποκλίματα ἔχουσαν, κρημνώδη, Hesych. Der. uncertain; some would connect with κλίμαξ or κρημνός. For Eurytos cf. 596.

731. Ἀσκληπιόο, see 518. MSS. Ἀσκληπιού.

734-5. According to Strabo these were in Magnesia: if so the lines should come earlier, as we have now reached N.W. Thessaly. For κάρηνα of city walls, cf. 117, and Τροίης κρήδεμνα II 100; for the fountain Hypereia, Z 457.

738. We are now in the N. of Central Thessaly, the home of the Lapithae (M 128), near the later Larissa. Oloosson is said to be still, under the name of Elassona, conspicuous for its white limestone rock.

742. The famous fight of the Lapiths and Centaurs at the wedding of Peirithoos and Hippodameia (τέκετο here must = conceived, v. 513) is mentioned also A 263. κλυτός fem., cf. ε 422, Σ 222, T 88, and even δλοώτατος ὁδμή δ 442. H. G. §§ 116, 119.

744. The Aithikes apparently dwelt

οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἄρηος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιήγες ἔποντο μενεπτόλεμοί τε Περαιβοί,
 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
 οἳ τ' ἀμφ' ἰμερτὸν Τιταρήσιον ἔργα νέμοντο,
 ὅς ῥ' ἐς Πηνεῖὸν προῖεὶ καλλιῤροον ὕδωρ,
 οὐδ' ὃ γε Πηνεῖῳ συμμίσγεται ἀργυροδίη,
 ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἥτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755
 Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνοσ υἱός,
 οἱ περὶ Πηνεῖὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἠγεμόνευεν,
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοῖρανοί ἦσαν. 760
 τίς τ' ἄρ τῶν δ' ἄριστος ἔην, σύ μοι ἔννεπε, μούσα,
 αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Ἐύμηλος ἔλαυνε ποδώκεας ὄρνιθας ὡς,

in Pindos to the W. of Thessaly. One Demokrines actually read *Αἰθώπεσσι*, *putidissime*.

745. οὐκ οἶος, the verb to be supplied is of course ἠγεμόνευε (740); 741-4 being parenthetical.

749. The Peraiboi are not mentioned again in H. Their home was in the extreme N. of Thessaly, and as Dodona was in Epeiros, far away to the W., we must suppose either that the tribe had split into two parts, one living to the W. of Pindos, or that there was an older Dodona in N. Thessaly, or that the poet made an error in geography. See note on 681.

751. Τιταρήσιον, the later Europos. What idea the poet had in his mind about the meeting of the rivers it is hard to say. It is said that the Europos is a clear stream which is easily to be distinguished for some distance after it has joined the Peneios white with chalk: but ἀργυροδίη is a strange epithet to use for a river if the emphasis is laid on its want of clearness. The connexion of the river with the Styx is no doubt due to the existence of some local cultus of

the infernal deities of which we know nothing. ἔργα, tilth, as M 283, in a purely local sense of tilled fields. The word is of course common in Homer in the pregnant sense of *agricultural* labour.

755. ὄρκος here, as often, means the object sworn by, the "sanction" of the oath. Cf. O 38, τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος | ὄρκος δεινότατός τε πέλει μακρόρροιο θεοῖσιν. For a god to devote himself to the river of the dead is to invoke death, which is a loss of godhead. For ἀπορρώξ cf. κ 514, Κόκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ, and see Merry and R.'s note there on the rivers of the infernal regions.

760. The ships enumerated amount to 1186. For a calculation of the number of men see Thuc. i. 10. If we take eighty-five as mean of the highest and lowest numbers mentioned in a ship's crew, the total will come to about 100,000.

761. For τίς τ' ἄρ see A 8.

763. Φηρητιάδαο, a patronymic applied to a grandson: Admetos, father of Eumelos (714), was son of Phers. (Of course the horses *might* be called the horses of Admetos, not of Eumelos.)

ὄτριχας οἰέτεας, σταφύλη ἐπὶ νῶτον ἔισας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεύσας·
 ἀνδρῶν αὐτὸ μὲν ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οὐ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κεῖτ' ἀπομνήσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἄτρεΐδῃ, λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δῖσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηίφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.
 οἳ δ' ἄρ' ἴσαν, ὡς εἶ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραυνῷ

765. ὄτριχας οἰέτεας, the *ο*- here represents the copulative *σα*-, as in *ο*-πατρος A 257, see Curtius, *Et.* no. 598. The explanation of the *ι* in *οἰέτης* is not clear; it appears to have arisen in some way from the *F*. Dialectical forms given by Hesych. are *ἀετία*, *ἀετή*, *ὑετής* (Curt. *Et.* no. 210). Probably the right form here is *ὀφέτεας*, the first syllable being lengthened by the ictus alone. *σταφύλη* (distinguished by accent from *σταφυλή*, a bunch of grapes) is explained by Schol. A as *λαοζοικός διαβήτης*, *ὅς ἄμα πλάτος καὶ ὕψος μετρεῖ*, i.e. the still familiar mason's level, consisting of a plummet hanging in a T-square. The der. is dubious, Curt. *Et.* 219. The sense is that the two inares were exactly of equal height at every point as measured by a level across their backs.

766. Πηρείη, according to the old commentators a town in Thessaly. It was early corrupted into the more familiar Πηρίη of most MSS. A gives Πηρείη, the beginning of the corruption, and the text is found only in Eustathius. Valckenaer suggested Φηρείη, for it was near Pherae that Apollo served his time in subjection to Admetos, a legend which is evidently alluded to here.

767. φόβον Ἄρ. φορεύσας, i.e. bringing with them battle-panic to the enemy. See the (doubtful) phrase *μηστῶρε φόβοιο*, E 272.

770 looks like an interpolation caused by a reminiscence of Ψ 276.

772. ἀπομνήσας, the *ἀπο*- here seems to be intensive, as in our vulgar phrase "raging away," giving full vent to his anger. Cf. *ἀπεχθαίρειν* Γ 415, *ἀπαρτίσασθαι* T 183, *ἀποειπεῖν* I 309, *ἀποθανύμηναι* ζ 49; and Lat. *desaevire*, etc. Schol. Vict. on H 230 says that Ar. wrote *ἐπιμνην.*, but this is very doubtful.

774 = δ 626. αἰγανέησιν, either from *αἰξ*, as a spear for hunting goats, or from *ἀίσσω*; the former derivation is supported by ι 156, where they are actually used against goats.

777. πεπυκασμένα, wrapped up with covers, *πέπλα*, as E 194, to keep them clean while not in use. In Ψ 503 the word seems to be used in a hyperbolic sense, "hidden by its ornaments."

780. We have two more short similes describing the march to battle, in addition to those of 459 *sqq.*, to be followed by others at the beginning of Γ. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in *μάραντο δέμας πυρὸς αἰθουμένοιο*, A 596. *νέμοιτο* is *pass.* only here. The act. means "to deal out" or "drive to pasture" (ι 233); the mid. to feed upon (of fire, Ψ 177), to inhabit, or to possess (Z 195).

781. The connexion of Zeus *τερπικε-*

χωμένω, ὅτε τ' ἀμφὶ Τυφώϊ γαίαν ἰμάσθη
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς·
ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.
ἀγγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἶσατο δὲ φθογγὴν νῦ Πριάμοιο Πολίτη,
ὃς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,
τύμβω ἐπ' ἀκροτάτῳ Αἰσινήταο γέροντος,
δέγγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·

raivos with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. "Ἀριμα is said to be a volcanic region in Kilikia (according to others in Mysia, Lydia, or Syria). But A., perhaps following Ar., gives *Εἰναρῆμοις*, and so Vergil must have read, *Aen.* ix. 716, "durumque cubile *Inarime* Iovis imperiis imposta Typhoeo." The metaphor of *lashing* reappears in the story of the defeat of Typhoeus by Zeus in Hes. *Theog.* 857, where he is described as a monster with a hundred snake's heads spitting fire, the son of Gaia and Tartaros. So also Pindar, in a magnificent passage of *Pyth.* i., where his birthplace is given as Kilikia, but his prison as beneath Cumae and Aetna.

785. *διέπρησσον πεδίοιο*, for this local gen. see H. G. § 149; it "expresses a vague local relation (*within, in the sphere of, etc.*)." "Note that this use of the gen. is almost confined to *set phrases*; also that it is only found with the gen. in *-οιο* (the archaic form)." Cf. 801, and *ἵνα κρήσσωμεν ὀδοῖο* Ω 284, and note on A 483.

786. We now come to the Catalogue of the Trojans and allies, introduced by a short narrative.

788. The gate of the king's palace has always been the place of justice and of audience among eastern nations; a familiar example is the "Sublime Porte."

791-5 were obelized by Ar. on good grounds: "if the advance of the Greeks was all that had to be announced, there was no need of the goddess; but if the Trojans lacked courage and had to

be persuaded to advance, the goddess must appear in person. When the gods take human shape, they are wont to leave at their departure some sign by which they may be known. The message is not adapted to the tone of a son speaking to his father, but is intense (*ἐπιτεταμένοι*) and reproachful: and the words of 802 do not suit Polites; it is Iris herself who should impose the command." On the other hand l. 798 is rather suited to a human warrior than to a goddess. But the whole passage seems forced, and out of place. 804-5 should belong to a description of the first landing of the Greeks (compare the similar advice of Nestor 362-8, and the building of the wall in H 337-343); and it has been remarked that as a matter of fact the numbers of the enemy must have been largely reduced by the tenth year of the war, especially as the Myrmidons are no longer among them.

793. The tomb of Aisyetes is not again named as a landmark; but other barrows are mentioned in a similar manner, e.g. 811, and the *σημα* Ἴλον K 415, Λ 166, 371, Ω 349.

794. *δέγγμενος*, apparently a perf. part. with irregular accent. Cobet would read *δέχμενος* as a syncopated pres. (a form mentioned in the *Élym. M.* and found as a variant on I 191 in A); comparing *δρμενος* P 738, etc. His objection to the text however applies only to the ordinary view that *δέγγμενος* is an aor. form (*ἐδέγγμην*); but *δέχεται* M 147 is clearly perf. For other cases of perf. without reduplication see H. G. § 23 (*οἶδα, ἐρχεται, ἔσσαι, ἴλερυντο*, Ω 125, and

τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὧς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλίσστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ’ οὐ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὠδὲ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπικούροι,
 ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 τῶν δ’ ἐξηγεῖσθω, κοσμησάμενος πολιήτας.”
 ὧς ἔφαθ’, “Ἐκτωρ δ’ οὐ τι θεῶς ἔπος ἠγνοίησεν,
 αἰψα δ’ ἔλυσ’ ἀγορὴν· ἐπὶ τεύχεα δ’ ἔσσεύοντο.
 πᾶσαι δ’ ὠίγνυντο πύλαι, ἐκ δ’ ἔσσαντο λαός,
 πεζοὶ θ’ ἰππῆές τε· πολὺς δ’ ὀρυμαγδὸς ὄρώρειν. 810
 ἔστι δὲ τις προπάραιθε πόλιος αἰπεῖα κολώνη,

one or two other doubtful forms). Or *δέγμενος* itself might be a syncopated present; there is probably no reason for supposing that the affection of χ by μ is confined to aor. and perfect stems. *ναῦφιν*, this form of *ναῦς* occurs only for an ablatival gen., with a specially *locative* sense. H. G. §§ 154-8.

796. *φίλοι* is pred., *ἄκριτοι* (unconsidered, *i.e.* long and untimely: see on 246) goes with *μῦθοι*.

801. *προτὶ*, so Ar., Aristoph., Zen.: MSS. *περὶ*.

802. “Ἐκτορ, σοὶ δέ, for the use of *δέ* cf. “Ἐφαιστε, σοὶ δέ, Aesch. *Pr.* V. 3.

804. Cf. Δ 437-8; and λ 364-5, *οἳ τε πολλοὺς βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπων*, where the epithet is more in harmony with the metaphor of men as fed by the soil: here it means no more than “widely scattered.” But if the passage is to be saved from ludicrous weakness, we must omit both 803 and 804; the injunction then becomes, not an absurdly obvious piece of tactical advice, but a call to immediate action, such as the context requires; “let each commander give his men the word (to advance) and lead them against the enemy.”

805. For *σημαινέτω* cf. A 289.

806. *πολιήτας*, a Herodotean form not recurring in H.: *πολιτης* is found only O 558, X 429, η 131, ρ 206.

807. *ἠγνοίησεν*, “the word which led astray the interpolator of 791-5,” according to Ar., may quite well mean “did not ignore,” *i.e.* disobey (Schol. A).

809. *πᾶσαι ἀντὶ τοῦ θαυ* (and so M 340) Ar., *i.e.* the gates were thrown wide open; because, with the doubtful exception of *πύλαι Δαρδανίαι* E 789, H. does not seem to have conceived Troy as having any gates except the Skaian. But in all the other phrases (A 65, N 191, 408, 548, etc., and even ε 389) to which Ar. referred to support his theory of *πᾶς* = *δλος*, the emphasis lies on the fact that the whole of something is affected when it might have been only a part; the difficulty here obviously is that we can hardly conceive a *part* of a gate being opened; *πᾶσαι* could at the most mean that both the *σανίδες* were opened, not one only, and then it would obviously be an unnatural phrase. It is better to consider the poet as conceiving Ilios, like all great towns, as many-gated, but as only naming the one gate which was specially recorded by his tradition.

811. The tomb of Myrine, like that of Aisyetes, is not again named in the Iliad; but both names are probably traditional, and do not look like the invention of an interpolator. Myrine is said to have been one of the Amazons who invaded Phrygia (Γ 189). For the language of gods and men see A 403.

ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
τὴν ἧ τοὶ ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο
Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,
Ἰδης ἐν κνημοῖσι θεὰ βροτῶ εὐνηθεῖσα,
οὐκ οἶος, ἅμα τῷ γε δῶν Ἀντήγορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 820

οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεΐατον Ἰδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. 825

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἀδρηστὸς τε καὶ Ἀμφίος λινοθώρηξ,
υἱε δῶν Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο. 830

τὴν μὲν δημωδεστέραν ἀνθρώποις τὴν δὲ ἀληθῆ θεοῖς προσάπτει, Schol. B.

813. Βατίεια = Brier hill.

816. The Trojan Catalogue is naturally shorter than the Greek, as the poet's interest is entirely on the Achaian side. It is remarkable, however, as K. O. Müller has pointed out, that the Kaukonēs and Leleges are not named, though they appear among the Trojan allies, K 429, T 96, 329: so the Kilikians Z 397. From 816 to 839 we have five Trojan tribes: then follow the allies, of whom three tribes are European (844-850) and eight Asiatic (840-3, 851-877).

818. μεμαότες, for the variation in quantity compared with μεμαώτες N 40, see H. G. § 26. The partic. is used without an infin. = eager, N 40, 46 (78, μαιμῶσιν), O 276, etc.

819. For the Dardanians (whence "Dardanelles") see T 215 sqq.

821. Cf. E 313; and for θεὰ βροτῶ εὐνηθεῖσα, II 176.

824. These Τρῶες are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the N.E. Their country was called Lykia, see E 105, 173. The Aisepos runs into the Sea of Marmora near Kyzikos. νεΐατον, nethermost, where Ida runs down to the sea; v. A 381.

827. τόξον, "the bow" in the sense of skill in archery, acc. to Schol. A; for Pandaros had acquired his bow himself, Δ 106 sqq. A similar phrase is used of Teukros, O 440.

828. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pityeia is possibly the later Lampsakos. For λινοθώρηξ v. 529.

831-4 = A 329-332. In both places MSS. give οὐδ' ἐοὺς for οὐδὲ οὖς (σΓοῦς). Merops seems to have migrated from Perkote (v. 835).

οὐ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος ὄρχαμος ἀνδρῶν,
Ἄσιος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρου ἵπποι
αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οὐ Λάρισαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄζος Ἄρηος,
νῆε δῦο Λήθιοιο Πελασγοῦ Τευταμίδαο.
αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρωσ,
δοσσοὺς Ἑλλησποντος ἀγάρροος ἐντὸς ἔεργει. 845
Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶων,
νῆος Τροϊζήνοιο διοτρεφέος Κεάδαο.
αὐτὰρ Πυραίχμης ἄγε Παιίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἄξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850
Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ

835. Towns near the S. side of the Hellespont.

839. αἰθωνες, apparently "sorrel" or brown. The epithet is used to mean (a) shining, especially of iron or bronze, (b) reddish coloured or tawny, of animals (cf. *fulvus* from *fulg-er*), especially the lion, the bull (II 488), and eagle (O 690). Others understand it to mean "of fiery courage," others (v. Ameis on σ 372) "shining" with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's four horses are Ἐάνθος, Πόδαργος, Αἰθων, and Δάμπος, the two first clearly refer to colour; but the last name would support Ameis's interpretation.

840. ἐγχεσιμῶρων, see on Δ 242. This Larisa seems to have lain on the coast of Mysia near Kyme. The same name is familiar in Thessaly, where it also was considered a Pelasgian town; clearly it was a name common to two branches of the Pelasgian race. Cf. P 288 and 301.

844. From here to the end of the book, as pointed out by Schwarz, the tribes named lie along four lines radiating from Troy; the nation at the extremity of each line being distinguished by τηλόθεν or τῆλε. The Thracians, Kikones, and Paiones lie N.W., in Europe: the Paphlagonians and Ali-

zones N.E., along the S. shore of the Euxine; the Mysians and Phrygians S.E., and the Maionians, Karians, and Lykians S.

845. ἐντὸς ἔεργει of a boundary on one side only, see 617, M 201, and Ω 544.

846. For the Kikones see ι 39 sqq. They lived on the coast of Thrace.

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except K 428). Asteropaios is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Ilios at the time which the Catalogue is made to suit. The Axios (in Macedon, W. of the Strymon) is said to be the Vistritza, now a dirty stream. Herod. mentions the legend that the Paionians were of Trojan descent, v. 13 (vii. 20, 75, 113, 124).

851. λάσιον κῆρ, cf. A 189. The "wild mules" are supposed to be *Jaggetails* of Tartary (*equus hemionus*, Linn.), a species intermediate between the horse and the ass, of which some rumours must have come westward along the coast of the Euxine. The *Everoi* (Strabo *Everoi*) were, according to later tradition, the parent race of the Veneti of Venice. In Ω 278 Priam's mules are a present from the Mysians, who were neighbours of the Paphlagonians.

ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 οἷ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855
 αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
 Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.
 Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
 τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.
 Μήσοισιν αὖ Μέσθλης τε καὶ Ἄντιφος ἠγησάσθην,
 υἱὲ Ταλαιμέεος, τῷ Γυγαίῃ τέκε λίμνη, 865
 οἷ καὶ Μήονας ἦγον ὑπὸ Τμῶλφ γεγαῶτας.
 Νάστῃς αὖ Καρῶν ἠγήσατο βαρβαροφώνων,
 οἷ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
 Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστῃς ἠγησάσθην, 870
 Νάστῃς Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὅς καὶ χρυσὸν ἔχων πολεμόνδ' ἔεν ἤτε κούρη,

857. Ἄλύβη, according to Strabo, for Χαλύβη: the Chalybes in historical times were famous miners, but produced iron only, not silver; Xen. *Anab.* v. 5, 1, Strabo, xii. 3, 19. Armenia however, close to them, was the home of silver (v. O. Schrader, *Sprachw. und Urgesch.*, pp. 249, 251). γενέθλη = "birthplace" only here. Paley compares ἀργύρου πηγή of the silver mines of Laurion in Aesch. *Pers.* 238.

861. ἐν ποταμῷ sc. Φ 15 sqq., where Ennomos is however not named (see however P 218); hence Aristarchos obelized 860-1.

865. Γυγαίῃ λίμνη, cf. T 391: according to Strabo a lake near Sardis, afterwards called Κολήη. Their mother was of course the Νηΐς or nymph of the lake. Cf. Z 22, Ξ 444, T 384. There is perhaps no other case in H. of maternity attributed to a lake, though rivers are often fathers (e.g. Φ 159). There was an old variant λίμνη, apparently introduced to avoid this objection, by making Γυγαίη the name of the nymph.

867. βαρβαροφώνων seems to refer

only to the harshness of the dialect, as Thuc. remarked (i. 3). H. does not make any broad distinction between Achaeans and barbarians. So Σιντίας ἀγριοφώνους, θ 294.

868. ἀκριτόφυλλον, i.e. with foliage massed together, so that the eye could not distinguish separate trees. According to the Scholia the small cones of the pine were called φθείρες from some fancied resemblance to those insects.

872. ὄς would naturally refer to Amphimachos as the last named, and so Ar. took it: but Schol. A says that Simonides held it to mean Nastes as the principal leader. But perhaps L. Müller is right in regarding 870-1 as spurious, though there is no obvious reason for their insertion. χρυσόν evidently means golden ornaments, such as Euphorbos wore, P 52. As neither of these leaders is named in the fight in the river in Φ, 874-5 must have been obelized like 860-1; there is no schol. to that effect in A, but in the text the lines are actually marked with the obelus.

νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

ΙΛΙΑΔΟΣ Γ.

ὄρκοι. τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἠγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἦύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἴ τ' ἐπεὶ οὖν χεიმῶνα φύγον καὶ ἀθέσφατον δμβρον,

Γ

The main subject of the third book is the single combat of Paris and Menelaos, into the relation of which are interwoven the episodes of the *τειχοσκοπία*, where Priam and Helen watch the Greek army from the walls of Troy, and the reconciliation of Helen to Paris after her momentary repentance.

Setting aside Lachmann's captious criticisms, which have been fully answered even by German scholars free from conservative prejudice, the chief objection which has been brought against the book is that it appears to belong rather to the opening than to the tenth year of the war. This is true, at least of the *τειχοσκοπία*, for we can hardly suppose Priam to have been surprised at the numbers of the Greeks, or not to have known their chief warriors by sight, after so many years of siege. But to the hearer or reader of the *Iliad* this is the opening of the war, and no further justification for the book, as an introduction to the long tale of battles, is needed from a poetical point of view than the book itself. All the principal actors whom we have not learnt to know in the first two books are, with the curious exception of Diomedes, set before us in the most artistic and natural manner: the frequent mention of earlier events, by allusion or narration, clears the ground for the continuous action upon which

we are gradually launched; while the contrast of Menelaos and Paris, and the prominence given to Helen and her subservience to Aphrodite, give the moral bias which guides our sympathy to the Achaian side.

But, though the anger of Achilles is tacitly assumed in his absence from the scene, this book, like the three which follow it, makes no use of the motives of the action so fully set forth in Book I.: the promise of Zeus to Thetis is never mentioned, and bears no fruit till the beginning of Book VIII. Thus this book, with all from the second to the seventh, seems to have been added to the original poem, in which Book I. was followed by a defeat of the Greeks—either, as Grote thought, in Book VIII., or as Christ argues, I think decisively, in XI.

1. The tale is taken up from B 483. *ἕκαστοι* each tribe, not “Trojans as well as Greeks.”

3. The simile is copied by Vergil, *Aen.* x. 264 *sqq.*—

“Quales sub nubibus atris
Strymoniae dant signa grues, atque
aethera tranant
Cum sonitu, fugiuntque notas clamore
secundo.”

οὐρανόθι πρό, before the face of heaven. πρό goes with the locative instead of the gen. in two other phrases, *Ἰλιόθι πρό* Θ 561, *ἠώθι πρό* Δ 50. H. G. § 225.

4. φύγον: observe the aor. in the

κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἥεῖραι δ' ἄρα ταί γε κακὴν ἔριδα προφέρουσαι·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
 εὐτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὡς ἄρα τῶν ὑπὸ ποσσὶ κοῦισαλος ὄρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὄμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος, αὐτὰρ ὁ δοῦρε δῦα κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλλίζετο πάντας ἀρίστους

simile—a sort of “gnomic” aor. followed by the present. For ἀθέσφατος v. Buttm. *Lex.*, where the word is explained as a hyperbole, “such as not even a god could utter”; but such hyperbole is not Homeric. But no quite satisfactory explanation has been given of the word.

5. ἐπί with gen. = *towards*, as E 700 : H. G. § 200-3. The war of cranes and pygmies (“Thumblings”) does not reappear in H.

7. ἔριδα προφέρουσαι, apparently our “offer battle,” so θ 210; and ἔριδα προβαλόντες A 529: cf. E 506, K 479. ἥεῖραι, in early morning, A 497, ι 52, though the significance of the epithet here is not very clear. Verg. *Georg.* i. 375, seems to have thought, perhaps rightly, that it meant “flying high in the air”; *aeriae fugere grues*.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Δ 429-436, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language.

10. εὐτ' ὄρεος: so MSS. (except *ὡς τ' ὄρεος* G) with Ar.: *ἠδτε ὄρεος* was read by the editions of Chios and Massilia and others, according to Didymos (Schol. A); this must be an error for *ἠὺτ' ὄρεος*. Aristarchus' objection to the latter, that H. does not use the contracted form of this gen., is not convincing, for we might read *ἠὺτ' ὄρεος* (disyll. by synzesis), as πῶλιος B 811,

etc., and the contracted form is actually found in Ἐρέβους, θάρσευς, θέρευς, θάμβευς (H. G. § 105, 1). In any case *εἶτε* must here = *ἦτε*, a particle of comparison, and so it is found again in T 386, but nowhere else. Some commentators, both ancient and modern, have taken *εἶτε* to mean “when,” making line 12 the apodosis; but this would be a form of expression quite unparalleled in H. *ἦτε* and *εἶτε* are indeed doubtless forms of the same word; and though the differentiation in use is general, it does not follow that it is universal. So we use “as” in a temporal sense as well as to express a comparison.

12. τε . . . τε, as often, indicate merely the correlation of clauses. The *ἐπί*, which regularly follows *τόσσον* and *ὅσον* (v. on B 616), is construed with it; but according to the canon of Ar. does not throw back the accent on account of the intervening particle (v. *Lehrs, Qu. Ep.* 75-78). Most MSS. (but not A) read *ἐπιεύσσει*.

13. ἀελλῆς, a *ἀπ. λεγ.* = rolling together, dense; virtually the same as ἀολλῆς (ἀ- = *sa-*, together: and *ελλειν*, root *Feλ* of *vol-v-o*). According to Schol. B, Aristophanes read *κοῦισαλου ὄρνυτ' ἀελλῆς*, but there is no analogy for such a substantive as ἀελλῆς.

19-20 were obelized by Ar. (and Zenod. included 18 also) on the ground that a warrior would not be arrayed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι. 30
 τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
 ἐρχόμενον προπάρειθεν ὀμίλου μακρὰ βιβάντα,
 ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἀψ' δ' ἐπάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεεινῶν.
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἀψ' δ' ἀνεχώρησεν, ὠχρὸς τέ μιν εἶλε παρειάς, 35
 ὡς αὐτὶς καθ' ὄμιλον ἔδν Τρώων ἀγερῶχων
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 " Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἠεροπευτά,

objection would equally apply to *προμά-
 χιζεν* above. Ar. and most of the other
 ancient critics also omitted the *δ* in 18, but
 Didymos for once ventures to disagree,
 remarking that Homer frequently employs
 phrases like *ὁ δέ*, etc., without any change
 of subject. He quotes *ι* 373, which is not
 a very happy instance: more appropriate
 would be A 191 (*q. v.*) or II 466 (Schol. B).
 Observe that Paris is not challenging to
 a duel properly speaking, but only to a
 combat in the midst of the general
 engagement; for this is the only ad-
 missible sense of *δηιότης*.

23. *σώματι, μεγάλῳ ζῳῷ ἐπιτυχῶν*.
νεκροῦ γὰρ φασὶ σώματος μὴ ἀπτεσθαι
λέοντα, Schol. A. This is aimed against
 a dictum of Ar. that H. always uses
σῶμα of a *dead* body; it is better to side
 with Ar. and consider that H. was
 ignorant of the habits of the lion to
 which the Schol. refers, for it cannot be
 supposed that in such a phrase H. would
 use *σῶμα* by itself to mean "animal."
πεινάων, in the emphatic position, may
 mean that the lion is driven by stress of
 hunger to this unusual repast. The
 idea seems to be that a lion lights upon

a deer just killed by the hunters, and
 eats it in spite of them.

25. *μάλα*, *i. e.* "greedily," referring to
πεινάων. *εἴ περ*, "although," as often,
e. g. B 598.

26. *αἰζηοί*, a word of doubtful origin,
 used of men and youths in the prime of
 life. Benfey derives from *αδδι-ζάνα* (*jun-*
enis, ἡβη, etc.); *al. ai* = *ἀρι-* and *ζη-*, the
 stem of *ζῆν*.

28. *τίσεσθαι*, so A and one other MS.:
vulg. τίσασθαι. The fut. is clearly more
 suitable here, but cf. 112, 366.

33. *παλίνορσος*, only here in H.; on
 account of the *σ* it seems distinct from
 root *op* of *παλινόρμενος* (or *πάλιω δ.*) A
 326; Curt. conn. with root *ers-*, Lat.
err-o: so *ἀφορρος* (*Et.* p. 556).

36. For *ἀγερῶχων* see B 654.

38. *αἰσχροῖσι τοῖς αἰσχύνῃν ἐνεγκεῖν*
δυναμένους, Hesych. So Ψ 473, *αἰσχροῦς*
ἐνέμπεν.

39. Cf. A 385. *Δύσπαρι*, so *μητρ*
δύσμητρ ψ 97, *Δυσσελένα* Eur. *Or.* 1388:
 cf. *Ἴρος ἄριος* σ 73, *Κακοῖλιον*, τ 260,
Αἰνόπαρις, Eur. *Hec.* 944, and *Δύσπαρις*
Αἰνόπαρις, *κακὸν Ἑλλάδι βωτιανεῖρη*,
 Alkman, *ap.* Schol. A.

αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι· 40
καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν
ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἢ που καρχαλόωσι κάρη κομόωντες Ἀχαιοί,
φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
ἢ τοιοῦσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντου ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' ἐνειδέ' ἀνήγες
ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
πατρὶ τε σφ' μέγα πῆμα πόληί τε παντὶ τε δῆμῳ, 50
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,

40. *ἀγονος* should mean "childless," and so Augustus understood the line when he applied it to his daughter Julia; but this sense does not suit the passage, for it was not through his offspring that Paris harmed the Trojans; indeed we hear of no child of his by Helen except in an obscure tradition mentioned by Schol. A, and even that is inconsistent with δ 12. The only good sense that could be got out of the word would be "cursed by heaven" (with sterility) as I 454, which is too weak and indirect to suit the context. The only alternative is to translate "unborn"; and so Eur. *Phoen.* 1598—

καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν
ἀγονον Ἀπόλλων Λαίῳ μ' ἐθέσπισεν
φονέα γενέσθαι πατρός.

For *τε . . . τε* we should rather have expected *ἦ . . . ἦ*: but as neither wish is possible of fulfilment there is a certain gain of rhetorical force, with the loss of logical accuracy, in combining both into one vehement wish.

42. *ὑπόψιον*, an object of contempt or hatred, lit. "looked at from below," *i.e.* with the feelings intimated by the familiar *ὑπόδρα*. Aristoph. *ἐπόψιον*, *i.e.* publicly, in the sight of all men. For a similar formation cf. *πανόψιος*, Φ 397.

44. Apparently *ἀριστῆα* is subj., *πρόμον* predicate; "saying that a prince is our champion (only) because a fair favour is his." Else it must be "deeming

(*i.e.* having at the first moment deemed) that it was a princely champion (whom they saw)." *πρόμος* = *πρίμιος*, a superl. of *πρό*: in use it = *πρόμαχος*. *καλόν* seems really to be a predicate, but we can only translate it as an epithet. 45 may represent the words of the Achaeans.

46. *ἦ*, not *ἦ*, is the reading of the best MSS., with Herodian and Nikanor; but there is no opposition with what precedes. The question in 52 goes closely with that in 46-51: "can it be that thou couldst bring . . . ? and now canst not thou dare?" 53 then expresses the result, "then wouldst thou find." *τοιοῦσδε ἐὼν*, *hiatus illicitus*, cf. B 8, E 118, T 288, Ψ 263, γ 480, ζ 151, τ 185. *τοιοῦτος* is an obvious conjecture.

49. *ἀπίης*, *v.* A 270. Observe the alliteration in the next line. In Greek poetry, unlike Latin, this phenomenon is sporadic and apparently accidental; some of the most marked instances in Homer occur in places where no particular effect is produced, *e.g.* Σ 285, T 217.

51. Cf. P 636, ζ 185; and for *κατηφείην*, Π 498.

54. The correlation of subj. and opt. is the same as in A 386-7—

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι περηθείη
οὐκ ἂν τοι χραίσμησι βίος καὶ ταρφέες ἴσθαι.

In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (H. G. § 276), which is however based upon a con-

ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἦδη
 λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὡς ἐστὶν ἀπειρής, 60
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἔρωήν·
 ὡς σοὶ ἐνὶ στήθεσσι νῶος ἀτάρβητος νόος ἐστίν·
 μή μοι δῶρ' ἔρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἔρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσιν· ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλδων εὐ πάντα γυναικᾶ τε οἶκαδ' ἀγέσθω·

dition considered as purely imaginary: we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. So also X 42, q.v. As far as the lines before us are concerned, indeed, we might say that Hector, though he chooses to put the case of Paris' fall as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to A 386.

57. Cf. 453. It is pretty clear from the context that the "robe of stone" indicates public execution by stoning, such as the Chorus fear for Aias, *πεφόβημαι λιθόλευστον Ἄρη* in Soph. *Aj.* 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. *Nem.* xi. 21. Cf.—

*τριώματός τᾶν Γηρῶν ὁ δεύτερος
 πολλὴν ἀνωθεν, τὴν κάτω γὰρ οὐ λέγω,
 χθονὸς τρίμορον χλαῖναν ἐξήχει λαβῶν,
 ἀπαξ ἐκάστω καθᾶνών μορφώματι.*

Ag. 870-3.

Observe *ἔσσο* without reduplication, and *F* neglected (MSS. give *λάϊνον* as a disyllable, which Heyne thinks right).

59. The thought is, "Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods" (64): 60-63 are parenthetical.

61. *ὑπ' ἀνέρος*, as though *εἶσιν* were a passive verb; as often with *πίπτειν*, etc.

62. The subject of *ὀφθαλμοῖς* is of course *πέλεκυς*. *ἔρωή*, "effort," as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrusts aside without relenting (*ἀτάρβητος*) all conventional obstacles.

64. *πρόφερε* as B 251. So Herod. i. 3 *τὴν Μηδείης ἀρπαγὴν σφι προφέρειν*, iii. 120 *εἰπεῖν τιμι προφέροντα* = to speak tauntingly.

65. *ἀπόβλητος* = *abiectus*, contemptible, as B 361.

66. *ἐκὼν*, even if he would, lit. "by wishing for them" (or rather "as a matter of choice," Mr. Monro); the original participial meaning of the word survives in this phrase, Curt. *Et.* no. 19.

72. *εὐ* seems to go with the verb, "aright," i.e. *δικαίως*. Paley quotes Aesch. *Supp.* 73, 528, *ἄλευσον ἀνδρῶν ὄβριον εὐ στυγίσας*. Some however take it with *πάντα* as though *μάλα πάντα*,

οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων
 "Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὧς ἔφαθ', "Ἐκτωρ δ' αὐτε χάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 [μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες].
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν ἄυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεύται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
 ὧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεφ' τε γένοντο
 ἐσσυμένως. "Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85
 "κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδριοι, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δὲ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλών ἐν πάντα γυναικῆ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη

quite all. There certainly seems to have been a tendency to join ἐν πάντες together, but there is no case in H. where we cannot take ἐν with the verb: in φ 369 we must (τάχ' οὐκ ἐν πᾶσι πηθήσεις, "thou wilt not do well to obey the multitude").

73. The sentence begins as if οἱ μὲν or ὑμεῖς μὲν . . . οἱ δὲ were to follow in distributive apposition; but the change made is a very natural one. ω 483 is precisely similar. φιλότῃτα goes with ταμόντες by a rather violent zeugma.

74. ναίοιτε, either a concessive opt., admitting a possibility (v. H. G. § 299 f), or a real opt. expressing a wish.

78. Apparently interpolated from H 56, as it is omitted by A. Hector holds his spear horizontally in order to press back the advancing ranks. For the "quasi-

partitive" gen. δουρὸς, see H. G. § 151 a.

80. The construction passes from the partic. to the finite verb, as though not to include stone-throwing under the general head of ἐπιτοξάζεσθαι.

83. στεύται, has set himself to say something. See on Σ 191.

86. κέκλυτέ μευ μῦθον: this construction is used only here in the sense "hear from me"; κλύειν τι = hear (a sound); Δ 455, etc. The ordinary phrase is κέκλυτέ μευ μῦθων, κ 189, 311, etc. We also have κλύειν τινι ἀρῆς, δ 767, where the dat. is ethical.

98. φρονέω may be taken in two ways: (1) "I am of the mind that Arg. and Tr. be at once separated," i.e. I desire to see them separated; (2) "I deem that they are already separated," i.e. I accept

Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῆ τε καὶ ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξτετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
 μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡρέθονται·
 οἷς δ' ὁ γέρον μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὄχ' ἀριστα μετ' ἀμφοτέροισι γέννηται." 110
 ὧς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 ἐλπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.

the challenge, and think that an end has thereby been put to the war. Of these the former best suits the simplicity of Homeric expression and the *ἐπεὶ* of the next line; for the use of *φρονέειν*, virtually = to hope, cf. P 286, *φρόνειον δὲ μάλιστα | ἄστυ πότι σφέτερον ἐρέειν καὶ κύδος ἀρέσθαι*.

99. *πέπασθε*, so A and Ar., for *πέπασθε*, see H. G. § 22, 5, and compare the participle *πεπαθῆναι*, ρ 555: vulg. *πέπασθε*, which Curtius takes to be for *πέ-παθ-τε* (Vb. ii. 165).

100. *ἀρχῆς*, the original offence, the beginning of trouble; a pregnant sense, for which compare Herod. viii. 142, *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*. Zenod. *ἀτης*, to which Ar. objected *ἔσται ἀπολογούμενος Μενέλαος ὅτι ἀτη περιέπεσεν ὁ Ἀλεξάνδρος*. *ἀτη* however is often = sin, and regarded as deserving moral condemnation; see e.g. I 510-12; and certainly Achilles is not "apologising" for Agamemnon in A 412. In Ω 28 Ar. himself read *ἀτης* (though there was a variant *ἀρχῆς*), and so Z 356. A more serious objection however is that *ἀτη* is for *ἀφάτη*, and that the uncontracted form can be restored everywhere in Homer except T 88, the first syllable being always in *thesis*.

102. *τέθναθι*, "may he lie dead," as *τέθναθι* X 365, spoken to the dead Hector. Compare *τεθναίης*, Z 164. Both optatives are "pure," expressing a wish.

103. *οἴσετε* and *ἄξτετε* (105) are aor. imper. For the sigmatic aor. with the thematic vowel see H. G. § 41. The

cases are enumerated in Curt. Vb. ii. 282-4, and explained as due to the analogy of the non-sigmatic (strong) aorists, which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigmatic aorists constantly take *a* as thematic vowel (*ἤνεγκα*, *εἶπα*, etc.) on the analogy of the sigmatic aorists, which by that time were far commonest.

ἄρν' is probably for *ἄρνε*, but it may be for *ἄρνα*. Observe the difference of gender, the male offering to the male god, the female to the female. So also the white ram suits the bright sun, the black ewe the dark earth: cf. λ 33.

108. *ἡρέθονται* lit. "flutter," are blown about by the wind (B 448), i.e. cannot be trusted. Cf. Φ 386. Ar. obelized this line and the two following: the only reason given is that *ἀπολογία ἔστιν ἀτη ὑπὲρ τῶν παραβάντων Πριαμίδων*. This of course is insufficient: the lines quite suit the eminently courteous character of Menelaos. *οἷς* (109) is left without a very accurate reference by the change of subject to *ὁ γέρον* (which seems to be employed in a generic sense, not for Priam only).

112. *παύσασθαι* vulg., but all good authorities read *παύσασθαι*. The question has been warmly debated, some (e.g. La Roche, Ameis) maintaining that the aor. infin. can be used "apart from the idea of time and duration, to indicate the inception (*Eintreten*) of an action, even in the future." Later usage of the Greek language hardly bears out this

καί ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στήχας, ἐκ δ' ἔβαν αὐτοὶ
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
 Ἐκτωρ δὲ προτὶ ἄστῃ δῶ κήρυκας ἔπεμπεν,
 καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προτεὶ κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρνα κέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ. 120
 Ἴρις δ' αὐθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν
 εἰδομένη γαλόφ, Ἀνηνορίδαο δάμαρτι,
 τὴν Ἀνηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαιυεν, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

view; and Cobet (*Misc. Crit.* p. 328) argues that the future can in every case be restored in place of the aor. or pres. infinitive. In one passage at least it is clear that all MSS. are corrupt, for in II 830 *ἄξειν* shews that we must read *κεραϊζέμεν* for *κεραϊζέμεν*. See H. G. § 238, where it is said that "no similar correction can be made in *Il.* xiii. 666-8, *Od.* xv. 214." In the latter of these cases the infin. is *λέναι*, which may be a future; in the former it has been suggested that 666 may be parenthetical, and *φθίσθαι* expegetical of *κῆρα*. But in δ 254, which is not mentioned either by Cobet or Monro, we appear to have an irreducible case, *ῶμοσα . . . μὴ μὲν ἀναφῆναι*. This is sufficient to establish the possibility of the use of the aor. infin.; and this once admitted, there is no sufficient reason to read *παύσεσθαι* here against all authority. Unfortunately MSS. are by no means consistent; A gives *πίσεσθαι* in 23, *πίσασθαι* in the precisely similar 366. There is still the possibility of translating "hoping that they had now got to an end"; but this is hardly simple enough for Homer: compare *φρονέω διακρωθήμεναι* above (98).

115. *ἀλλήλων* refers to *τεύχεα*, and *ἀμφὶς* means "there was but little ground (uncovered) between the heaps of arms." (This interpretation is clearly established by Buttm. *Lex. s.v. ἀμφίς*, as against the tradition that *ἀλλήλων* referred to Trojans and Achaeans, so that

ἀρουρα meant the *μεταίχμιον* between the armies.) See also note on H 342.

120. *οἰσέμεναι*, aor. as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of Ψ 111, 564, Ω 663, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iris is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. Ψ 199, B 786.

124. Cf. Z 252. *Λαοδίκην*, acc. for dat. by attraction to the case of the relative.

126. *δίπλακα*, apparently "large enough to be worn double"; cf. K 134, Ω 230, ν 224, τ 226. *ἐνέπασσεν* must mean "embroidered," and cannot be simultaneous with the weaving, though the expression, which is not very exact, seems to imply it; but the Jacquard loom was not invented in Homeric times. For other instances of similar work compare Ξ 179, X 441 (where there is, as here, a variant *μαρμαρέην* for *πορφυρέην*). Helbig (*Hom. Ep.* p. 153) shews that the use of richly embroidered garments belongs to the early period, while Greece was still under the influence of Asiatic arts, and ceased in the fifth century. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.

οὐς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
 ἀγγοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
 ἐν πεδίῳ, ὄλοοιο λιλαιόμενοι πολέμοιο,
 οἱ δὲ νῦν ἕεται σιγῇ, πόλεμος δὲ πέπανται,
 ἄσπισι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγην. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”
 ὡς εἰποῦσα θεὰ γλυκὺν ἕμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀθόνησιν
 ὠρμάτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε Βοῶπις.

128. ἔθεν: orthotone, not enclitic, because it refers to the subject of the principal sentence, *sui causa*.

130. νύμφα is the name by which to this day a Greek woman calls her brother's wife. It is no doubt an Aeolic form (see Hinrichs, *Aeol.* p. 93); the statement of Schol. A, Ἴωνικά νύμφα τόλμα, is not borne out by tradition as far as the former word is concerned. Compare δ 743 with Merry and Riddell's note, and H. G. § 92. It appears to be the only fem. *a*-stem in Homer which forms the voc. differently from the nom. θέσκελα, a word of uncertain derivation. Curtius refers it to root *sek*, *sep*, say (θέ-σκ-ελα), comparing θεσφα-τος (or rather θε-σπέ-σιος). The old derivation θεοῖς ἱκέλος (root *Fik*) is obviously impossible.

132. The first οἷ is relative, the second (134) demonstrative. Observe the rhyme in 133, a “Leonine” verse. For the form ἕεται *v.* Curt. *Vb.* i. 97: it is for *ἡσ-αται = ἡσ-νται: ἕατο occurs H 414, cf. ἦντο, 153.

138. κε is very rarely found with a partic. in H.: this is probably the only case (except 255), and even here it might possibly go with κεκλήσῃ, but only by violence. Mr. Monro takes it so, however, and says that “the use” (of *κεν*, or of *ἄν* only?) “with the participle is wholly post-Homeric,” H. G. § 362, 8.

140. τοκῆων, Leda and Tyndareos, though the latter was only her putative father, *v.* 199, 426, δ 184: the legends vary as to the paternity of the children of Leda, *v.* λ 298 (Merry and R.'s note).

141. ὀθόνη, linen veil; *v.* Σ 595. καλυψαμένη, this reflexive use of the middle, in which the agent is the *direct* object of the action, is comparatively rare: H. G. § 8 (2).

142. τέρεν, round: Lat. *ter-es*. The word is used by H. (1) of flesh, Δ 237, N 553, Ξ 406; (2) of tears, Γ 142, Π 11, T 323, π 332; (3) of leaves, N 180, μ 357; (4) *ἀνθεα ποίης*, ι 449. The ordinary explanation, “tender,” does not suit either (1) or (2), for the flesh to which it is applied is always that of stalwart warriors, not of women or children: it rather indicates the firm rounded muscles (cf. Lat. *tor-us*). As applied to leaves and bloom it means “swelling with sap,” full of fresh life (so Goebel, *Lexil.* ii. 406).

144. Aithre daughter of Pittheus was, according to the legend, mother of Theseus. But it is impossible to suppose that she is meant here: ἀπιθανὸν γὰρ ἔστιν Ἑλένης ἀμφίπολον εἶναι τὴν οὕτως ὑπεραρχαίαν, ἦν οὐκ ἐκποιεῖ (it is not possible) ἵην διὰ τὸ μῆκος τοῦ χρόνου (Schol. A). A legend is quoted from Hellanikos that Peirithoos and Theseus stole Helen when a child; and that in

αἴψα δ' ἔπειθ' ἴκανον, ὅθι Σκαίαι πύλαι ἦσαν. 145
 οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπρον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκaiῆσι πύλῃσιν,
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
 δεινδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν εἰύσιν·
 τοιοῖο ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 "οὐ νέμεσις Τρώας καὶ ἐυκνήμιδας Ἀχαιοὺς

return for the outrage her two brothers captured Aithre and made her a slave. But this may have only been manufactured to suit the present passage, and the coincidence of names must be regarded as purely accidental, unless, which is equally likely, this line is interpolated in allusion to the legend: so Ar., who atheized it. βωῶπις is elsewhere applied only to Hera, except in H 10 and Σ 40, of which the latter is a doubtful passage; it arose no doubt at first in the time when the gods had animal shape, Hera being a cow-goddess. Hence the use of the epithet for a mortal woman marks a time when the old tradition had quite died out.

149. Döderlein argues that Ukalegon and Antenor were the two δημογέροντες, "quasi tribuni plebis," appointed to wait upon Priam and his suite as representatives of the popular party. Antenor certainly appears as an opponent of the royal power in H 347; but such an idea is quite unsupported by any other passage, and implies political development far beyond that of the Iliad. It is more reasonable to suppose that οἱ ἀμφὶ Πρ. κ.τ.λ. means "the party consisting of" Priam and the others, so that Panthoos, etc., are all included among the δημογέροντες, and that the last two names are for the sake of variety put grammatically in the nominative case, in which logically all the preceding may be considered to be. The idiom by which a man is thus included among οἱ ἀμφὶ him is of course familiar in Attic prose, and is found in H. also, B 445, Z 436, Δ 295, O 301, etc. Indeed in later Greek οἱ ἀμφὶ Πρίαμον might = Πρίαμος,

and even in Herod. οἱ ἀμφὶ Μεγαρέας = οἱ Μεγαρέες (9, 69). δημογέροντες recurs only Δ 372, and there it is used of a king.

152. λειριόεσσαν: it is hard to say how a voice can be "lily-like." Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The Schol. explain ἐπιθυμητήν, ἡδείαν. It is true that the Greeks felt particular pleasure in the voice of the cicada; but here, instead of such epithets, we should rather expect one meaning "shrill" or "incessant." The word is applied to the skin in N 830, but the lily is not elsewhere mentioned by H. It looks as though some archaic word had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains λειρῶν by ἰσχνός (Paley). Later poets frequently apply the epithet to sound, but that is probably only a reminiscence of this passage. For δεινδρέφ' Zen. read δένδρα, which Christ accepts, cf. the Attic δένδρα, but δένδρεον is established in N 437, δ 458. δένδρα and δεινδρέων, the only other forms, are ambiguous.

153. ἦντο, a unique form for εἶατο, or rather ἦατο, v. Curt. *Vb.* 97, who says "it is perhaps one of the criteria for the later origin of the τευχόσκοπία" (why?).

Lessing, in a well-known passage of the *Laokoön* (ch. xxi.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. οὐ νέμεσις, "there is no place

τοιγῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὧς, τοίη περ ἑοῦσ', ἐν νηυσὶ νέεσθω,
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο." 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·
 "δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιω πηούς τε φίλους τε·
 οὐ τί μοι αἰτιή ἐσσί, θεοὶ νύ μοι αἴτιοι· εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὄδ' ἐστὶν Ἀχαιοὺς ἀνὴρ ἡὺς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
 καλὸν δ' οὔτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν
 οὐδ' οὔτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν." 170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δία γυναικῶν·
 "αἰδοῖός τέ μοι ἐσσι, φίλε ἑκυρέ, δεινός τε·
 ὧς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὀππότε δεῦρο
 υἱεὶ σφῶ ἐπόμην, θάλαμον γνωτούς τε λιπούσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἠδὲ μεταλλάξ·
 οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·

for indignation that," as Ξ 80, a 350 : so νεμεσσητόν Γ 410, etc.

160. λίποιτο, remain, as I 437. πῆμα, in apposition, as 51, etc.

162. The order is δεῦρο ἐλθοῦσα ἴζευ πάροιθ' ἐμεῖο, and ὧς (166) is co-ordinated with ὄφρα ἴδῃ, 164-5 being parenthetical. πηούς, kinsfolk by marriage, explained by θ 582, γαμβρός ἢ πενθερός, οἳ τε μάλιστα | κήδιστοι τελέθουσι μεθ' αἰμά τε καὶ γένος αὐτῶν. It may mean "acquired relations" (πέπαμαι).

168. καὶ μείζονες ἄλλοι go together, "also others taller, and that by a head."

170. γεραρόν, majestic, only here and 211 : see Curt. *Et.* 129 b.

172. φῶ (σφ)εκυρέ, cf. B 831.

173. θάνατος... ἀδεῖν, a curious phrase apparently founded on the familiar *ἦνδανε βουλῆ*. The neglect of the F of ἀδεῖν (*suad-*) is very rare (με *Faδεῖν*, Bentley; με *ελέιν*, Nauck).

175. παῖδα, sc. Hermione, δ 14. τηλυ-

γέτην : the explanation of this much disputed word which now seems to be the most generally accepted is that given by Savelsberg in the *Rhein. Mus.*, 1853, p. 441. It is explained at length by Merry and R. on δ 11. The conclusion there arrived at is that the word means *adolescens*, lit. "grown big," from **tḥlvs* = great, and that it indicates an age of from thirteen to twenty or thereabouts. This suits the statement of Sophokles as quoted by the Schol. on δ 4, and Eustath., who say that Hermione was given in marriage while Helen was in Troy, so that she could not have been very young when her mother left her.

178. οὗτος is "anaphoric" not "deictic"; in other words it means "he of whom you ask," not "this warrior whom you see."

179. This was a favourite line of Alexander's. ἀμφότερον, exactly our idiom, "both a good king and."

δαῆρ αὐτ' ἔμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180
 ὡς φάτο, τὸν δ' ὁ γέρων ἠγάσασατο φώνησέν τε·
 "ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλλίκωπες Ἀχαιοί." 190
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραῖός·
 "εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἔστίω,
 μέλιω μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὠμοῖσιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 ἀρνειῷ δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνειῷ μιν ἐγὼ γε ἔισκω πηγεσιμάλλῳ,
 ὅς τ' ὀίων μέγα πῶν διέρχεται ἀργεννάων."
 τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·

180. εἴ ποτ' ἔην γε, this phrase occurs in five other places, viz. A 762, Ω 426, ο 268, τ 315, ω 289. It is always, except in Ω and ω, preceded by some form of εἶναι. The meaning seems to be "if indeed it is not all a dream," *si unquam fuit quod non est amplius*, i.e. *si recte dici potest fuisse quod ita sui factum est dissimile ut fuisse nunquam credas*, G. Hermann. The doubt expressed is of course only a rhetorical way of emphasizing the bitter contrast between the past and the present. It is perhaps a case of the interjectional use of εἰ, as in εἰ δ' ἄγε, "well, I suppose he was!" Curtius' objections to this explanation (*Stud.* i. 2, 286) are therefore unfounded, and we need not follow him in altering the phrase to ἦ ποτ' ἔην γε, "surely once he was."

182. μοιρηγενές, "child of fortune," born to a happy fate. Döderlein explains "born for destruction (of enemies)," on the ground that μοῖρα means *evil* fate. But this is only the case in phrases like μοῖραι θανάτοιο and others; in v 76 it is opposed to ἀμμορῆ, and clearly means "good fortune": μοῖρη γενόμενος would answer to the κακῆ αἰσῆ τέκος of A 418.

183. δεδμήατο, i.e. "are, as I now see,

subject to you"; the plpf. being used like the imperf. in ἠμελλον, ἦν (ἀρα), etc.

185. The rhythm shows that Φρύγας ἀνέρας go closely together. αἰολοπῶλους, cf. πόδας αἰόλος ἵππος T 404, with nimble horses. πλείστους is predicate, with ἴδον.

188. ἐλέχθην, either "was numbered among them" (λεχ-) or "lay down (bivouacked) among them" (λεχ-). The same ambiguity is found in Θ 619, I 67. H. mentions the Amazons once again, Z 186.

196. κτῶλος, the ram who leads the flock, "bell wether": the simile is given again, at full length, in N 492. In later Greek the word seems to be used only as an adj. = tame; its origin is doubtful. See Curt. *Et.* no. 78. It is better not to mention Bentley's unfortunate emendation of this line.

197. πηγεσιμάλλῳ, thick-fleeced; cf. πηγός of horses and waves, I 124, ε 388. The formation of the word is hard to explain; the analogy of τανυσίπτερος, ἐλκεσίπτερος, ταμεισίπτερος, ἀρσιπτερος, and many others, shows that it must be derived from the verb-stem πηγ-, not from πηγός. H. G. § 124 c.

“ οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ εἰούσης
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.” 200

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῤα·

“ ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς εἶπες·
ἦδη γὰρ καὶ δευρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ· 205

7 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλῃσα,
ἀμφοτέρων δὲ φῦνῃ ἐδάην καὶ μῆδεα πυκνά,
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἐμιχθεῖν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς, 210
ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,

201. *δήμῳ*, “realm” in local sense, v. B 547. *περ*, the idea seems to be, “poor though the soil of Ithaka be, yet it has succeeded in producing a great man.” Cf. δ 605.

206. *ἀγγελίης ἀντί τοῦ ἀγγελος*, Ar., a much disputed doctrine. In the present passage we may perfectly well take *ἀγγ.* as governed by *ἔνεκα* (as π 334, *τῆς αὐτῆς ἔνεκ' ἀγγελίης*) and *σεῦ* as an objective gen. after it (as κ 245, *ἀγγελίην ἐτάρων ἐρέων*). So Δ 384, *ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί*, is ambiguous, for we may read *ἐπι* for *ἐπὶ*: and Α 140, *Μενέλαον . . . ἀγγελίην ἐλθόντα*, with the analogy of *ἐξεσίην ἐλθόντι* Ω 235, φ 20. But in N 252, *ἠέ τευ ἀγγελίης μετ' ἐμ' ἦλυθε*; O 640, *ὅς Εὐρύσθηος ἀνακτος ἀγγελίης οἴχνησκε βίη Ἡρακλεῖη*, we must either make the word a nom. with Ar., or read *ἀγγελίην* with Zenod., or extend the “causal” use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination *-ης* for *-ας* after a vowel in masculines is very rare in H. (cf. *Τειρεσίας Δόγελας*, etc.): *ταμίης* is perhaps the only instance; this also has the fem. *ταμίη*, only in the concrete sense, not abstract like *ἀγγελίη*. Nor is there in H. any other instance of the appellative termination *-ίας*, common though it was afterwards. It may be said therefore that the evidence is insufficient for a positive decision, but is on the whole against the Aristarchean doctrine. It is of course possible that the nom. may have been formed by a misunderstanding of the ambiguous

passages or similar phrases, but in the case of a word which was so familiar in all periods of the Greek language this is in the highest degree improbable.

209. *ἀγρομένοισι*, sc. when they first made their appearance in the *ἀγορά*.

210. *στάντων* seems to refer to the whole multitude; the dignity of Odysseus is emphasized by his being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. *ὑπείρεχεν* is here intrans., with gen., as *ἥλιος ὑπερέσχεθε γαίης* Α 735: *ὑπερέχεν* in the trans. sense means “to hold over,” e.g. B 426, a sense which does not suit this passage.

211. There is an anacoluthon here; the construction is just like K 224, *σύν τε δὴ ἐρχομένω καὶ τε πρό δ' τοῦ ἐνόησεν*. In both cases the sentence begins as if *ἀμφω* (*δύο*) were to be continued in distributive apposition (*ἀπὸ δλου εἰς μέρη*) by an *ὁ μὲν . . . ὁ δὲ* (as σ 95, *δὴ τότε ἀνασχομένω ὁ μὲν ἦλασε δεξιὸν ὤμον | Ἴριος, ὁ δ' αὐχέν' ἔλασσε*). But here the second member is forgotten altogether; in K the two are run together into *πρό δ' τοῦ*. Cf. also μ 73, *οἱ δὲ δύο σκόπελοι ὁ μὲν . . .* followed by *τὸν δ' ἕτερον* 101. Zenod. read *ἐξομένων*, apparently regarding *ἀμφω* as indeclinable (it is not found in H. except in nom. and acc.)

213. *ἐπιτροχάδην*, fluently (as σ 26), not stumbling for want of words; it is explained by the whole of what follows, *παῦρα* being taken up by *οὐ πολὺμυθος*, and *λιγέως* (which seems to mean *clear*

παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
 οὐδ' ἀφάμαρτοεπής· ἦ καὶ γένοι ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναίξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,
 ἀλλ' ἄστεμφές ἔχεσκεν, αἰδρεῖ φωτὶ εἰκόως·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν εἰκότα χειμερήσιον,
 οὐκ ἂν ἔπειτ' Ὀδυσσῆί γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ᾗδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· 225
 " τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιῶς ἀνὴρ ἧς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὄμους;"
 τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς 230

in utterance) by οὐδ' ἀφάμαρτοεπής, "no stumbler in words either" (cf. λ 511, οὐχ ἡμάρτανε μύθων, and Ν 824, ἀμαρτοεπής). I.e. Menelaos spoke concisely, but what he did say he said clearly and without stumbling.

215. εἰ καὶ, most MSS.; but A has ἦ, and the Aristarcheans seem only to have hesitated between ἦ and ἦ: their testimony is however of less importance because they considered ἦ as virtually identical with εἰ, and the MSS. continually confuse the two words. But ἦ is justified by X 230, ἦ τοι ἔφησ' γε, "yet surely thou saidst so"; so also II 61, H 393. See H. G. § 338.

216. ἀναίξειεν, whenever he rose to speak, στάσκειν being iterative. ὑπαί= "down" only here: the original sense seems to have been "upwards." (H. G. § 201: "even in II. 3, 217 it is the face that is bent downwards; cp. II. 19, 17," which is hardly clear, seeing his eyes are "fixed upon the ground"; ὑπὸ βλεφάρων, "from under the eyelids," is quite different.) For κατὰ with gen.= down upon, cf. II 123, and H. G. § 213.

220. ζάκοτον: the idea seems to be what we call "sulky"; κῶτος implies resentment rather than open anger, and is thus contrasted with χόλος in A 82. Odysseus, by not employing the outward signs of appeal and persuasion, looks like a man who in deep resentment chooses

to hold aloof from his fellows. For φαίης κε = *diceres, crederes*, cf. 392, Δ 429, O 697, etc. αὐτως, a mere sim-pleton: A 133.

221. εἶη, so best MSS. (εἶη A, an obvious slip): αἰ. τε, but the opt. is supported by ἀναίξειεν above.

224 comes in awkwardly here. It must mean "then we no longer thought of being surprised at the meanness of his appearance." Giseke would put it after 220, interpreting "then we did not so much admire his aspect." The double neglect of the F is suspicious, especially in root Fιδ.

227. τε καὶ, so Ar. MSS. ἦδ'. See Ahrens, *Beitr.* i. 732; he would read καὶ simply, the length being preserved by the bucolic diaeresis.

228. τανύπεπλος, as a comparison of the other compounds of τανυ- shews, cannot mean "with long robes." It may mean either "with thin robes" and refer to fineness of material as in *Lat. tenu-is*; or, as Helbig argues (*Hom. Ep.* pp. 132 ff.), "with straight (stretched) robes," thus alluding to the straight lines and smooth surfaces which distinguished early Greek drapery, as he shews, from the flowing curves and folds of the classical period. Cf. note on ἐκταδίη, K 134.

230. It is remarkable that Aias should be dismissed in one line, and Diomedes

ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ ὅποτε Κρήτηθεν ἵκοιτο.
νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοῦς,
οὓς κεν ἐν γνοίῃν καὶ τ' οὔνομα μυθησαίμην· 235
δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τῷ μοι μίλα γείνατο μήτηρ.
ἢ οὐχ ἔσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν."
ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὐθι, φίλῃ ἐν πατρίδι γαίῃ.
κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
ἄρνε δῶν καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

altogether omitted: the name of the latter indeed does not occur at all before Δ 365, except in the Catalogue, B 563, 567, and he drops entirely out of the action after Δ, except in the games in Ψ and one speech in Ξ (109 sqq.). It is not impossible that Idomeneus was introduced into the Iliad after the first draft, and has here supplanted the description of the more famous warriors.]

235. γνοίην, "I could recognise and name," a sort of assimilation of the first clause to the second, for "whom I recognise and could name" (Mr. Monro).

237. For another (post-Homeric?) legend of Kastor and Polydeukes v. λ 300 sqq., the only other place where they are mentioned in H. That passage is clearly inconsistent with 243-4, as they are said to have shared immortality after death by alternate days.

238. αὐτοκασιγνήτω according to the grammarians means "whole brothers"; we have not evidence enough of the early forms of the Dioskuri myth to say if Homer regarded them both as children of Zeus; in λ they are distinctly made sons of Tyndareos, and it is probable that Helen herself may have been to H. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. μίλα = ἢ αὐτή

as T 293: μοι goes with it, "the same as me."

240. δεύρω only here for δεῦρο; the quantity of the last syllable is however merely due to the ictus, and we should write δεῦρο. Cf. δύω by δύο. If we write ἢ—ἢ with Nikanor, the two suppositions take the form of alternative assertions; Herodianus preferred ἢ—ἢ when we must put a note of interrogation after ἔστιν. See H. G. § 340.

241. αἴτε = δέ, αὐτάρ, A 237, etc.

242. αἴσχεα, ὀνειδέα, in objective sense, the insults and revilings of men.

243. Observe the way—to our idea inappropriate—in which the conventional epithet φυσίζοος is introduced.

244. αὐθι, "there," i.e. in their own place. For φάη Zenod. read ἐῖ, "their," which was probably rejected by Ar. on the ground that ἐός could not be used for the 3d pers. plural. See on A 393.

245. ὄρκια here and 269, "oath-offerings," including wine as well as victims; in the phrase ὄρκια τάμνειν, 252, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately ὄρκια = a treaty, e.g. Δ 269, and even the sing. ὄρκιον is found, Δ 158. Buttmann has an excellent article on the Greek conception of oaths (*Lexil. s. v.*).

κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι 250
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίον καταβῆναι, ἵν’ ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγγείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο· 255
 οἱ δ’ ἄλλοι φιλόττητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὣς φάτο, ῥίγησεν δ’ ὁ γέρον, ἐκέλευσε δ’ ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ’ ὄτραλέως ἐπίθοντο. 260
 ἂν δ’ ἄρ’ ἔβη Πρίαμος, κατὰ δ’ ἠΐα τεῖνεν ὀπίσσω·
 πὰρ δὲ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τὼ δὲ διὰ Σκαιῶν πεδίουδ’ ἔχον ὠκέας ἵππους.
 ἀλλ’ ὅτε δὴ ῥ’ ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὠρρυτο δ’ αὐτίκ’ ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ’ Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἴνον
 μίσγουν, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270

257. ναίοιμεν, as ναίετε 74; but for that line we might, with Faesi, supply κε from 255, unless indeed it goes with the participle (v. 138). νέονται in fut. sense.

259. ἑταίροις, so Ar. and Zenod. with best MSS.; al. -ous. The construction with dat. is common in H., and is found also in Attic: Thuc. 8, 38, etc. The rarity however of the short form of the dative, except when elided, is in favour of the accusative.

261. τεῖνεν, drew back so as to tighten them; they were tied to the front rail when there was no one in the car, E 262, etc.

262. Didymos (Schol. A) says προκρίνει μὲν τὴν διὰ τοῦ ε γραφὴν βήσετο (MS. βήσετο), πλὴν οὐ μετατίθησι ἀλλὰ διὰ τοῦ α γράφει ὁ Ἀρίσταρχος (see also on I 222). There is no doubt that βήσετο is right; see on 103. It is possible that Ar.'s hesitation may have

arisen from a doubt whether βήσατο might not here be used transitively like the active, in the sense “drove the chariot,” and not from overdue regard to his authorities.

263. Σκαιῶν without πύλων only here. ἔχον, “drove,” as often.

264. μετά, simply “to the place where they were.”

265. ἐξ ἵππων, out of the chariot. ἵπποι is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504, ἐπ’ Ἀχιλλῆος καλλιτριχε βήμεναι ἵππω.

270. The wine used in treaties was not mingled with water (v. B 341, Δ 159). The Schol. explain that here the Trojan and the Achaian wine is all mixed in one bowl, and the obvious typical significance of such an act renders the explanation most probable. Compare the scene of the oath in Verg. *Aen.* xii. 161 sqq.

Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἄρῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 τοῖσιν δ' Ἄτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχῶν· 275
 “Ζεῦ πάτερ, Ἰδθηθεν μεδέων, κύδιστε μέγιστε,
 ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςση,

271. *μάχαιρα*, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, *ξίφος* or *φάσγανον*. See note on Σ 597.

272. *ἄωρτο*, for this form see Curt. *Vb.* ii. 219. It is from *deirō* (for *dēirō*), root *var*, to lift up, *Et.* no. 504), and is the only certain instance in the perf. pass. of the development of the *e*-sound into the *o*-sound, which is so common in the active, unless *ἐδήδοται*, χ 56, is genuine. For the sense “hung, dangled,” cf. *παρηρέθη*, Π 341, and *δορτήρ*, Λ 31, etc.

273. This cutting off a lock of hair from the victims' heads is called *τρίχας ἀπάρχεσθαι* in the parallel pass., T 254; cf. ξ 422, *ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν*. The hair is regarded as a foretaste of the victim, and was no doubt a devotion of the whole body to the gods (see 310). It is not burnt here, because no fire is used in the oath-sacrifice, the victims being buried. Every one of the chieftains takes a portion of the hair in order to participate in the sacrifice.

276. *Ζεῦ . . . ἠέλιος*, according to the rule, which is found in Sanskrit also, that “where two persons are addressed connected by *τε*, the second name is put in the nominative,” H. G. § 164. But τ 406 is an exception, if the text is right, *γαμβρὸς ἐμὸς θύγατέρ τε*. For the oath compare T 268. Here Zeus is named the god of Ida, and the Rivers, which are local divinities, are included, no doubt because the Trojans are parties.

278. *καμόντας* used to be explained “those that have passed through the toil of life,” as though *κεκμηκότες*, *laboribus functi*; or “men outworn,” *ἀμενηνοί*, of the feeble shadows of the dead; Nägelsbach, “those that endured ill in life” = *δειλοί βροτοί* as opposed to the happy gods. But Classen explains “those

that grew weary, succumbed to the toils of life” = *θανόντες*. This best suits the aor. part., and is now generally accepted; v. Merry on λ 476. The phrase recurs also Ψ 72, ω 14. *οἱ . . . τίνυσθον* must mean *Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφύεια* (I 457). We should have expected the *Ἐρινύες*, as in the parallel passage, T 259, *Ἐρινύες αἰ' θ' ὑπὸ γαῖαν ἀνθρώπων τίνυνται, ὅ τις κ' ἐπίορκον ὁμόςση*. Zenod., who regarded the dual and plural as identical, said that the avengers were Minos, Rhadamanthos, and Aiakos, but this is certainly not Homeric. And even if, with some modern philologists, we hold that the plural was originally developed from the dual, and that in Homer there still are traces of their primitive identity, we should still have to read *οἱ* for *αἱ* if the Erinyes are to be brought in. (La Roche and Nauck would read *τίνυσθε*, holding that the change was needlessly made in order to avoid the hiatus, which is allowable in the caesura.) Nitzsch, in his note on λ (p. 184 *sqq.*), raises a more serious question as to this present passage. He says that the idea of punishment after death is entirely alien to Homer's conception of the underworld; vengeance for sins is taken by the gods in this life only. The punishments of Tityos, Tantalo, and Sisyphos (λ 576-600) occur in an interpolated passage. The two oaths (here and in T) are the only inconsistent places; and in T he would take *ὑπὸ γαῖαν* with *αἱ τε*, not with the verb, “Ye that, dwelling beneath the earth (for which see I 568), punish men,” a possible construction, though a very harsh one. If this be so, it follows that *καμόντας* in this passage cannot be right. I do not see how the force of these objections can be either denied or explained away, and can only leave the problem unsolved.

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφυη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦν τιν' ἔοικεν,
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω."

ἧ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῶ.
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
 ἔκχεον, ἧδ' εὐχοντο θεοῖς αἰευγενέτησιν.
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρῶων τε·
 "Ζεῦ κύδιστε μέγιστε καὶ ἀθάνατοι θεοὶ ἄλλοι,

285. Τρῶας ἀποδοῦναι, usually explained by an ellipse of *δοτε*, a very unscientific resource. It is clearly a case of "the infin. for the imperative," however we explain that. This is one of the few cases where this infin. occurs for an imper. of the 3d person; in the 2d pers. the subject is put in the nom., E 124 *θαρσύνων νῦν . . . μάχεσθαι*, X 259 *ὡς δὲ σὺ βέβηαι*. We also have in the 3d pers. *ἧ δὲ . . . θεῖναι* Z 87-92, but this is after an interval of several lines. (In Ψ 247, quoted in H. G. § 291, *λίπησθε* shews that the 2d person is in the speaker's mind.) We must therefore either suppose that the accus. is employed when the 3d pers. is signified, or, which is not improbable, that Τρῶας is the right reading here, altered to suit the more familiar construction. But it may be remarked that a person directly addressed is vividly present to the speaker's mind as the *subject* of the verb, and hence naturally is in the nominative; but when he is only spoken of indirectly in a prayer, he becomes in a sense the *object* of the prayer; thus the Trojans here are regarded virtually as *objects* in relation to the gods of the oath, who are called upon to be the active parties.

The accus. may thus to some extent be accounted for, and a certain sense is given to the "ellipse of *δοτε*." Cf. also B 413, H 179, with η 312, ω 376 (1st pers.); and T 258 *sqq.*

287. *πέληται* goes closely with *μετὰ*, lit. "go about among men." Cf. *κλαγγὴ πέλει οὐρανῶνι πρό*, Γ 3; *σέο δ' ἐκ τάδε πάντα πέλονται*, N 632; *αἰσχος λάβη τε μετ' ἀνθρώποισι πέλοιτο*, σ 225, where the nouns are subjects, as here, not predicates. For the pure subj. in a relative final clause see H. G. § 232.

289. Observe the very rare use of *ὄ* after *εἰ ἂν* with subjunctive; the negative appears to go very closely with the verb, as *οὐκ εἴωσι*, T 139. H. G. § 316 *ad fin.* Ἀλεξάνδροιο πεσόντος does not seem to be quite a gen. absolute, though it nearly passes into one; it depends on *τιμὴν*, though the connexion is rather loose, "pay me the price arising from the fall of A."

295. ἀφυσσόμενοι, so Ar.: *αι. -άμενοι*: but the pres. (imperf.) participle better expresses the continued repetition of the act by many people. They take the wine in small cups from the *κρητῆρ* of 269.

ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὠδέ σφ' ἐγκέφαλος χαμάδις ῥέει, ὡς ὅδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείεν."

ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
"κέκλυτέ μευ, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
μαρνόμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μὲν πού το γέ οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀπποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν."

ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠγία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῶ μὲν ἄρ' ἄφορροι προτὶ Ἴλιον ἀπυέοντο·

299. ὑπὲρ ὄρκια, by transgressing the oaths (cf. ὑπερβασία, 107, and ὑπὲρ αἰσαν): πημήνεια, the object is seen to be "the other party," from Δ 66, Ἀχαιοὺς ὑπὲρ ὄρκια δηλήσασθαι: so also Δ 236. MSS. here and in Δ give ὑπερόρκια as an adv.; but this is not a likely compound, in spite of the analogy of ὑπέρμωρα. The opt. shews that the infraction of the treaty is regarded as a purely imaginary case (or possibly there may be an attraction to the following opt. ῥέει, the prayer being the uppermost thought in the speaker's mind. Cf. ὡς ἀπόλοιτο καὶ ἄλλος οἷσι τοιαῦτά γε ῥέει, α 47; and Z 59).

300. The original symbolism of the libation was merely that of drink given to the gods to please them, e.g. H 480. The occasion here suggests a different thought, which however we can hardly suppose to have been inherent in the libation at an oath. Cf. however Liv. i. 24, si prior defexit publico consilio dolo malo, tu illo die Iuppiter populum Romanum sic ferito ut ego hunc porcum hic hodie feriam (quoted by Näg.).

301. αὐτῶν after σφιν, as λ 75, μοι—ἀνδρὸς δυστήνια. The construction is common with participles, e.g. Ξ 26, ζ 157 (with M. and R.'s note). (See H. G. § 240 n, which does not take sufficient account of these constructions.) For the dat. ἄλλοισι with the pass. verb, H. G. § 143 n, 5.

305. On ἠνεμόεσσαν Prof. Virchow

(App. to Schliemann's *Ilios*, p. 682) makes the following comment: "Our wooden huts (at Hissarlik) which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least 60 feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice." For ἠνεμόεσσαν we should doubtless read ἀνεμόεσσαν, the α being lengthened by the ictus, as in ἀθάνατος, ἀπονέεσθαι, etc.

306. οὐ πῶ = οὐ πως, in nowise. The two forms were of course originally identical (cf. οὐτα by οὐτως), and their differentiation is not complete in Homer. It is only by great violence that the sense "not yet" can be brought in. Cf. also M 270, ι 102, etc. (Some would always read πως in this sense.)

310. The taking away of the victims is strange: the Schol. says ἔθος ἦν τὰ ἐπὶ τοῖς ὄρκοις γιγνόμενα ἱερεῖα τοὺς μὲν ἐγχωρίους γῆ περιστέλλειν, τοὺς δὲ ἐπηλυδας εἰς τὴν θάλασσαν βίπτειν. This is probably only a deduction from the present passage and T 267, q. v. Perhaps the victims were supposed to carry with them the power of vengeance, and were kept at hand to watch over the fulfilment of the oath.

311. Observe ἔβαινε here compared with ἐβη 261 and βήσετο 312. It seems hypercritical to attempt to draw a distinction here between the two tenses.

313. The schol. on this line is a

"Εκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὠδε δὲ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 "Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄιδος εἶσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι."
 ὧς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἀψ' ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἕζοντο κατὰ στίχας, ἦχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσέτο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνημῆσιν ἔθηκεν 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσι δύνειν
 οἶο κασιγνήτιο Λυκάονος, ἤρμοσε δ' αὐτῷ.

delicious specimen of the spirit in which Porphyrius and his school invented and solved their "Homeric problems." διὰ τί χωρίζεται ὁ Πριάμος; καὶ οἱ μὲν φασιν εἶναι ἵνα ἀφ' ἑσῶν κρείσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν, οἱ δὲ, ἵνα φυλάξῃ τὰ τείχη. ἄλλοι δὲ τὴν Ὀμηρικὴν λύσιν προτίσχονται, τὸ "ὄσπω τλήσομ' ὀφθαλμοῖσιν ὄρασθαι." ὅπερ καὶ ἄμεινον.

316. πάλλον, the actual shaking up of the lots, which is always done by one person, comes in 324; hence it has been proposed to read βάλλον from H 176, but there is no authority for the change, which is not necessary. The line is in fact a formal one, recurring Ψ 861, κ 206.

317. ἀφείη seems to represent a deliberative subj. of the *or. recta*. We might be inclined to read here ἀφείη or ἀφήη, but for ι 331, πεπαλάχθαι ἀνωγον | ὅς τις τολμήσειεν.

318. Nikanor and two or three MSS. read ἠρήσαντο θεοῖς, ἰδέ, but only the frivolous reason is given that the text would imply that they were praying to others than the gods to whom they lift their hands: ὡς ἐτέρους ἔσονται θεοῖς ἀνατείνοντες τὰς χεῖρας.

325. Πάριος, the only instance of a case from this stem except nom. and acc.; the gen. and dat. are elsewhere always Ἀλεξάνδρου -ω.

326. ἐκάστου, so Ar.: MSS. ἐκάστῳ.
 327. ἔκειτο belongs to τεύχεα only, both in syntax and sense; with ἵπποι supply ἦσαν. Cf. K 407 ποῦ δὲ οἱ ἔντρα κείται ἀρήια ποῦ δὲ οἱ ἵπποι, Φ 611, ξ 291, etc., and see note on E 356.

330 sqq. Cf. A 17 sqq., II 131 sqq., T 369 sqq. The six pieces of armour are always mentioned in the same order, in which they would naturally be put on, except that we should expect the helmet to be donned before the shield was taken on the arm. The ἐπισφύρια were either plates covering the ankle, attached to the lower edge of the greaves, or more probably a clasp fastening them round the ankle. Unfortunately the monuments of archaic art do not give any illustration of such clasps, and the greaves which survive shew no sign of any fastening beyond the natural elasticity of the metal clasping the leg.

333. Lykaon's cuirass, because Paris himself is always light-armed; v. 17. ἤρμοσε probably trans.; "he made it fit

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρειν.
 ὡς δ' αὐτως Μενέλαος ἀρήσιος ἔντε' ἔδυνεν.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάας θ' ἵπποδάμους καὶ ἐυκνημίδας Ἀχαιοῦς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ
 σεῖοντ' ἐγγεῖας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ
 ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῶ

himself." It may however possibly be intrans. : there are two other ambiguous passages, P 210, T 385, *q. v.*

334. There is a variant here, read by Zenodotus: *κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν· εἶλετο δ' ἄλκιμον ἔγχος [ὃ οἱ παλάμηφιν ἀρήρει] ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' ἀσπίδα τερσανδέσσαν (i. e. θυσανδέσσαν).* The order here is the more natural, the shield coming last.

336. *κυνέην*, simply "a helmet," nothing being implied as to the material: *v.* on K 335, J. H. S. iv. p. 298.

340. *ἐκάτερθεν*, explained by the glossaries *ἐξ ἐκατέρου μέρους, ἐκατέρωθεν*, on either side of the throng, *i. e.* either combatant retiring to the rear of his own army.

346. *δολιχόσκιον*: Autenrieth quotes from a German review of an edition of the *Makamat - al - Hariri*, "the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the treeless level of the desert the shadow of his lance appears to him all day through as the longest shadow." This is obviously less applicable to the Greek soldier, but still affords sufficient justification for the ordinary explanation of the epithet, which has recently been disputed by

Düntzer, who proposes to derive it from *δοχος*, as = with long shaft. But *δοχος* (which does not occur in H.) means a young shoot, tendril, not a branch, much less a shaft.

347. *πάντοσ' εἴσην*, commonly explained "circular." There are supposed to have been two sorts of shields, one small and circular, the other large and oval, to cover the whole body, *ἀμφιβρότη* or *ποδηρετής*. But this very shield is called *μέγα τε στιβαρόν τε* a few lines above, and that of Aeneas in T is *πάντοσ' εἴση* in 274, *ἀμφιβρότη* in 281. So N 405, Idomeneus *κρόβη ἵπ' ἀσπίδι πάντοσ' εἴση*. It is absurd to suppose that even Homeric heroes carried a circular shield five feet or more in diameter. There is therefore something to be said for Döderlein's derivation of *εἴση* from root *Fid, é-Fid-σ-η*, "conspicuous from every side," *i. e.* brilliant from the shining metal (see note on A 306). It thus = *φαινός*, a common epithet of the shield; cf. *χαλκῶ παμφάων* Z 11, and perhaps *πανόψιον ἔγχος* Φ 397. So also *φρένες ἐνδον εἴσαι*, λ 337, etc. = the mind *brighl* within a man.

348. *χαλκός*, so A with Ar., al. *χαλκόν*. The same is the case in the repetitions of the phrase, H 259, P 44. H. always uses *χαλκός* of weapons of offence, not of the shield; and the following *οἱ* requires an expressed subject to refer to (La Roche).

'Ατρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350
 “Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,
 διον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὄψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλόττητα παράσχη.”
 ἢ ῥα καὶ ἀμπεπαλῶν προτεῖ δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἶσιν.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο·
 ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δ' ἐκλίθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
 Ἄτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῇ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἄτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

352. Obelized by Ar. on the ground that it is not necessary, and that Menelaos should not apply the word *διον* to his foe. But the epithet is purely conventional, cf. X 393, Z 160, γ 266, and cf. *ἀμύμων* α 29. For *δάμασσον* Ar. read *δαμῆναι*, which Ameis supports mainly on the ground that it gives more force to M.'s words that he should pray to be himself the conqueror, not a mere tool in the hands of Zeus.

357. *διὰ*, the lengthening of the *ι* is due to the ictus; cf. *Πριαμίδης, συβόστια* (Λ 679), etc.; see H. G. § 386.

358. *ἠρήρειστο*, forced its way. *ἐρείδειν* properly = to press; the sense “to lean” one thing upon another is secondary.

362. *ἀνασχόμενος*, lifting his hand; so X 34 *κεφαλὴν δ' ὄγε κόψατο χερσίν | ἰψὸς ἀνασχόμενος*, and of two boxers “squaring up,” Ψ 660 *πῶξ μάλ' ἀνασχομένα*, and Ψ 686. *φάλον*. In J. H. S. iv. 293 I have endeavoured to prove that the *φάλοι* were metal projections, originally representing the horns and ears of the wild beast's scalp, out of which, as there is reason to believe, the Greek helmet was originally developed. These projections took various forms, sometimes becoming an upright excrescence immediately over the forehead,

and such we must suppose to be the case here; cf. K 258. The explanation of Buttmann, that the *φάλος* was the ridge on the helmet into which the crest was fixed, fails to explain the epithet *τετράφαλος*. Autenrieth thinks that this may mean a ridge composed of four layers of metal; but the evidence for this is weak, and the peculiarity hardly seems important enough to supply an epithet. See also Helbig, *Hom. Ἔπος*, pp. 207 ff., where Buttmann's view is further, but I think not sufficiently, defended. MSS. *αὐτῷ*: if this is right it ought in Homeric usage to mean Menelaos and not the *φάλος*. But Ar., and according to Schol. V, *αὶ χαριέστεραι καὶ πλείους* (sc. editions, *ἐκδόσεις*) read *αὐτῇ*; this would mean the *body* of the *κόρυς* as opposed to the *φάλος*, and thus removes the difficulty.

365. For similar chiding of the gods in momentary ill-temper cf. M 164, N 631, υ 201; and for *ὀλοώτερος* = more baneful, mischievous, *ἐβλαψέ μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων*, X 15.

366. *τίσασθαι*, here Cobet would read *τίσασθαι* (v. on 112), but the fut. sense is not absolutely necessary; Menelaos may mean “I thought (when I had the opportunity to give the blow) that I had gotten my vengeance.”

367. Observe *ἀγη* beside *έτγη*. Possibly

ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."
 ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοῦς· 370
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.
 καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κύδος,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἦ οἱ ῥῆξεν ἱμάντα βοὸς ἴφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐυκνήμιδας Ἀχαιοῦς
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχρῃ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεία μάλ', ὡς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 κὰδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κῶεντι.
 αὐτὴ δ' αὐθ' Ἑλένην καλέουσ' ἴε· τὴν δὲ κίχανεν
 πύργῳ ἐφ' ἰψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
 γρηὶ δέ μιν ἐικυῖα παλαιγενεὶ προσέειπεν
 εἰροκόμφ, ἦ οἱ Λακεδαίμονι ναιετοώσῃ
 ἦσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκεν·

the latter word contains a double augment like the post-Homeric *ἐάλων*. Autenrieth (in Ameis, *Anhang*) suggests that there may have been a nasalized form of the root (*F*)αγγ beside *Fαγ*, and that *ἐάγγ* comes from the former with compensatory lengthening.

368. *παλάμηφι* after *ἐκ*, cf. *οὐρανόθι* πρό, l. 3, and H. G. § 156. *οὐδ' ἔβαλόν μιν*, so MSS.: Ar. *οὐδὲ δάμασσα*, on the ground that *βάλλω* was used only of a blow with a missile.

369. *κόρυθος*, by the helmet: cf. II 406, *ἔλκε δὲ δουρὸς ἐλών*.

371. *πολύκεστος* for *πολύκεντ-τος* "ὁ πολυκέντητος· ἐκ δὲ τούτου ὁ ποικίλος δηλοῦται (leg. δηλονότι) διὰ τὰς ῥαφάς," Ariston. Cf. *κεστός* of the girdle of Aphrodite, Ξ 214; and *ἡκέστας* Ζ 94.

372. *τρυφαλείης*, properly an adj., sc. *κόρυθος*. Generally explained as = having a peak *pierced* for the eyes, a sort of fixed vizor. Autenrieth (Dict. s. v.) thinks it means that the *φάλος* was pierced with holes to receive the tufts of which the crest was formed. But Fick is probably right in explaining it as = *τετρυφάλεια*,

where *τετρυ-* = *quadru-*; the first syllable being dropped as in *τράπεζα* = *τετράπεζα*.

373. For *ἦρατο* Cobet (M. C. p. 400) would read *ἦροτο*, this being the regular form in H. So also Ξ 510, Σ 165, X 393, δ 107, etc.

375. *ἴφι κταμένοιο*, because such leather would be better than that of an animal which had died of disease. "Hence in Hes. *Opp.* 541 shoes are ordered to be made of the hide *βοὸς ἴφι κταμένοιο*" (Paley). *ἴφι* looks like an instrumental of *ἴς* = *vis-*; but the stem in Greek seems to be *υ-* (plur. *υες*). It may therefore be the neut. of an adj. *ἴφης*, occurring else only in the phrase *ἴφια μῆλα*.

380. *ἔγχρῃ*, apparently a second spear (cf. l. 18), though only one is named in the arming of Paris, 338; but see Δ 43.

381. *ὡς τε θεός*, as being a goddess, as may be expected of a goddess. Cf. Σ 518.

382. *κῶεντι*; apparently from **κῆφος* = incense (*καίω*), i. e. fragrant, cf. *κῶδης*, Ζ 483. But the tautology *εἰνώδει, κῶεντι* has led some to derive it from **καφος* = *cavus*, as if = "vaulted."

388. *ἦσκειν*, so Ar. apparently; but

τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἢ ἐ χοροῖο νέον λήγοντα καθίζειν.”
 ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δριεν· 395
 καὶ ῥ' ὡς οὖν ἐνόησε θεῆς περικαλλέα δειρὴν
 στήθεά δ' ἱμερόεντα καὶ δμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “δαιμονίη, τί με ταῦτα λιλαιαὶ ἠπεροπέυειν;
 ἦ πῆ με προτέρω πολλῶν ἐὺ ναιομενάων 400

there is no other case in H. of the parag. ν in the contracted form of the third sing. imperf. It is frequently found, however, in MSS. in the analogous third sing. plupf., e.g. E 661, 899. But doubtless the original reading was $\eta\sigma\kappa\epsilon\epsilon$ $F\epsilon\iota\rho\alpha$. There is no certain trace of the F in this root in H., but we know it existed; Knös, *de Dig. Hom.* p. 98, Curt. *Et.* no. 496. The subject of $\phi\lambda\epsilon\iota\sigma\kappa\epsilon\nu$ is Helen, not $\gamma\rho\alpha\iota\varsigma$.

391. $\kappa\epsilon\iota\nu\omicron\varsigma$, as though pointing to him; T 344, etc. $\delta\iota\nu\omega\tau\omicron\iota\varsigma$, cf. τ 56, $\kappa\lambda\iota\sigma\tau\eta\nu$ $\delta\iota\nu\omega\tau\eta\nu$ $\epsilon\lambda\epsilon\phi\alpha\nu\tau\iota$ καὶ $\alpha\rho\gamma\acute{\upsilon}\rho\omega$. Ariston. explains $\eta\rho\alpha\iota$ διὰ τὸ τετορνεύσθαι (turned in a lathe) τοὺς πόδας, ἢ διὰ τὴν ἐντασιν τῶν ἱμάντων (i.e. apparently, that the leathern straps—for which see ψ 201—were tightened by twisting or winding them). But this latter does not suit the chair in τ , while the idea of “turning” is not easily connected with ivory and silver ornament. In N 407 a shield is $\rho\iota\nu\omicron\iota\varsigma$ $\beta\omicron\omega\omega\nu$ καὶ $\nu\acute{\omega}\rho\omicron\pi\iota$ $\chi\alpha\lambda\kappa\acute{\omega}$ | $\delta\iota\nu\omega\tau\eta\nu$ where the circular plates of the shield are meant. The most probable explanation of the word here is “adorned with circles or spirals” of silver or the like, inlaid. This pattern is of high antiquity, being found e.g. by Dr. Schliemann at Mykenai in profusion. See the illustrations in Murray, *Hist. Gr. Sculp.* pp. 38-40, “the forms which most naturally arise from copper working are spirals and circles, into either of which a thread of this metal when released at once casts itself.” The use of $\alpha\mu\phi\iota\delta\epsilon\delta\eta\gamma\eta\tau\alpha\iota$ is similar in θ 405, Ψ 562.

396. Aristarchus rejected 396-418 on

the grounds (1) that the goddess could not in the person of an old woman have the outward beauty described in 396-7, (2) that 406-7 are $\beta\lambda\acute{\alpha}\sigma\phi\eta\mu\alpha$, (3) that 414 is $\epsilon\upsilon\tau\epsilon\lambda\eta\varsigma$ κατὰ τὴν $\delta\iota\acute{\alpha}\nu\omicron\iota\alpha\varsigma$, beneath the dignity of the goddess. These arguments are not weighty enough to prevail against lines which are spirited and thoroughly Homeric. With regard to (1) it may be remarked that the goddess takes a disguise primarily in order to remain unknown to the bystanders, not to Helen; the gods in such cases often give some sign which reveals them to those to whom they speak, see N 72, $\alpha\rho\gamma\gamma\omega\tau\alpha\iota$ δὲ θεοὶ $\pi\epsilon\rho$, where Poseidon has appeared in the character of Kalchas.

399. For the double acc. with $\eta\pi\epsilon\rho\omicron\pi\epsilon\upsilon\alpha\iota\nu$ cf. Xen. *Anab.* v. 7, 6, $\tau\omicron\upsilon\tau\omicron$ ὁμᾶς $\epsilon\acute{\xi}\alpha\pi\alpha\tau\eta\sigma\alpha\iota$, ὡς.

400. $\pi\omicron\lambda\lambda\omega\nu$ may be a partitive gen. after $\pi\eta$, but it is more in accordance with Homeric use to take it in the vague local sense, lit. “lead me any farther on in the region of cities, whether of Phrygia or Maionia.” These regions of course are mentioned as being farther eastward, away from home.

400-405. The punctuation is that of Lehrs and Ameis. Most editors put notes of interrogation after $\alpha\nu\theta\rho\acute{\omega}\tau\omega\nu$ and $\pi\alpha\rho\epsilon\sigma\tau\eta\varsigma$, and a comma after $\alpha\gamma\epsilon\sigma\theta\alpha\iota$. But $\omicron\upsilon\nu\epsilon\kappa\alpha$ regularly follows the clause of which it gives the explanation; Lehrs (*Ar.* p. 57 a) denies that two clauses correlated by $\omicron\upsilon\nu\epsilon\kappa\alpha$ - $\tau\omicron\upsilon\iota\nu\epsilon\kappa\alpha$ occur in Homer; he would also put a full stop after $\epsilon\rho\gamma\alpha$ in N 727-9, $q. v.$ and cf. A 21-3. $\alpha\iota$ by itself with indic. also appears not to occur in an interrog. sentence (Hentze, *Anth.*) Thus the victory of

αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑψόροφον θάλαμον κίε δία γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλούσα φιλομμειδῆς Ἀφροδίτη
 ἀντὶ Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο,
 ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 "ἦλυθες ἐκ πολέμου· ὡς ὄφελος αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμείς κρατερῶ, δς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηφίλου Μενελάου 430
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηφίλον Μενέλαον
 ἐξαυτίς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης."
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 "μὴ με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.

in his own person. The plur. is used as = *θεοί* in general, A 222, Z 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμονος ἐπιορκήσω, and similarly ο 261, ε 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of "the will of heaven" or "fate" (cf. δαίμονα δώσω, Θ 166), or in the metaphor ἐπέσσοντο δαίμονι ἴσος. See M. and R. on β 134, where however the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate "her destiny, the divine power, led her on," as in ἀγάγοι δέ ε δαίμων, φ 201.

423-6. Zenodotos rejected these lines, writing instead "αὐτὴ δ' ἀντίον ἴξεν Ἀλεξάνδροιο ἀνακτος." ἀκρηπές γὰρ αὐτῶ ἐφαίνετο τὸ τῇ Ἑλένῃ τὴν Ἀφροδίτην δίφρον βαστάζειν. ἐπιλέλησται δὲ ὅτι γρατ εἰκασται, καὶ ταύτη τῇ μορφῇ τὰ προσήκοντα ἐπιτηδεύει, Ariston. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, *Misc. Crit.* 225-239. (Schol. V quotes τ 34, where Athene carries a lamp for Odysseus).

427. ὄσσε πάλιν κλίνασα, the *aversa tuetur* of *Aen.* iv. 362. This is a most instructive piece of Homeric psychology,

showing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is presented to us, as Nägelsbach says, as the counterpart of Paris,—vacillating between repentance and love, as he between sensuality and courage. 432-6 were obelized by Ar. as *πεσόμενοι καὶ τοῖς νοήμασι ψυχροὶ καὶ ἀκατάλληλοι* (inconsistent). But the sudden transition marked by ἀλλὰ σ' ἐγὼ γε is the key to the whole passage, as marking the point at which the unwonted fit of penitence breaks down, and the old habitual love resumes its sway; surely a profoundly true conception of a woman's character.

435. ἀντίβιον by Homeric use must be an adverbial neut., not agreeing with *σέ* or *πόλεμον*.

436. La R. considers that *ὑπὸ* goes with *δουρὶ*, *αὐτοῦ* being simply "his," comparing *ἐμῷ ὑπὸ δουρὶ δαμήναι*, E 653, etc. But this use of *αὐτοῦ* as a simple possess. gen. is very rare (see II 405), and it is more natural to construe "by him *with* his spear."

438. ἐνίπτειν always takes a *person* as object elsewhere, except *ν* 17, *κραδίην ἠνίπαπε μύθῳ*. The word really means "hurt," *v.* B 245.

νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κεύνον δ' αὐτίς ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃσι τραπέομεν εὐνηθέντε·
 οὐ γὰρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃσι καὶ εὐνῇ, 445
 ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἴμερος αἰρεῖ."
 ἦ ῥα καὶ ἦρχε λέχοσδε κιών· ἄμα δ' εἶπετ' ἄκοιτις.
 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρείδης δ' ἀν' ὄμιλον ἐφοῖτα θηρὶ ἐοικώς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα· 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τὸτ' ἀρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃσι γ' ἐκεύθανον, εἴ τις ἴδοιτο·

440. αὐτίς, "some day," sc. νικήσω.
 441. τραπέομεν, metathesis from τραπείομεν, let us take our pleasure. So *Ξ* 314, *θ* 292 λέκτρονδε· τραπείομεν εὐνηθέντες, where see M. and R. A converse metath. seems to take place in *τερπικέρανος*, from *τρέπω*. Other instances are abundant, e.g. *καρδίη κραδίη, καρτερὸς κρατερὸς, θάσος θρασύς*, etc.
 442. ἔρος, MSS. ἔρωσ, and so *Ξ* 294; but we must read *ἔρος* in *Ξ* 315, and as the cases are always formed from this stem (*ἔρω σ* 212, *ἔρον passim*) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of *ἔρωσ* seems to be the acc. *ἔρωτα* in the Homeric *Hymn. Merc.* 449. γ' is evidently interpolated on account of the hiatus, which is allowable here.
 445. Κρανάῃ according to Pausanias lay in the Laconic gulf opposite Gytheion. Others made it Kythera, as the dwelling of Aphrodite.

448. τρητοῖσι, see M. and R. on a 440, where it is explained to mean "morticed," on the strength of Plat. *Pol.* 279, τῶν δὲ συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρήσεως σύνθετα. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from *ψ* 196-201 is strongly in favour either of the interpretation "pierced with holes through which straps were passed to support the bedding," or still better "pierced with holes by which to

rivet on the ornamental plates or disks" (v. on *διωτοῖσι*, 391):—

κορμῶν δ' ἐκ βίβης προταμῶν ἀμφέξεσα
 χαλκῶ
 εἶ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμῃσι ἴθυνα,
 ἐρμῶν' ἀσκήσας· τέτρηνα δὲ πάντα
 τερέτρω.
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'
 ἐτέλεσσα,
 δαιδάλλων χρυσῶ τε καὶ ἀργύρῳ ἠδ' ἐλέ-
 φαντι·
 ἐν δ' ἐτάνυσσ' ἱμάντα βοῶς φοίνικι φαεινόν.

453. εἴ τις ἴδοιτο, a phrase discussed at length by L. Lange, *El*, p. 400. He regards it as one of a class where *εἴ* with the opt. expresses a wish which is "naïvely" appropriated by the speaker from the *ψυχικὴ διάθεσις* of another person. Here *οὐκ ἐκεύθανον* involves the thought *ἐμελλον δεῖξαι*, with which is combined the wish "if one could but see him!" The phrase is thus similar to P 679, *ὅσσε φαεινῶ | πάντοσε διεισθήν . . . εἴ που Νέστορος ἰδὼν ἐτι ζῶοντα ἴδοιτο*, "his eyes searched everywhere, (with the thought) 'would he could see.'" It is parallel also with *εἴ που ἐσαθρήσειεν* above (450); "Atreides ranged through the host—(with the thought) would he could set eyes on A.!" Under the same category come all cases where *εἴ* with opt. implies "trying whether" and the like, e.g. after *πειρᾶσθαι* T 384, *δίξημαι* Δ 88, etc. This view, which no doubt is right, far-

ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ’ ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἄρηιφίλου Μενελάου·
 ὑμεῖς δ’ Ἀργείην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν’ ἔοικεν,
 ἧ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.” 460
 ὧς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

fetched though it may seem, requires for its full exposition more than can be compressed into a note: the student should refer to Lange's original work, which is well worth the fullest study.

457. φαίνεται, with gen. as we say “is declared for M.” The construction

with the gen. is essentially the same as with adjectives (*ἀρίστη φαίνεται βουλή*, etc.)

459. For ἀποτινέμεν Zen. read ἀποτίνετον, on his theory of “dual for plural.” We might easily read ἀποτίνετε, as the hiatus is “licitus” in the bucolic diaeresis; but see A 20.

ΙΛΙΑΔΟΣ Δ.

ὀρκίων σύγχυσις. Ἄγαμέμνωνος ἐπιπώλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἠγορόωντο
 χρυσέφ' ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεοὶς δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.

Δ

This book falls naturally into three parts: (i.) the treacherous wounding of Menelaos by Pandaros (1-219); (ii.) the ἐπιπώλησις, or review of the army by Agamemnon (220-421); (iii.) the beginning of the general engagement (422-544). The critical difficulties are mostly external, involving the relation of these parts to one another and to the general plan of the poem.

The opening scene in Olympos entirely ignores the promise of Zeus to Thetis, and indeed appears to regard the future course of the war as an open question. The device by which the general engagement is brought about—a base violation of the truce at the instigation of the gods—is strange; the more so because, though the heinous nature of the offence is insisted upon at the time, it has no effect whatever upon the future development of the story, and is indeed barely alluded to in a few lines which are themselves gravely suspected (see on E 206-8, H 69, 351, 411). This silence is particularly strange in the account of the death of Pandaros (E 286-296), an occasion which would seem imperatively to demand some allusion to his recent crime, which so shortly preceded what we should suppose to be its fitting punishment.

The ἐπιπώλησις also has difficulties of its own. It comes in as a retarding episode at a point where the action seems to demand rapidity; delay is out

of place at a moment when the Trojans, face to face with the Greeks, are about, we should imagine, to follow up their treacherous stroke by a sudden attack. The speeches are so prolix as to emphasize this retardation beyond all measure; and the gratuitous insults with which Agamemnon assails Odysseus and Diomedes are out of keeping with his character, as well as with the services which the former hero has so recently (B 169 ff., 278 ff.) rendered to his chief. On the other hand the strong touches with which the modesty of Diomedes is drawn are in the best style, and form an admirable introduction to his ἀριστεία in the next book. The words of Agamemnon to him (370-400) are also clearly alluded to in Book IX. (34-36), so that the interpolation, if such it be, cannot be later than that book.

The beginning of the battle is what we should have expected after the account of the arming in B; 422, as Lachmann observed, can follow B 483 or 780-785 without a break of any sort being discoverable. This was, in my belief, the actual sequence in one point of the evolution of the Iliad from the original germ. The episode of the duel, Γ 1-Δ 222, was inserted in one piece, and more happily begun than completed. The ἐπιπώλησις may have been originally in place before Δ 422, but this also, I am inclined to suppose, was a later introduction, possibly by the poet of I, who, though of unsurpassed rhetorical power and fond of long speeches, was,

αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζόμεν Ἥρην
 κερτομίους ἐπέεσσι, παραβλήδην ἀγορεύων·
 "δοιαὶ μὲν Μενελάω ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δέ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 ἦ ῥ' αὐτίς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
 ὄρσομεν, ἦ φιλόττητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,

as we shall again have reason to suspect, comparatively weak in the art of narrating the episodes by which his speeches are introduced.

1. ἡγορόωντο, held assembly, as B 337 *παισιν οἰκέοιτες ἀγοράσθε*: Ar. *ἠθροίζοντο*, but it implies debate as well as mere gathering together.

2. Ἥβη reappears only in E 722, 905, and the post-homeric passage λ 603, where, as in the later legends, she is the wife of Herakles.

3. *ἰουνοχόει* (*ἔφου*) is clearly the right reading, v. A 598: Zenod. *ἐμφοχόει*, MSS. *ἐμφοχόει*, and so apparently Ar., on the analogy of the false form *ἐφνδανε*.

4. *δαδέχατο* from *δείκνυμαι*, v. I 196 *δεικνόμενος* (H. G. § 24, 3, and Curt. *Vb.* ii. 218), "pledging"; apparently a secondary sense derived from the custom of pointing to the person whose health is to be drunk. Cf. *δεικανάσθαι*, O 86.

6. *παραβλήδην*, variously explained "maliciously" (with a side meaning); "by way of retort" (so Ap. Rhod. ii. 450, seems to have taken it); "by way of invidious comparison" between Aphrodite and the two goddesses. None of these is satisfactory; I would suggest "by way of exposing himself to her" ("drawing her fire" in modern metaphor), i.e. wilfully tempting her to retort upon himself. This sense of *παραβάλλεσθαι* is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 322), and remained attached to the word throughout Greek literature (v. L. and S. s.v.)

8. Ἀλαλκομενηὶς: it is hard to say

whether the local or attributive sense prevails in this title. Pausanias testifies to a cultus of Athene at Alalkomenai, near the Tritonian lake in Boiotia, down to the times of Sulla; but the word is evidently also significant, "the guardian" (we hear also of *Zeus Ἀλαλκομενός* in the *Et. Mag.*) Probably the name of the town was either taken from the title of the goddess or adapted to it from an older name similar in form, or was itself the cause of the adoption of the cultus; a local adjective being then formed with a distinct consciousness of its original significance. It is very probable that the goddess Ἀθήνη and the town Ἀθήναι were equally brought into relationship by the similarity of name, the adjectival form Ἀθηναίη offering a further analogy to Ἀλαλκομενηὶς. So perhaps with the worship of Apollo *λυκηγενῆς* or *λύκειος* in Lykia; see note on 101.

11. *παρμέμβλωκε* = *παρμέμλωκε* from (*μ*)βλώσκω (*μλο* = *μολ*, Curt. *Et.* p. 538). *αὐτοῦ*, the usual construction of *ἀμύνει* is *τί τινι*, not *τινος*. But M 402, *Zeus κήρας ἀμυνεν | παιδὸς ἐοῦ*. And the cases where *ἀπο* is added are essentially similar, *νεῶν ἀπο λαιγὸν ἀμύναι*, II 80, etc. H. G. § 152.

17. *αὖ πως*, so Ar.: MSS. with Aris-toph. *αὐτως* (or *αὐτως*). Ar. read *πέλοιτο* for *γένεοιτο*.

18. *οἰκέοιτο* . . . *ἄγοιτο*, potential optatives, but illustrating how the "wishing" opt. passes into this sense without *ἄν*; *ναίοιτε*, I' 74, in the mouth of one who desires peace, is a shade nearer the pure idea of "wish." We exactly ex-

αὐτις δ' Ἀργεῖν Ἑλένην Μενέλαος ἄγοιτο." 20
 ὧς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρῶεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρειν·
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 " αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ', δν ἴδρωσα μόγη, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοῖό τε παισίν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 " δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἴλιον ἐξαλαπάξαι, ἐκτίμενον πτολίεθρον ;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὦμόν βεβρώθεις Πριάμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,

press the ambiguity in translating "then may the city of P. be a habitation." Zeus is here not expressing a wish, but only putting as a supposition the result of his second alternative in l. 16 (L. Lange, EI, p. 371)

20. *μύξαν*, to "mutter," "murmur," a family of words derived onomatopoeically from an imitation of the sound of the voice when the lips are closed.

22. *ἀκέων* is indeclinable here and Θ 459, and φ 89 *ἀκέων δαίνυσθε καθήμενοι*. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course *ἀκέουσ'* could easily be restored here, but there is nothing to explain how such a corruption could have originated.

28. *κακὰ*, accusative "in apposition to the sentence," as it is generally called; i.e. "expressing the sum or result of an action" (H. G. § 136, 4); so l. 207, *δν τις ἔβαλεν* . . . *τῷ μὲν κλέος ἄμμι δὲ πένθος*: Ω 735, *μίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρόν*. The construction is only

found after a verb governing an accus. "of the external object" either expressed or implied, and may be regarded as an extension of the construction *ῥέζειν τινά τι*.

29. *πάντες* is the emphatic word. It is indifferent as to the sense whether we take *ἐπαινέομεν* as fut. or pres.; but it must be the latter according to Cobet's canon, that in verbs where *ε* is not changed to *η*, if the antepenult. is *long*, the fut. takes *σ*, but where the antepenult. is short the *σ* always disappears (M. C. p. 307).

32. *ὃ τε* implies "as I must conclude they do, because," etc. *ἀσπερχές*, apparently for *ἀσπερχες*, *σπέρχω* "to press," lit. hastening, pressing on (so Curt. *Et.* no. 176 b, and Clemm in *C. St.* viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, *Anab.* iv. 8, 14, *τούτους, ἦν πως δυνάμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν*. *βεβρώθεις* seems to be a perf. in -θα like *ἐγγηγόρασι*, v. H. G. § 22, 7 b.

μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔᾶσαι·
καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
αἰ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς ἐυμελίῳ Πριάμοιο·
οὐ γὰρ μοὶ ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
λοιβῆς τε κνίσῃς τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
"ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταται εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρύαγυια Μυκῆνη·
τὰς διαπέρσαι, ὄτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
εἷ περ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι, 55
οὐκ ἀνώω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.

43. ἐκὼν ἀέκοντί γε θυμῷ, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλὰ παρὰ προαίρεσιν τῆς ψυχῆς πράττομεν πρὸς τὸ κεχαρισμένον τῶν πέλας.

45. ναιετάουσι, "have their place," see B 626.

46. περὶ κῆρι: on this disputed phrase see H. G. § 186, 2, where the evidence is fully given. Mr. Monro takes the dat. as a locative, "in the heart"; and with much hesitation περὶ as = exceedingly; "περὶ κῆρι may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as *filling* or *covering* the heart. On the whole, however, the evidence is against this view—unless indeed we explain περὶ κῆρι as a traditional phrase used without a distinct sense of its original meaning." The sense "exceedingly" is obviously suitable here, but less so in 53.

47. ἐυμελίῳ, "with good spear of ash," τοῦ εὐ ποτε τῇ μελίᾳ χρησαμένου, πολεμικοῦ, Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except P 188); the word is also applied to the sons of Euphorbos in P (9, 23, 59), and to Peisistratos, γ 400.

53. In this line many have seen an allusion—the only allusion in H.—to the Dorian conquest. But this is very doubtful, for that invasion made Sparta more prominent, and certainly did not

ruin Argos; while we have positive evidence that Mykene was only destroyed by the Argives so late as 468 B.C. (Diod. Sic. xi. 65. Mr. Mahaffy has however thrown some doubt upon this date; see Schliemann's *Tiryns*, pp. 35-44). For the almost complete absence of allusion to the Dorians see on B 653.

55. φθονέω and εἰὼ are taken by Ameis as subj.; he compares a 167, οὐδέ τις ἦμιν | θαλπωρῇ, εἰ πέρ τις ἐπιχθονίων ἀνθρώπων | φῆσω ελευσέσθαι, but this is essentially different, as it refers to a repetition of anticipated cases: so Δ 261, εἰ περ γὰρ τ' ἄλλοι . . . δαιτῶν πίνωσιν. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indic. is the proper mood; cf. H 117, εἰ περ ἀδείης τ' ἐστὶ. It is also more natural to find οὐ after εἰ with the indic. than the subj.: H. G. § 216, and v. on B 349, Δ 160, though it is true that we do find εἰ οὐ with subj., e.g. T 139, οὐκ εἰῶσι. In the next line ἀνώω may be either pres. or fut. 55-6 were obelized by Ar., ὅτι τῆν χάριν ἀναλύουσιν, εἰ καὶ μὴ προδεηθεὶς δύναται τοῦτ' ἔχειν, i.e. Hera is not doing Zeus a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, "have your way; you know I cannot prevent it." The ἀλλὰ in the next line also clearly refers to 56, "though you are more mighty, yet I am not to count for nothing."

ἀλλὰ χρῆ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
κέκλημαί, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι 65
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ', ὡς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρώας καὶ Ἀχαιούς, 70
πειρᾶν δ', ὡς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμπιοιο καρῆνων ἀίξασα.
οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75

59. πρεσβυτάτην, "senior" in dignity, not age; so *πρέσβα* always (generally of Hera), and other words from the same stem, when the connotation of honour or respect is rarely quite absent. Cf. also *γέρον*, *seigneur*, as titles. Curt. (*Et.* p. 479) connects with Lat. *pris-cus*, and refers it to a stem **preis* = Skt. *pra-jas*, a compar. of *pra* = *προ*, so that the idea of *priority* is fundamental, whether it be of place or time.

60. ἀμφότερον, v. Γ 179. γενεῇ, parentage, not necessarily *age*. σὺ δέ is added paratactically to the second clause only, to emphasize the importance implied in the word σή. Ameis compares Z 126-7.

66. ὑπερκύδαντας, probably an adj. like *ἀκάμας ἀδάμας*, from stem *κυδ* (not *κυδασ*) like *κυδ-ρός*. It does not occur anywhere else.

67. See Γ 299. It is clear here that *ὄρκια* is governed by *ὑπέρ*, not by *δηλήσασθαι*. Here also MSS. give *ὑπερόρκια*.

75. ἀστέρα ἦκε, so MSS.: Bekker after Bentley *ἀστέρ' ἔηκε*. The hiatus has been explained as due to the fact that *ἦκε* originally began with *j*, but this is very uncertain, and the place, just before the caesura *κατὰ τρίτον τροχαῖον*, is the most

unlikely for an hiatus, so that the conjecture is almost certainly right. See B 87. It is not easy to make out exactly *what* the people saw and marvelled at (79); the metaphor clearly indicates more than the mere swiftness of descent, and implies at least a visible flash, though we cannot suppose that Athene actually changed herself into a "fire-ball" or meteorite; but on the other hand Homeric gods are not in the habit of appearing to multitudes in their own person. Of course the sparks in 77 are merely part of the description of such a meteor, and do not belong to the comparison. A very similar passage is P 547 *sqq.*, which describes the descent of the same goddess clothed in a cloud like a rainbow, spread by Zeus *τέρας ἐμμεναι ἢ πολέμοιο ἢ καὶ χειμῶνος*. 82 shows that the people did not know *what* had happened, but only expected some divine interference in a decisive way, whether for good or ill. The edd. compare *Hyg.* *Apoll.* 362—

ἐνθ' ἐκ νηὸς βρουσεν ἀναξ ἐκάεργος Ἀπόλλων
ἀστέρι εἰδόμενος μέσῳ ἡματι· τοῦ δ' ἀπὸ
πολλὰ
σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν
ἴκεν,

ἢ ναύτησι τέρας ἤε στρατῶ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται·
 τῷ ἔικυι' ἦιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάας θ' ἵπποδάμους καὶ ἐκνήμειδας Ἀχαιοῦς· 80
 ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ ῥ' αὐτὶς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότῃτα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὃς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”
 ᾧς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρῳῶν τε. 85
 ἣ δ' ἀνδρὶ ἰκέλη Τρῳῶν κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ῥοάων.
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοι τι πίθιοι, Λυκάονος υἱὲ δαίφρον;
 τλαίης κεν Μενελάῳ ἔπι προέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρῳέεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,

where however Apollo is actually metamorphosed into a ball of fire.

84 = T 224. For the genitive ἀνθρώπων cf. A 28, τέρας ἀνθρώπων, a portent *in the eyes of men*. It would thus seem to depend on ταμίης, not πολέμοιο. But cf. E 332, ἀνδρῶν πόλεμος.

86. Observe the long ι of ἀνδρῆ: this is probably the primitive quantity of the dat. sing.; v. H. G. § 373.

88. εἴ που ἐφεύροι, a wish-clause expressing the thought of the goddess, “would she might find him” (see on I 453). Zenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote εἶρε δὲ τόνδε, omitting 89 altogether. εἶρε is commonly found beginning a sentence asyndetically, e.g. B 169, Δ 327, E 169, 355, A 197, 473. For 91 cf. B 825.

93. The question here implies a wish, the opt. being potential; lit. “might you not listen to me?” This wish is made a condition of the following clause, and is thus exactly like εἴ μοι τι πίθιοι,

H 28. It thus illustrates the origin of conditional sentences from the primitive form of a wish followed by a clause dependent on it (L. Lange, EI, p. 381). We have the same form in H 48 and with the addition of κε, σ 357, but οὐκ ἂν is more usual, K 204, Γ 52, χ 132.

94. ἔπι προέμεν Ar., ἐπιπροέμεν MSS. Cf. χ 8, ἐπ' Ἀντινῶ ἰθύετο. Ameis considers that by connecting ἐπί with the subst. the idea of hostile intent is more vividly brought out: the double compound ἐπιπροέμεναι is used in the simple sense of “sending forth in a certain direction,” I 520, P 708, Σ 58, ο 299.

95. Τρῳέεσσι, at the hands of the Trojans, apparently a locative sense (H. G. § 145, 4). So I 303 ἣ γὰρ κέν σφι μάλα μέγα κῦδος ἄροιο, X 217 οἴσασθαι μέγα κῦδος Ἀχαιοῖσιν, compared with κλέος ἐσθλὸν ἐνὶ Τρῳέεσσιν ἀρέσθαι, P 16.

97. The simplest construction of παρᾶ is with τοῦ, but the rhythm is in favour of joining the participle with the verb, as the line is otherwise divided into two equal halves (for which however Fäsi

αἶ κεν ἴδῃ Μενέλαον ἀρήιον Ἴατρῆος υἱὸν
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης."
 ὧς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
 αὐτίκ' ἐσύλα τόξον εὔξοον ἰξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὑπτίως ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκειν·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110

compares B 39, *θήσειν γὰρ ἔτ' ἐμμελλεν ἐπ' ἀλγέα τε στοναχάς τε*).

99. *ἐπιβάντα*, cf. I 546, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς. The expression is very natural, even as used of the dead.

101. *λυκηγενῆς*. This and similar epithets of Apollo had at least a double connotation to the Greeks, that of Lykia and of wolves. To these etymologists have added a third, that of *light*; Apollo being the sun-god. (This explanation is as old as Macrobius; see *Sat.* I. xvii. 36-41, pp. 96-7. J. A. P.) The two former meanings were inextricably interwoven in ancient mythology. Apollo is worshipped as *λυκοκτόνος* (cf. *Σμυνθεύς*, A 39) and also in Lykia. Modern anthropologists are inclined to make a wolf-god of him; "according to one myth, Leto the mother of Apollo was changed into a wolf, thus he was wolf-born (Aelian, H. A. x. 26)" (A. Lang). For the possible interaction of such local and mythological titles see on I. 8 *sup.* (If the name of Lykia beneath Ida, not the more famous country of Sarpedon, B 824.)

102. *πρωτογόνων*, apparently "firstlings," the first-born of the year, the *πρόγονοι* of ι 221. The word however suggests the Hebrew custom of offering the first offspring of every animal.

105. *ἰσύλα*, "stripped" the bow of its covering; in 116 "stripped the lid off the quiver," the object in one case being the thing uncovered, in the other the covering itself. The two uses of *καλύπτειν* are exactly similar. For the bow-case (*γαρυτὸς*) see φ 54. It is not

clear if *ἰξάλου* is an adj. (of the wild goat, cf. ξ 50, *ἰουθάδος ἀγρίου αἰγός*) or a specific name, as in *βοῦς ταῦρος*, etc. It is pretty certain that the animal meant is the ibex or steinbock, an animal still found in the Alps, though it seems doubtful if it continues to inhabit Greece (Buchholz, H. K., I, ii. 163). It was however in historical times an inhabitant of Crete; and Milchhöfer has published (*Arch. Zeit.* 1880, p. 213) a bronze plate from that island representing two huntsmen, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shows the rings, see next note. *ὑπὸ στέρνοιο τυχήσας* is added parenthetically, and *ὃν* is governed by *βεβλήκει*, for *τυχεῖν* is not found in H. with an acc. of the object hit, as in later writers. Cf. E 579, M 189, 394, etc.

109. *κέρα*, perhaps rather *κέρα'* for *κέραια* or *κέραια*. *ἐκκαϊδεκάδωρα*, *δῶρον* καλεῖται ὁ παλαιστής, ὃ ἔστιν ἑκτασίς τῶν τῆς χειρὸς τεσσάρων δακτύλων, i. e. a *palme*, four fingers' breadth, or about three inches. The horns would then be four feet long, which appears to be beyond the recorded size of the horns of the ibex (but see Paley's note); hence either H. is exaggerating, or he means that the united length of the two was sixteen palms. *δῶρον* in this sense seems not to recur; some have suggested that it may mean the *rings* on the horns, by which the animal's age is known. For derivation see Curt. *Et.* no. 367.

110. *ἀσκήσας* is used of any artificial preparation, e. g. wool Γ 388, a mixing-

πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναίξειαν ἀρήιοι υἱὲς Ἀχαιῶν,
 πρὶν βλήσθαι Μενέλαον ἀρήιον Ἀτρέος υἷον. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰδὼν
 ἀβλήτα πτερούεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἰψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
 οἴκαδε ροστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὄξυβελής, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγέλει,

bowl Ψ 743, etc. ἦραρε, joined with a handle (πῆχυς) in the middle. The κορώνη is the tip with a notch, into which the loop is slipped in stringing. At the other end there must have been another κορώνη into which the string was permanently fastened, or else a hole through the horn.

112. εὖ κατέθηκε, laid it carefully down, in order to take out the arrow. ποτὶ γαίῃ ἀγκλίνας seem to go together, "having strung it by resting the lower end upon the ground" against his foot. ἀγκλίνας is thus subordinate to τανυσσάμενος.

117. ἀβλήτα, never before shot. ἔρμα, a well-known *crux*. Various untenable explanations have been given, the favourite is that which compares it with ἔρμα πόλιος, "a pillar of the state" (II 549, etc.), as if "a support, bearer, of pangs," on which pangs rest. But Curt., *Et.* no. 502, connects it with ὄρμη, Skt. *sar* to run, flow, *sármās* streaming; so that it may literally be translated "a spring, source, of woes," i.e. that which sets pangs flowing, the later ἀφ-ορμ-ή. This appears satisfactory, but for the fact that ἔρμα is not an uncommon word in other senses, and that there is no other kindred form to ὄρμη which has the ε. The German editors compare Tell's words

to his arrow, in Schiller, "komm du hervor, du Bringer bitterer Schmerzen." Another explanation is given by Ameis, who takes ἔρμα as = *chaîn*, or *pendant*; he thinks it is used of the arrow regarded as hanging from the hand at the moment it is lifted from the quiver. But this, like all the explanations except that of Curtius, is far too artificial.

122. γλυφίδας, the notch: so φ 419, ἔλκεν νευρὴν γλυφίδας τε. The plural possibly indicates that in addition to the notch at the end which received the string there was another in the side of the shaft, made so as to give the fingers a hold in drawing the arrow back (so Am. *Anh.* to φ 419, after Rüstow and Köchly). νεῦρα only here = νευρή, bowstring made of a bull's sinew; see 151 for a different sense.

123. σίδηρον, the point of the arrow, which was fastened to the shaft by a thong, 151.

124. κυκλοτερές is predicate, bent into a (semi) circle. Zenod. inverted the order of this line and 123, but not well.

125. λίγξε seems to be an imitative word: it does not occur again in Greek. Notice the personification of the weapons, ἴαχεν, ἄλτο, μενεαίνων.

128. πρώτη, as if an affirmative had preceded, "remembered," instead of

ἦ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.
 ἦ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ 130
 παιδὸς ἔεργη μυῖαν, ὅθ' ἠδέει λέξεται ὑπνω·
 αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς ὀιστός·
 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
 μίτρης θ', ἦν ἐφόρειν ἔρυμα χροός, ἔρκος ἀκόντων,
 ἦ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς,
 ἀκρότατον δ' ἄρ' ὀιστός ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρειν αἶμα κελαινεφές ἐξ ὠτειλῆς. 140

"forgot not." ἀγελείη, "she who leads the spoil" (ἀγω, λεία) as goddess of forays. This traditional interpretation is supported by the epithet Δητίς, κ 460. The word is used only of Athene.

129. ἔχεπευκὲς, lit. "having sharpness" (πυκ as *ρυng-*o, etc.: Curt. *Et.* no. 100), like ἐχέφρων. For these "objective" compounds v. H. G. § 126.

130. τόσον, "just a little," see on X 322, Ψ 454. The word is not correlative with ὡς, for the point of the simile is the watchful affection, not the distance to which the arrow or the fly is driven away.

131. λέξεται, subj., root λελχ.

132. For this couplet see on T 414, and J. H. S. iv. p. 79. The arrow lights on the very point where the armour is thickest; the two plates of the cuirass overlap at the side, and are held together by the belt clasped over them, while the upper edge of the "mitra" (137) inside reaches as high as this, being fastened round the waist. ἦντετο, either "met the shot" or "met the belt."

135-6. Cf. Γ 357-8.

137. μίτρη, apparently a metal girdle worn round the waist and protecting the lower part of the abdomen, where the breastplate, which was rather short, did not cover it. It is a piece of archaic and even pre-hellenic armour; it has been found in Euboea, but most examples come from the oldest tombs in Italy. (This explanation, from Helbig, H. E. p. 200, seems satisfactory; I had originally regarded it as a leathern apron or "taslet," set with plates of metal, J. H. S. iv. p. 75; but this does not adequately account for the phrase τῆν

χαλκῆς κάμον ἄνδρες, 216.) ἔρυμα, so Ar.: cf. Xen. *Cypr.* iv. 3, 9, θώρακας ἐρύματα σωμαίων. But Aristoph. and Zenod. read ἔλυμα, "οἴονει εἶλυμα" (a wrap, covering, ζ 179) Didym.; and as this form does not recur it is likely to be the original reading altered to the familiar ἔρυμα; there is no obvious reason for the contrary change.

138. ἔρυτο with dat. like ἀμύνειν τινί (τι), but there is no other instance of this construction. We find the acc. of the person N 555 Νέστορος ἰδὼν ἔρυτο, of the thing ἦ δ' οὐκ ἔγχος ἔρυτο E 538, etc.; without an object expressed ἀλλ' Ἐφαιστος ἔρυτο E 23 (La R.). Here we may supply ὀιστόν as object. εἶσατο: this form, with the fut. εἰσομαι, occurs sixteen times in Homer. Of these seven show signs of an initial consonant (ἐπιείσατο, εἶσατο, etc.); four are doubtful, as the bucolic caesura may account for the hiatus, as here; two are indifferent, as the word begins the line; and only three (N 90, Ω 462, ο 213) reject the consonant. Hence Ahrens (*Beiträge*, p. 112) separates these forms from εἶμι (root *i-*) and refers them to the Skt. root *vi-*, to go. Curtius (*Et.* p. 581) prefers to see in these facts the effect of a false analogy with the similar forms from root *fid*, but this appears a less probable explanation.

139. For ἄρ' ὀιστός Zenod. read ἄρα χαλκός, which Ar. rejected on the ground that the point of the arrow was of iron (123). Ar. also obelized 140, because ὠτειλή ought to mean a wound given not by a shot, but by a thrust or cut, to which senses the verb οὐτάζω is limited. So also 149. This however is surely hypercritical.

ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνή φοίνικι μίγη
 Μηρόνδης ἢ Κάειρα, παρήιον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἵππηες φορέειν, βασιλῆι δὲ κείται ἀγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μιάνην αἵματι μηροῖ
 εὐφύεες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.
 ῥίγησεν δ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος. 150
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χεῖρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι· 155
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
 ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

141. μίγη, imitated by Verg. *Aen.* xii. 67—

“Indum sanguineo veluti violaverit ostro
 Si quis ebur.”

So φθείρω is used of mixing colours.

142. ἵππων, so Ar. and MSS. : Bekk. ἵππῳ. This was perhaps the reading of Aristoph. ; but the Schol. (of Didymos) is corrupt, and possibly we ought to ascribe ἵππων, not ἵππῳ, to him ; the dual suits the Homeric use of horses in pairs rather than in threes or fours.

143. θαλάμῳ, of the treasure chamber, β 337, Z 288, etc.

145. ἐλατήρι in H. is used only of the driver in a chariot race, Δ 702, Ψ 369 ; the connotation of the word is thus very appropriate to an ornament which would be used for purposes of display rather than of warfare.

146. μιάνην, an isolated form, “in all probability the regular 3d dual of a simple non-thematic aor. of μάλνω, for ἐ-μιάν-σθην (like πεφάνθαι for πεφάνσθαι)” H. G. App. p. 320 (so Buttman). Curtius however (*Vb.* ii. 322) doubts this, and prefers to write μανθεν (or μάνθεν ?) with Ahrens, and to regard the scansion as a relic of the original length of the final syllable (from -εντ).

Of this other traces are found in the Doric accentuation of the 3d pl., e.g. ἐλέγον (*Vb.* i. 73).

151. νεῦρον, by which the base of the tip was “whipped” to the shaft. ὄγκους, barbs (*uncos*): there were probably three such, the point having three edges: Helbig, H. E. p. 245 : *v. ὠστῶ τριγλώχινι* E 393, Δ 507. Only the actual point has penetrated the flesh, the rest of the tip remains in the armour.

155. φίλε, a trochee, as E 359, Φ 308, and so φίλαι, φίλατο. If φίλος is for (σ)φε-λιος (from stem σφε, *suus*, etc.), as appears to be the case, the lengthening is accounted for by the contraction. (Curtius, in *St.* vi. p. 430.) But the ictus would be a sufficient explanation, as in the case of διὰ. θάνατον, the acc. is parallel to οὐ τι ψεύδος ἐμὰς ἀπας κατέλεξας I 115, ταῦτά τοι . . . ἀληθείην κατέλεξα η 297, where it expresses an attribute of the action, and is thus a case of the “accusative of the internal object” (H. G. § 136 (2)).

157. ὡς = ὅτι οὕτως ; this is of course really a case of parataxis ; “how the Trojans have smitten thee !” Cf. Z 109.

158. ὄρκιον, sing. only here, “an oath-sacrifice” generically. 159 = B 341.

εἶ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσε, 160
 ἔκ τε καὶ ὄφρ' ἐτελεί, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή 165
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο,
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύσῃσιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

160. εἶ . . . οὐκ. This is clearly a case like O 162, T 129, Ω 296, etc., where the negative does not coalesce with the verb into a negative word, but applies to the whole sentence. The use of οὐκ with the indic. seems to be primitive, and only to have been ousted by μή through analogy. The use of εἶ with the indic. is to place a statement in the form of a supposition merely to the *intellect*, i.e. without any indication of wish or purpose on the part of the speaker; whereas μή appears originally to have indicated a "mood" in the strictest sense, i.e. the active putting aside of a thought (*prohibition*); so that εἶ μή with the indic. was at first impossible. We find μή with the indic. without εἶ in the phrase μή ὄφελον, and also O 41, T 261 (?), K 330, (H. G. § 358) where the speaker not only denies a fact, but repudiates the thought of it: a categorical expression not suited for hypothetical clauses. (See the notes there.) H. G. §§ 316, 328 (4), 359 c. In the latter § the rule is given that "with εἶ and the indicative οὐ is used when the clause with εἶ precedes the principal clause," except in ι 410. The custom is probably due to the fact that this is the older order, and the more primitive expression of thought, and is thus associated with the older construction; εἶ μή with indic. is a use which grew up later by analogy, and was employed in the more artificial order of ideas.

161. τε, Bekk. conj. δέ; but this is probably a case of the primitive use of τε . . . τε to express mere correlation, not conjunction, precisely as in the

similar sentence in A 81, q.v. (see von Christ's dissertation on the particle τε, Munich, 1880). It might be referred also to the gnomic use of τε, H. G. § 332, but it is hardly possible to separate the τε in the apodosis from that in the protasis. The conjunction of the present τελέει with the gnomic aor. ἀπέτισαν is not unnatural. The subject to ἀπέτισαν is general, "transgressors"; but Zenod. read τίσουσιν, and made it refer to the Trojans. (The Schol. says he read τελέσει also, but this must only mean that he took τελέει as a future, while Ar. held it to be a present.)

163-5 = Z 448-450. Some critics consider the lines interpolated here, but the supposition is quite gratuitous. Appian says that Scipio, at the sight of the ruins of Carthage, used these words with reference to Rome (La R.) For the construction of 164 cf. Θ 373. The subjunctive expresses confident prediction, and "the use of ἄν gives definiteness to the prediction, as though a particular time were contemplated." H. G. § 289, 1 δ.

166. ὑψίζυγος ἢ μεταφορὰ ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσοντες, Schol. A.

170. πότμον, so Ar.: MSS. μοίραν, cf. Λ 263 πότμον ἀναπλήσαντες, Θ 34 κακὸν οἶτον ἀναπλήσαντες, O 132 κακὰ πολλὰ ἀναπ., ε 207 κήδεα. We use precisely the same metaphor, "to fulfil one's destiny."

171. πολυδίψιον; this epithet caused some trouble to the old commentators, as Argos was a well-watered land (and hence ἰπποβότον). They were inclined

καὶ δὲ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἄργεϊην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὧδ' ἔρέει Τρώων ὑπερρηγορούντων,
 τύμβῳ ἐπιθράσκων Μενελάου κυδαλίμοιο·
 ' αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
 σὺν κεινῆσιν νηυσί, λιπῶν ἀγαθὸν Μενέλαον.
 ὡς ποτέ τις ἔρέει· τότε μοι χάνοι εὐρεία χθών."
 τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 " θάρσει, μηδέ τί πω δειδίσσοο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθεν

to explain it *πολυπόθητον*, much thirsted after, or to read *πολυψίον* = destructive (so Strabo), διὰ τοὺς πολέμους. Some preferred however to explain it by a legend (found also in a fragment of Hesiod) that Argos was waterless till Danaos came with his daughters; and that Poseidon or Athene provided it with wells. With this explanation we must be content, supposing it to refer to the introduction of some system of irrigation.

173. See B 160.

175. ἀτελευτήτῳ ἐπὶ ἔργῳ, so π 111, ἀνηύστω ἐπὶ ἔργῳ, and 178 below, ἐπὶ πᾶσι "in all cases." This use of ἐπὶ is more common in Attic, e.g. ἐπ' εὐπραξίᾳ μέμησθέ μου, Soph. O. C. 1554, ἐπ' ἀρητήρις λόγους "with words unsaid," Eur. Ion. 228 ἐπ' ἀσφάκτοις μήλοισι (Paley). ἐπ' ἀρωγῆ, Ψ 574, is similar.

178. αἴθε, whatever its derivation, gives much the same idea as our "Would to God," i.e. a sort of hopeless despairing wish. Thus its use here, in a phrase which really expresses a triumphant taunt, intensely emphasizes the bitter irony of the imaginary words (L. Lange, EI 343).

184. πω = πως, v. Γ 306.

185. καιρίῳ, a deadly spot. The sense of καιρίος is quite clear in H.; it is always used in the phrase (τὸ) καιρίον as here (Θ 84, 326, Α 439?); but the traditional derivation from καιρός appears highly unsatisfactory. In the first place neither καιρός nor any other derivative

occurs in H.; in the second, a transition from "opportune" to "fatal" seems quite alien from the directness of Homeric language. Indeed even "opportunity" is not the original signification of καιρός, for in Hesiod, Opp. 692, and Theognis, 401, where it makes its first appearance, it means only "due proportion," in the proverb καιρός δ' ἐπὶ πᾶσιν ἄριστος. These two considerations taken together are to me convincing; for the transition of meaning, though not quite incredible in itself, could be excused only if the word were quite familiar in its primitive use. We need not go far for a more satisfactory etymology. The exact sense required is given by the word κήρ (Curt. Et. no. 53, p. 148), "Skt. kar to kill, kāras death-blow." Homer himself supplies us with the negative adj. in ἀκήριος, "unharmd," μ 98, ψ 328. Possibly therefore we ought in H. to write κήριον, not καιρίον, the word being confused with the adjective καιρίος = timely only in later Greek. Indeed were it not for a single passage which possibly stands in the way (οὐ γὰρ ἐς καιρὸν τυπεῖς ἐτύχαμε, Eur. Andr. 1120), κήριος might be written for καιρίος, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense "deadly."

πάροιθεν in temporal sense "before it got so far." Others take it locally, with ζωστήρ, "the belt, etc. in front of (i.e. protecting) my flesh." It does not stand in opposition to ὑπένερθεν, which is added independently, as in the phrase πῶδες καὶ χεῖρες ὑπερθεν; this is clear from 215.

ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.”
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ αἶ γὰρ δὴ οὕτως εἶη, φίλος δ' Μενέλαε·
 ἔλκος δ' ἰητῆρ ἐπιμάσσεται ἢ δ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”
 ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·
 “ Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
 ὄφρα ἴδῃ Μενέλαον ἀρήιον Ἀτρείος υἱόν, 195
 ὃν τις ὀιστεύσας ἔβαλεν τόξων ἐν εἰδῶς,
 Τρώων ἠ' Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 ὡς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δὲ νόησεν 200
 ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν, 205

187. The archaic Greek cuirass, unlike that of the classical period, was finished off at the bottom by a projecting rim, which formed a “waist” holding in its place the belt (*ζωστήρ*). This waist is the *ζῶμα*, “the part girt down,” the proper correlative of the form *ζωστήρ*. We thus see how it is that in the enumeration of the different layers of the armour here as compared with 135-137 *ζῶμα*, the part, takes the place of *θώρηξ*, the whole. For a full discussion of the question see J. H. S. iv. 73, and also Helbig, H. E. 201-203, where the same conclusion is arrived at. Aristarchos seems to have held the same opinion, but the traditional explanation makes *ζῶμα* the pendent fringe of strips of leather (*πτερίγιον*), which, though common in classical times, is quite unknown in archaic armour, and moreover does not suit the present passage.

191. With *παύσῃσι* we must of course supply *σε* as object; the constr. *παύσει τινά τινος* occurs in B 595, etc.

194. *φῶτα* and *υἱὸν* in apposition as Φ 546, cf. φ 26 *φῶθ' Ἡρακλῆα, δ 247 φῶτι δέκτην*, the latter of which passages shows clearly that the addition of *φῶς* does not imply anything like “manly” or

“heroic.” *ἄνθρωπος* is used in just the same way, cf. *ἄνθρωπος Βήρορα* A 92, E 649; and so *δῶρον ἀνδρὸς Ἑκτορος*, Soph. *Aj.* 817. It is needless to say that Pausanias (2, 26) is wrong in taking it to mean “human son” as opposed to his divine father. See on B 731.

195-7 were marked by Ar. with “obelos and asterisk,” as being wrongly interpolated here from 205-7 *ἰητῆρα*. This however is not likely.

197. The Lykians are doubtless here named as the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zeleia. *κλέος*, acc. “in apposition with the sentence,” v. l. 28.

204. *ὄρσο*, i.e. *ὄρσο*, from the non-sigmatic aor. **ὄρσμην*; while *ὄρσει* 264 is *ὄρσει*, from the sigmatic aor. **ὄρσόμεν*; cf. *λέξο* by *λέξο*.

205. *ἴδῃ*, so best MSS. and Ar.: vulg. *ἴδῃς*, which certainly seems more natural after the act. in 195. Possibly this was one reason why Ar. condemned 195: *ἀρχὸν Ἀχαιῶν*, al. *Ἀτρείος υἱόν* as 195; the MSS. are very irregularly divided, only two of La Roche's giving *ἀρχὸν Ἀχ.* in both places, one giving *Ἀτρείος υἱόν* twice, and the rest varying.

ὃν τις οἰστεύσας ἔβαλεν τόξων ἐν εἰδῶς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
 ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δριεν·
 βᾶν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὄσσοι ἄριστοι
 κυκλῶσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθεν 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἰμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδῶς
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
 οὐδὲ καταπτώσσοντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

212. For κυκλῶσ' Ar. strangely read κύκλος as = κύκλος γενόμενοι, comparing ἀγρόμενοι πᾶς δῆμος, T 166. But, as Herodianus remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δῆμος. He therefore supported Nikias and Ptolemy of Askalon in reading κυκλῶσ'. Cf. P 392. ἰσόθεος φῶς is more naturally taken to mean Machaon than Menelaos: παρίστατο as usual signifying "came up," and the apodosis beginning with ὁ δέ.

214. πάλιν may be taken with ἐξελκομένοιο, "drawn back the way it had entered"; or with ἄγεν, "were broken backwards." The barbs of course stick in the hard armour. They have to be cut out of the flesh in the case of Eurypylos, A 844.

219. οἷ . . . πατρὶ, as P 196, ἃ οἱ θεοὶ οὐρανίωτες | πατρὶ φίλῳ ἔπορον. Cheiron is mentioned again as having taught medicine to Peleus in A 832, and as having given him the "Pelian spear," II 143, T 390, but none of the other legends about him are alluded to by Homer.

222. χάρμης, generally explained "the battle-joy," and this is supported by N

82, χάρμη γηθόνονοι τὴν σφιν θεὸς ἐμβαλε θυμῷ. But it is very remarkable that Homer never represents his heroes as taking any delight in battle, except by the direct interposition of a god, as in the above passage, B 453, A 13. On the contrary, he lavishes all epithets of hatred upon war, λυγρός, πολυδάκρυτος, δυσηλεγής, δυσηχής, αἰνός, etc., and in E 891 (A 177) fondness for battle appears as a severe reproach. It seems therefore most unlikely that he should have made one of his commonest names for it out of a word which originally meant "joy," but which has entirely lost its connotation except in a single passage. Curtius therefore (*Et.* no. 185) would recur to the primitive meaning of root *ghar*, and explain it as "the glow, burning flame" of battle, like *daís* from *daíω*; compare the expression μάρναντο δέμας πυρὸς αἰθόμενοι. We could then explain N 82 as meaning "the glow, the fire, which the god had put in them." (For another explanation see Mr. Postgate in *Amer. Journal of Philology*, iii. 337.)

223. οὐκ ἂν ἴδοις expresses potentiality in the past, like *οὐ κε φαίης* Γ 393, Δ 429, etc.

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων υἱὸς Πτολεμαίου Πειραΐδαο,
 τῷ μάλα πόλλ' ἐπέτελλε παρισχόμεν, ὅππότε κέν μιν
 γυῖα λάβη κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν.
 καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 " Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσει' ἄρωγός.
 ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χροὰ γυῖπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
 οὓς τινὰς αὐ μεθίεντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεκείεσκε χολωτοῖσιν ἐπέεσσιν·
 " Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε;

228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Λ 620.

229. παρισχόμεν, to have his horses at hand. For the subj. λάβη after an imperf. v. H. G. § 298; it is used because "the action expressed by the subordinate clause is still future at the time of speaking"; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the poet himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. I gather that Mr. Monro would prefer to read λάβοι with two MSS. ("M Harl." La R.); but I do not see the necessity for the change. See however on B 4.

231. For ἐπεπωλείτο cf. Γ 196, of Odysseus, κτίλος ὡς ἐπιπωλείται στίχας ἀνδρῶν.

234. πῶ here again = πως, as 184, Γ 306.

235. ψευδέσσι (ψευδῆς) Ar.: ψεύδεσσι (ψεύδος) Hermappias, on which a late Schol. makes the characteristic remark, μᾶλλον πειστέον Ἀριστάρχῳ ἢ τῷ Ἑρμαπία, εἰ καὶ δοκεῖ ἀληθεύειν. There is not

much to choose between the two. H. does elsewhere use ψεύστης, not ψευδῆς, though he has φιλοψευδῆς and ἀψευδῆς, but this argument is not of great weight. If we read ψεύδεσσιν we must understand it to mean "in case of, in connexion with, lies," as 175.

236. See Γ 299, and for τέρην Γ 142.

238. ἡμεῖς αὐτ', so Ar.: MSS. δ' αὐτ'. For this use of αὐτε as a conjunction v. Γ 241. Observe ἀλόχους contrasted with αὐτῶν, the men themselves.

239. ἄξομεν, carry off as captives, Z 426, and the phrase ἄγειν καὶ φέρειν.

240. The neglect of the F of Fίδοι suggests that we should read ὄντινα δ' αὐ μεθίεντα, as M 268, N 229.

242. ἰόμωροι, a word of uncertain sense and derivation recurring only Ξ 479. We have ἐγχεσίμωρος B 692, γ 188, etc., ἰλακόμωροι of dogs ξ 29, and συνάμωρος in Herod. and Attic. (1) The analogy of ἐγχεσίμωρος makes it probable that the first element of the word is ἰός, an arrow, though this always has ι in H.: we find however ἰοχέαιρα in Pindar (P. ii. 9) (ἰός is prob. for ἰσός, Skt. *iśhus*, so that we may compare Att. ἰσός by ἰσός from *FisFos*). (2) Others refer it to *ιά, ἰή*, voice, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. (so Goebel, Ameis, Gladstone). (3) Död. *ἰον*, of the dark colour of the hair, comparing ἰσπλόκαμος, but

τίφθ' οὕτως ἔστητε τεθηπότες ἤυτε νεβροί,
 αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίλοιο θέουσαι,
 ἔστᾱσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὧς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ πολίης ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἶ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων;''
 ὧς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιῶν ἀνά οὐλαμὸν ἀνδρῶν·
 οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσαντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἴκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὠτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσήδα μελιχλοῖσιν·
 " Ἰδομενεῦ, περὶ μὲν σε τῷ Δαναῶν ταχυπῶλων

this is improbable. The second element is equally uncertain; the derivations suggested are (a) *σπασ*, *μερ*, to think of, cf. *μῆσαντο δὲ χάρμης*, "thinking of arrows," *ἴ.ε.* devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taunt of Diomedes to Paris, Δ 385-7, cf. also N 713-721. For the vowel cf. *δῶμα* by *δέμω*. Curt. compares for the weakened sense of the root the compounds of *φρήν*, *μελίφρων*, etc. (b) *μαρ* of *μάρναμαι*, "fighting with arrows," or, "with shouts"; but this hardly suits either *ἰλακδῶμος* or *σινάδῶμος*. (c) *μαρ*, to glitter, *μαρμαίρω*, etc. So Ameis and Goebel with (2), "eminent in shouting" (and nothing else). (d) Skt. *māras*, stormy, eager, earnest (Fick, and so Brugman, *C. St.* iv. 161), for *μορ-ρος*, conn. with Latin *mon-uo* (see also *μῶρος*, Curt. *El.* no. 484), "eager with arrows." This latter sense appears to suit all uses best, if the Skt. analogy can be relied upon, which is far from certain. *ἰλεγγέες*, MSS., but the correct form is certainly *ἐλέγγεα*, B 235, Ω 260, and so we should read in Ω 239, E 787; in the last passage indeed it is necessary, as *Feidos* follows. *ἐλεγγέες* is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaeresis. See however H. G. § 116 (4).

243. *ἔστητε*, so Ptolemaios, and most MSS.: *ἔστητε*, Ar. A. The former is supported by T 178, *Αἰεὶα, τί νυ τόσσον*

ὀμίλου πολλὸν ἐπελθῶν ἔστης; and cf. B 323, *τίπτ' ἀνεω ἐγένεσθε*; κ 64, *πῶς ἦλθες, Ὀδυσσεῦ*; (H. G. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. *ἔστᾱτε* Δ 340, T 354). Bekk. compares *ἐπίσσηται* Π 243 by *ἐπίσσηται* (but that is probably a subj.) *βάτην* by *ἐβήτην*, and some other forms which however prove nothing. (H. B. 95, 11.) The difficulty is to see how the idea of a point of time, such as the aor. seems to imply, can be introduced. In the passages quoted above, B 323, T 178, κ 64, such a point is easily understood, viz. the sudden silence of the Greeks before the portent, the appearance of Aineias to Achilles, the appearance of Odysseus. But we may perhaps compare the Attic use of *ἦσθην, ἀπέπτυσα*, etc. Mr. Monro regards the aor. as characteristic of "impatient questions."

249. For the metaphor cf. E 433, I 420 (where we have the gen. *ἐθέν* instead of the dat., and so Ω 374).

253. There is a slight anacoluthon, as *Ἰδομενεὺς* has no verb, which can however easily be supplied from the following clause, *e.g.* *πρώτας ὠτρυνε φάλαγγας*. For the Homeric idea of the boar's courage see P 21.

257. *περὶ* is here just on the boundary line between an adverb and preposition, as in A 258; cf. *βουλήν περὶδμεναι ἄλλων* N 728, with *περὶ πάντων ἐμμεναι* A 237. It is unimportant which we call it, though its position rather separates it from the gen., which in any case is a

ἤμην ἐνὶ πτολέμῳ ἢδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἢδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἄργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωται· 260
 εἷ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ', ὡς περ ἐμοί, πῖεεν ὅτε θυμὸς ἀνώγη.
 ἀλλ' ὄρσεν πολεμόνδ', οἶος πάρος εὐχεται εἶναι."
 τὸν δ' αὐτ' Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΰδα· 265
 "Ἄτρεϊδη, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοῦς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὅπισσῳ 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."
 ὡς ἔφατ', Ἄτρεϊδης δὲ παρῶχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 ὡς δ' ὄτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤυτε πίσσα

gen. of comparison (ablative), not partitive.

259. γερούσιον, i.e. at the assembly of the counsellors. So ν 8, ὄσσοι . . . γερούσιον αἶθοπα οἶνον αἰεὶ πίνετε.

260. κρητῆρι, so Ar.: MSS. κρητῆρσι, but there would be only one mixing bowl at the feast. κέρωται, "have the wine mingled"; Bekker writes κερῶνται, on the analogy of κεράσθε γ 332, κερῶντο ο 500. The text would imply a present κέραμαι (cf. δύνωμαι from δύναμαι), not elsewhere found (see Curt. *Vb.* i. 178): it is expressly supported by Schol. L.

262. δαιτρὸν, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Θ 161, *περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι | ἔδρη τε κρέασιν τε ἰδὲ πλείους δειπέσσαν*, and so M 311. Compare "Benjamin's mess."

263. ἀνώγη, so La R. for ἀνώγοι of MSS. with variant ἀνώγει. The authority of MSS. is of little weight in such a matter, and the subj. is more natural, but, as Mr. Monro remarks, the opt. might stand as expressing "the *remoter* event, depending on *πῖεεν* which is an inf. of purpose." H. G. § 308 (1) n. Cf. θ 70 (Θ 189 ?), a reminiscence of

which passages may have misled the rhapsodists.

264. For πάρος with the pres. of a state of things continuing up to the time of speaking, cf. A 553; and for the pregnant use of ὄσος, II 557.

269. The γε belongs to the whole sentence; cf. A 352.

273. The Aiantes are always represented as fighting side by side, N 701 sqq.

274. νέφος, for this simile cf. II 66, P 755, Ψ 133.

276. ἰωῆ is again used of the blowing of wind in A 308, and of the rushing of flame II 127; in K 139, ρ 261 (*ἰωῆ φόρμυγος*), of sound. The root seems to be *va* to blow, Skt. *vā-me*, *á-Fḡ-mi*, etc.; *ἰωῆ* = *l-Fw-ḡ*, or rather *F₁-Fw-ḡ*; for the vowel cf. *ἰωγή* from *Fay*. (Knös, *Dig. Hom.* p. 191). Curt. now (*Et.* 588 b, ed. 5) refers the word however to *aῶ*, for *l-wf-ḡ*, and understands it of noise only, though the present passage requires the *F*.

277. ἐόντι, ἰόντι MSS. with Zenod.; but the ἐόντι of Ar. is clearly preferable. μελάντερον ἤυτε πίσσα, blacker than pitch. This is the only instance of the

φαίνεται Ἴον κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
ρίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
δῆλον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
κυνάεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
“ Αἶαντ', Ἀργείων ἠγήτορε χαλκοχιτώνων, 285
σφῶι μὲν οὐ γὰρ ἔοικ' ὄτρυνέμεν, οὐ τι κελεύω·
αὐτὸ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοίος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος 290
χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.”
ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
ἐνθ' ὃ γε Νέστορ' ἔτετμε, λυγὺν Πυλίων ἀγορητήν,
οὗς ἐτάρους στέλλοντα καὶ ὄτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
Αἰμονά τε κρείοντα Βιάντά τε ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχρεσφιν,
πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,

use of *ἕτε* in this sense; probably we ought to read *ἡ τε*, as Bekker suggested, on the analogy of π 216, *κλαῖον δὲ λέγεις, ἀδυνώτερον ἢ τ' οἰωνοῖ* (where Buttmann would read *ἤτε*). It is not possible to get a natural sense if we take *ἕτε* in its regular meaning; we can only make it mean “growing blacker and blacker, like pitch,” or else “all the blacker because of its distance” (so Ameis and Fäsi); neither of which alternatives is satisfactory. But Ap. Rhodius seems to have taken the passage in this way, i. 269, *κλαίουσ' ἀδυνώτερον, ἤτε κούρη . . . μύρεται*. The meanings “as” and “than” are so closely allied that we need not be surprised to find a word capable of taking both, like the German *wie, als*, Latin *quam*. Hentze objects that “blacker than pitch” is merely hyperbolic and therefore un-Homeric; but cf. *λευκότεροι χιόνος*, κ 364. Besides, a heavy thunder cloud may seem really blacker, because dead in hue, than pitch, which always has its darkness relieved by bright reflexions from its surface.

278. *φαίνετ'* = *φαίνεται*, not *φαίνοτο* as Buttm. *Lex.*

282. For *κυνάεαι* Zenod. read *ἠρώων*, feeling no doubt that blackness! is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm. For *πεφρικυῖαι* Ar. in one edition had *βεβριθυῖαι*.

286. For the anticipatory use of *γάρ* see H. G. § 348.

288-291, see B 371-374.

299. *ἔλασεν*, Didymus mentions an old variant *ἐργεν*. The *κακοὶ* it is to be presumed are a section of the *περτοί*, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The Schol. accordingly explains that *πρῶτα* means “on the right wing,” *ἐξόπιθεν* “on the left,” and says that “one *κακός* is placed between two *ἀνδρείοι*,” not a very likely thing (*ἐπι*

ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγειν
 σφούς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·
 “μηδέ τις ἱπποσύνη τε καὶ ἠγορέηφι πεποιθὼς
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 305
 μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτως.
 ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 ὡς ὁ γέρον ᾠτρυνε πάλαι πολέμων ἐν εἰδῶς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἶθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἶη.
 315
 ἀλλά σε γῆρας τείρει ὁμοίον· ὡς ὄφελέν τις
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”
 τὸν δ' ἡμίβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοισι καὶ αὐτὸς

γὰρ μετόπου τάσσει τὴν φάλαγγα, οὐ κατὰ βάθους).

300. **πολεμίζοι**: many MSS. -ζῆ, see on 263.

301. The **μὲν** implies that some advice to the foot-soldiers is to follow; but this never appears.

302. **ἐχέμεν** here evidently “to hold in hand,” not “to drive,” as usual. **κλονέεσθαι**, to be entangled.

303. This sudden change from *ορατίο obliqua* to *recta* is very strange, the only parallel in H. being Ψ 855, a very weak authority. There seems to be something wrong about the present passage, as 308-9 refer apparently to siege operations, and should be addressed rather to the *πεῖσι* than the *ἱππῆες*. The whole passage 297-310 is weak and out of place, and looks like an inopportune attempt to glorify Nestor, as in B 360-368. Lines 304-5 are perhaps adapted from P 357-359, where the same advice is given to foot-soldiers.

306. **ἀπὸ ὧν ὀχέων**, i.e. from his own chariot, standing in its proper place in the ranks, he is at liberty to attack anyone within the range of his spear. **ἵκηται**, can reach an enemy's chariot. The expression of the thought is far from clear.

308. **οἱ πρότεροι** only here for the usual **πρότεροι ἄνθρωποι**; it looks like a later use. The next line is weak and tautological.

315. **ὁμοίον**: this form is elsewhere always used of strife or battle, except **θάνατος** γ 236. Nauck would in every case read **ὁλοῖος**. The sense of “common to all” (which itself is not very appropriate as a general epithet of war in spite of **ξυνὸς Ἐνυάλιος**, Σ 309) is not supported by any use of **ὁμοῖος**. Pind. *Nem.* x. 107, which is quoted, is not in point, for there **πότημον ὁμοῖον** obviously means “the same fate” for the two brothers (like **ὁμοῖον γαῖαν ἐρεῦσαι** Σ 329), and is explained by the following lines. There is therefore an undoubted case against **ὁμοῖος**, which anyhow ought to be separated in the lexicons from **ὁμοῖος**. Indeed Aristonikos says that the **γλωσσογράφοι** explained **ὁμοῖον** = τὸ κακόν. But there is no obvious reason why it should have displaced a word so clear in meaning as **ὁλοῖος**. Christ conj. that the right form may be **ὁμίσιον**, conn. with Skt. *amīna* = *aerumna*, and *āmīś*.

316. **ἔχειν**, sc. **γῆρας**.

318. **μὲν τοι** all good MSS.; **μὲν** *ken* vulg. For the opt. without *κε* cf. H. G. § 299 (f). It is concessive, “I admit

ὡς ἔμεν, ὡς ὅτε διὸν Ἐρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πως ἄμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κούρος ἔα, νῦν αὐτέ με γήρας ὀπάξει.
 ἀλλὰ καὶ ὡς ἵππεῦσι μετέσσομαι ἠδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμᾶς δ' αἰχμάσσοσι νεώτεροι, οἳ περ ἔμειο
 ὀπλότεροι γεγάσι πεποιθασίν τε βίηφιν." 325
 ὡς ἔφατ', Ἀτρεΐδης δὲ παρῶχέτο γηθόσυνος κῆρ.
 εὖρ' υἱὸν Πετρώω Μενεσθήα πλήξιππον
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀντῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρὰ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
 ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς ἀντῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν, οἳ δὲ μένοντες
 ἔστασαν, ὀππότε πύργος Ἀχαιῶν ἄλλος ἐπελθῶν

that I could wish." To the instances quoted by Mr. Monro may be added K 557, O 45, η 314, in all of which however, as in the present passage, *κε* may be introduced by a very slight alteration of the text.

319. For Nestor's story of the slaying of Ereuthalion see H 136-156. The next line was marked by Ar. with "obelos and asterisk," as wrongly inserted from N 729, where in our texts the reading is different.

321. *αὐτε* is here a conjunction, the two clauses being co-ordinate, as *εἰ* clearly does not express a condition, but retains something of its interjectional force, calling up for consideration a certain state of things, as in *ὡς ἔων, εἰ πορ' ἔων γε* (v. Γ 180). It thus is almost "Well, I suppose I was a young man then; *but* now," etc. A 280, *q.v.*, is precisely similar. *ὀπάξει*, so Ar.: MSS. *ἰκάσει*. *ἔα*, the length of the *α* is probably primitive, as the word is never found with short *α*. The form *ῆα* possibly depends on metathesis of quantity. (Hartel, *Hom. St.* p. 73; Curtius, *Vb.* i. 177.)

324. *αἰχμάσσοσι*, to wield the spear, only here in H. The word is used in a similar but not quite identical sense in Soph. *Aj.* 97, *Trach.* 355, and Aesch. *Pers.* 756; v. *Lexica*.

327. For the asyndeton cf. 89; and for Menestheus B 552 *sqq.*

328. *μήστωρες ἀντῆς*, lit. devisers of

the battle-shout, usually applied to individual heroes, N 93, 479, Π 759. Cf. on *μήστωρι φόβοιο* E 272.

331. *ἀκούετο*, the only case in H. of the middle form in the present or imperf. It is possible that this implies a conscious listening rather than a mere physical hearing; if they were not *attending* to the battle-cry, there is more ground for Agamemnon's rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between *ὄρω* and *ὄρωμαι*, though they are often identical (cf. 205 above). Cf. H. G. § 8.

334. *ὀππότε* goes with *μένοντες*, "waiting till." So after *ποτιδέγμενοι* H 415, etc. H. G. § 308 (2). These object clauses appear to be essentially similar to those with *εἰ* after verbs of seeking, etc., for which see Γ 450, 453; the primitive train of thought being, "awaiting (with the thought in their minds) 'at some time another column might set upon the Trojans.'" *πύργος* seems to be precisely our word "column" as a metaphor of a military formation. Cf. 347. The word does not recur in this sense. Aristarchos strangely enough wished to make Τρώων depend on *πύργος* and Ἀχαιῶν on *ὄρω*, "waiting till a column of Trojans should attack the Achaeans," because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still

Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σὺ κακοῖσι δόλοισι κεκασμένη, κερδαλέοφρον,
 τίπττε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἐστάμεν ἠδὲ μάχης καυστήρης ἀντιβολήσῃαι·
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὄπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεί χαλκῶ.”
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·

further in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant *κέν τις ἐναντίον* for *πύργος Ἀχαιῶν*, and *ἀρξείην* for *-εἰαν*.

338. *υἱέ*, the lengthening of *ε* in *voc.* is not uncommon; *v.* Hartel, *Hom. St.* 64, where it is suggested that it may be due to the interjectional nature of the *voc.*, which admits of being dwelt upon by the voice. But the ictus has probably at least an equal share. Cf. Δ 155, E 359, Φ 474, and Δίαν Ψ 493.

339. *κεκασμένη*, cf. τ 395 (*Ἀπόλλυκος*) *ὅς ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὄρκῳ τε*.

341. *μὲν τ'*: here *μὲν* seems to answer to *νῦν δέ* in 347. The exact sense of *τε* is not so obvious; it perhaps emphasizes this clause as general, whereas *νῦν δέ* takes a particular instance (H. G. § 332). Observe *ἔοντας* in spite of the dat. *σφῶν*, as A 541, *τοῖ . . . ἔοντα*: H. G. § 240.

342. *καυστήρης* recurs only in M 316; it is the feminine of **καυστήρ*. The grammarians wrongly accented *καυστήρης*, and held that it came from *καυστήρως*, a supposed dialectical form of *καυστήρως*.

343. The sense of this line is clear, but the syntax hopeless. The gen. after verbs of hearing expresses—“(1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard,” H. G. § 151 *d.* *δαιτὸς* cannot be brought under any of these heads. *κέκλυτέ μεν μύθων* is clearly

different, being a sort of “whole and part” construction. The only possible explanation is, “you hear me about a banquet,” which is without analogy, and only gives the required sense by violence. This however is the explanation of Ar., *πρῶτό μου ἀκούετε περὶ δαιτὸς*. It may be added that “to hear from a person,” in the sense of receiving a message, is a modern but not a Greek idiom. Besides, *ἀκουάζεσθαι*, in the two other passages of Homer where it occurs (*ι 7, ν 9*) means “to listen to,” as we might suppose from its form, which suggests a frequentative sense. Hence even Nauck’s trenchant conjecture, *καλέοντος* for *καὶ δαιτὸς*, does not entirely meet the case. An additional difficulty is that Menestheus, who even in this scene is a *κωφὸν πρόσωπον*, never appears among the *γέροντες* (see on B 53; and for feasts given to them, Δ 259 and B 404 *sqq.*).

345. *φίλα*, sc. *ἐστί*, as B 796. This line and the next *ἐν τοῖς ἱπομνήμασι* (commentaries of Ar.) *οὐκ ἀθεοῦνται, ἀπαιτιῶνται δὲ αὐτοὺς οἱ ἡμέτεροι* (*i. e.* modern taste) *ὡς ἀπρεπῶς . . . οὐνεῖδίζοντος τοῦ Ἀγαμέμνονος*, Schol. A; and see Cobet’s amusing commentary, M. C. 231. If they were omitted, the point of the passage, the contrast of *φίλα . . . φίλως*, would be lost.

347. The clause with *εἰ* is here the object of *ὀρόφτε*: this is not common in Homer, but is analogous to the *ὅππότε*-clause in 333. See Lange, EI, p. 473.

“ Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὀππότ’ Ἀχαιοὶ
 Τρωσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα ;
 ὄψεται, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μυγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ’ ἀνεμῶλια βάζεις.” 355
 τὸν δ’ ἐπιμειδίσσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γινῶ χωομένοιο· πάλιν δ’ ὃ γε λάζετο μῦθον·
 “ διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
 οἶδα γάρ, ὡς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἅ τ’ ἐγὼ περ.
 ἀλλ’ ἴθι, ταῦτα δ’ ὀπισθεν ἀρессόμεθ’, εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”
 ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.
 εὔρε δὲ Τυδέος υἷον ὑπέρθυμον Διομήδεα 365
 ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δὲ οἱ ἑστήκει Σθέnelος Καπανῆιος υἱός.
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370

351. The punctuation given is mentioned by Nikanor, who prefers an alternative in which the note of interrogation is put after *μεθιέμεν*, and a comma after *Ἄρηα*. *μεθιέμεν* refers to Odysseus and Menestheus in particular, while in *ἐγείρομεν* Odysseus speaks as one of the army at large, meaning “every case in which we fight” (aor. subj.) It is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (ξ 217 is the only case quoted); but still the punctuation of Nikanor gives a more pointed sense, and there is not much to choose between the asyndeton before *ὀππότε* and at the beginning of 353 (which recurs in I 359 as the continuation of a long sentence).

354. For the phrase “father of Telemachos” see on B 260. Here it is clearly impossible to give any appropriate reason for the introduction of Telemachos except as a title of honour. Aristonikos mentions that Ar. noticed this “foreshadowing of the Odyssey” as a sign that it was by the author of the Iliad.

357. *γινῶ* with gen., as φ 36, ψ 109. This is common in the participle of *οἶδα* in the sense “to be skilled in,” e.g. *μάχης*, *δικῆς*, etc., but rare in the finite verb. Ψ 452 is possibly another case. See H. G. § 151 d. *πάλιν λάζετο*, just our idiom “took back his words.” Cf. *πάλω ἐρέει* I 56. The phrase recurs v 254 in a slightly different sense (took back what he was about to say).

361. *ἦπια δῆνεα οἶδε*, i.e. is well disposed towards me, as II 73, *εἴ μοι κρείων Ἀγαμέμνων ἦπια εἶδελθ*. *δῆνεα*, counsels, apparently from *δαῖναι*.

362. *ἀρессόμεθα*, atone for; but where an object is expressed it is elsewhere always a person, “conciliate.” Cf. the act. *ἅψ ἀρέσαι* I 120, T 138.

363. *μεταμῶνια* occurs elsewhere only in Od. (β 98, etc.). The derivation is quite uncertain.

366. *ἵπποισιν* here as often = chariot, and goes with *ἄρμασι* by hendiadys. 419 shews that Diomedes is standing *in* the car, not merely amid the horses and chariots.

τί πτώσσεις, τί δ' ὀπιπέυεις πολέμοιο γεφύρας ;
 οὐ μὲν Τυδεί γ' ᾧδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι.
 ὡς φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 375 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσήλθε Μυκῆνας
 ξεῖνος ἄμ' ἀντιθέω Πολυνεΐκει, λαὸν ἀγείρων,
 οἳ ῥα τότε ἔστρατόωνθ' ἱερά πρὸς τείχεα Θήβης.
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους·
 οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον, ὡς ἐκέλευον·
 380 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαιν Ἀχαιοί.
 385 αὐτὰρ ὁ βῆ, πολέας δὲ κυχῆσατο Καδμείωνας
 δαινυμένους κατὰ δῶμα βίης Ἐτεοκλειῆς.
 ἐνθ' οὐδὲ ξεῖνός περ ἐὼν ἵππηλάτα Τυδεὺς

371. πολέμοιο γεφύρας: this phrase recurs Θ 378, 553, Λ 160, Τ 427. From E 88-9 and O 357 (cf. Φ 245) it appears that *γεφύρα* implies a dam or causeway rather than what we should call a bridge. It is explained by the Schol. τὰς διόδους τῶν φαλάγγων, the lines of open ground between the moving masses of men, who are perhaps likened to flowing water. It is especially used of the space between the hostile armies. ὀπιπέυεις, "eye," in a contemptuous sense, implying hesitation to advance.

374. ὡς, so Ameis with two MSS., for vulg. ὡς with comma after μάχεσθαι. The regular use in Homer of ὡς ἔφη, etc., is to refer back to a completed expression of opinion; there is no other case of ὡς ἔφη = as he said. πονεύμενον in special sense of fighting, as πόνος, 456, B 420 and often, of the toil of battle.

378. οἳ, Tydeus and Polyneikes; the change from the sing. is abrupt. ἔστρατόωντο (also Γ 187) strictly must mean, "were on a campaign against." The present is either στρατάεσθαι or στρατόεσθαι: the latter is found in Aesch. Ag. 132, the former does not occur anywhere else in Greek. For the form -δωντο from an ο-verb we may compare δηῖδωντο N 675, δηῖωφιν δ 226, ἀρώσων ι 108, which all follow the analogy of stems in α-. Cf. also H. G. § 55 (γ).

380. οἳ, Thyestes and the people of Mykenai. ἐκέλευον, Tydeus and Polyneikes.

381. ἔτρεψε, changed their minds. παραΐσια only here, ἐξαισιος is more common.

382. πρὸ is here an adv., and ὁδοῦ a local genitive, lit. "forward on the way." Cf. on πρὸ φόβοιο P 667. For λεχεποῖην cf. B 697.

384. ἐπὶ, so MSS. and Ar., thus connecting it with the verb, and making ἀγγελίην a masc. in apposition with Τυδῆ, see note on Γ 206. Or we may take ἀγγελίην as fem., a cognate acc. with ἐπίστελαιν, like ἐξεσίην ἐλθεῖν. Others read ἐπι, and understand ἐπ' ἀγγελίην = "for an embassy." Nauck reads Τυδῆ' ἐστελαιν, omitting ἐπὶ, as Τυδῆ seems to be an Attic form. The following story is repeated in E 802-808, where the phrase used is ἦλυθε νόσφιν Ἀχαιῶν ἀγγελος ἐς Θήβας.

387. ξείνος must here mean "a stranger," i.e. virtually under the circumstances an enemy, whereas in 377 it means a friend. But the word never acquired in Greek the connotation of the Latin *hostis*, and in ordinary cases to be a ξείνος in any sense was a reason for expecting friendly treatment, not treachery.

τάρβει, μῦνος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἀψ' ἀναερχομένω πυκινὸν λόχον εἰσαν ἄγοντες,
 Μάϊου πεντήκοντα· δύο δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν
 υἱὸς τ' Αὐτοφόνιοιο μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν', ἕνα δ' οἶον ἔει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἰο χέρεια μάχη· ἀγορῇ δέ τ' ἀμείνων." 400
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κύδαλίμοιο·
 " Ἀτρεΐδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.

390. *ἐπίρροθος* (here and Ψ 770 only in H.) is, like the synonymous *ἐπιτάρροθος* used in the parallel line E 808, a word of obscure origin. Döderlein refers it to *ἐπιρρύζειν*, used of hounding on dogs. Eustath. ὁ μετὰ ῥόθον βοηθῶν. Goebel compares among other words *ἐ-ρέθ-ω*, which is plausible, but it is impossible to accept the whole of his explanation, and the two words still remain, as he says, "Schmerzskinder der Etymologie."

392. *ἀναερχομένω*, so A and several of the best MSS.: *ἀναερχομένω caeteri*; most editors write *ἀψ' ἀρ'* (Bentl.) or *ἀψ' οἱ* (Barnes) *ἀναερχ.*, the former on the analogy of the similar line, Z 187; but *ἀρα* has no sense here. For the hiatus cf. *ἐπιβόμοι* I 167, *κατασχεταί* ε 122, *ἀποαίνυμαι* N 262, *ἐπισσοσμένω* P 381. These almost all occur in parts of the line where hiatus is allowable, of which the end of the first foot is one (v. on B 87) (Ameis). *πυκινόν*, lit. dense, i.e. consisting of a large number, as in *πυκιναὶ φάλαγγες*, etc. This sense does not suit λ 525, but that line is interpolated. *εἰσαν ἄγοντες*, "took and set," *ἀγ.* being pleonastic. *εἰσαν*, from *ἴσω*, A 311.

394. The three names, *Αἰμονίδης*, *Αὐτοφόνος*, *Πολυφόντης*, are evidently meant to have a murderous ring (Fäsi). *Μαίων* is probably a traditional name, not one

invented for the purpose: according to Statius he was an augur and priest of Apollo, which would explain *θεῶν τεράεσσι* (398).

399. For *τόν*, here used in a possessive sense, Brugman would restore *όν*, I believe rightly. On this question however see H. G. § 261, 255, *ad fin.*

400. *χέρεια*, on this word see A 80. It is here clearly a comparative. The best MSS. follow Ar. in writing *χέρεια* and *χέρειος*, but *χέρης*, *χέρη*. *ἀμείνων*, sc. *ἔστί*, so A with Ar.: *ἀμείνω caet.* The reading of Ar. seems best, for *δέ τε* frequently introduces a clause added paratactically, with a construction of its own. Σ 106 is exactly parallel, *ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι*.

404. *σάφα*, if taken with *εἰπεῖν*, must mean "truly" (*ψεύδε'* being then *ψεύδεο*), but this is not the usual Homeric sense. The word is always used with verbs of *knowing*, except three times in Od. with *εἰπεῖν*, always in the sense "giving a clear, certain report about Odysseus." The two senses are however nearly allied (Paley quotes Soph. *Trach.* 387), and it is on the whole better to translate "truly" here than with Fäsi to do violence to the order by joining *μὴ ψεύδεα εἰπεῖν, ἐπιστάμενος σάφα* (that they are so). This expression is one of the many peculiarities of the *ἐπιπέωλις*.

ἡμεῖς τοι πατέρων μέγ' ἀμείνουες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῆ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ." 410
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 " τέττα, σιωπῆ ἦσο, ἐμῷ δ' ἐπιπείθεο μῦθον.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐκνήμιδας Ἀχαιοῦς·
 τούτῳ μὲν γὰρ κύδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
 ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεῖνον δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι ἀνακτος 420
 ὀρυνμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὣς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κύμα θαλάσσης
 ὄρυντ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·

406. καί is expressed by the emphasis in "we did take," i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigoni; that of the "Seven" is rarely alluded to.

407. ἀγαγόνθ', dual, as he is thinking only of Diomedes and himself. ἄρειον is taken by the Schol. as comparative, viz. τοῦ ἐν Τροίᾳ; for the sake of the antithesis it should rather mean "a stronger wall than our fathers found," as though Thebes had been strengthened in the interval. Cf. O 736, "a stronger wall" than that which is now being taken. There is no Homeric instance of ἀρειος = ἄρσιος, and in any case that would weaken the point of the line. Ar. obelized 407-9 on the ground that if the fathers were defeated by their own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were.

409. The ἀτασθαλίαι may be illustrated from Aesch. *Sepul.* 423 sqq., where it is said of Kapanews

θεοῦ τε γὰρ θέλοντος ἐκπέσειν πόλιν
 καὶ μὴ θέλοντός φησιν, κ.τ.λ.

410. Observe the very rare use of μὴ with aor. imper. : so Σ 134 μήπω κατα-

δύσει, ω 248 μή . . ἐνθεο. Schol. A quotes μὴ φεύσον, ὦ Ζεῦ, Aristoph. *Theam.* 870. See on this H. G. § 328.

412. τέττα, a ἄπ. λεγ. which divided the opinions of the ancient critics, some taking it as a προσφώνησις φιλεταιρική, others as an ἐπίρρημα σχετλιαστικόν. It is probably like ἄττα (I 607, q. v.), a term of affection, perhaps borrowed from the language of infancy. "A friendly or respectful address of youths to their elders," L. & S.; but there is no ground for supposing Sthenelos to be older than Diomedes. ἦσο, simply "continue," as often.

421. ὑπό, explained by Am. and La R. of fear seizing the knees, as Γ 34, ὑπὸ δὲ τρόμος ἔλαβε γυῖα. But it is better to translate, with Fäsi, "thereat," as though = under the influence of the noise. This is common in composition, e.g. ὑποτρέω, to tremble at a thing; so ὑπαι δέ τε κόμπος ὀδόντων γίγνεται, Δ 417. ταλασίφρονα, cf. Φόβος . . . ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν, N 300; and for the introduction of a supposed spectator, Δ 539, etc.

422. κύμα is used collectively, as is shewn by ἐπασσύτερον (for which see A 383). This latter word contains the point of comparison, v. 427.

πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλη βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·
 ὡς τότε ἔπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πολεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν, 430
 σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικιλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώοντο.
 Τρῶες δ', ὡς τ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν
 ἀζηχῆς μεμακῦϊαι, ἀκούουσαι ὄπα ἀρνῶν, 435
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρειν·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυσ,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δειμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαῦϊα, 440
 Ἄρεος ἀνδροφόνουιο κασιγνήτη ἐτάρη τε,
 ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα

424. μὲν τε, so A and one or two other MSS., vulg. μὲν τὰ. But La R. remarks that τὰ πρῶτα always means "primum," "at the first," i.e. once for all, e.g. A 6, Z 489, etc.; when followed by ἔπειτα or δεύτερον it is always πρῶτα alone: cf. 442 below. The use of τε in similes is very common, v. H. G. § 332; La R. quotes sixteen instances in books B-E alone.

426. ἰὸν, so Ar.: La R. ἰόν with MSS., but this is far less vigorous and picturesque.

428. νωλεμέως, a word of uncertain origin. L. Meyer derives from root *ram*, to rest (*ἡρέμα*, etc.; v. Curt. *El.* no. 454); but there is no instance of the *r* of this root passing into *l* in any cognate language. Düntzer refers it to root *dal*, as if from an adj. *δλεμος*, in sense "not to be destroyed," imperishable; but this hardly suits the sense, "unceasingly."

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. Γ 1-9. Τρῶες is not followed by any verb, the sentence being interrupted by the simile, and taken up in an altered form in 436. We have a similar case in ν 81-4, ἢ δ', ὡς τ' . . . ὡς ἀρα τῆς. πολυπάμονος, so A; all other authorities give πολυπάμμονος, which

Hinrichs considers an Aeolic form, derived from root *ra* (*πότ-νια*, etc.), for *πάμμων*: -*παμμονος*, he says, would be Doric, and therefore out of place in H. But *πάμομαι* regularly has *ā* in its derivatives, *πέπᾶμαι*, etc.

435. ἀζηχῆς, according to Döderlein, and Clemm in *C. St.* viii. 46, for *ἀ-διηχῆς* "very piercing," of sound. So in O 658, P 741. But in σ 3 and probably O 25 it means "incessant," as though from *ἀ-διεχῆς*. Döderlein thinks that the two words have got confused.

437. Compare B 804. The origin of the form *τα* (with masc. *ιφ* only Z 422) is very doubtful; it does not seem possible to connect it with *μία* (for *σμία*, *σμη-ια*). See Curt. *Gr. El.* no. 599 and p. 594.

438. πολύκλητοι, like the more common *πολυηγερέες*, called together from many parts.

440. The three half-personified spirits of battle must not be regarded as siding with either party, but as arousing alike τοὺς μὲν and τοὺς δέ. Cf. A 73, N 299, O 119, Σ 535, in none of which are they actual persons in the war.

442. Cf. 424, and the well-known imitation of the lines by Verg. *Aen.* iv. 173 *sqq.*, especially "Ingrediturque solo et caput inter nubila condit."

οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἢ σφιν καὶ τότε νεῖκος ὁμοίον ἐμβαλε μέσσω
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν ξυμβάλλετον ὄβριμον ὕδωρ
 κρουῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὡς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.
 πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλων·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δέ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἦριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ

443. Notice the aor. ἐστήριξε and pres. βαίνει side by side, of momentary and continuous action as usual.

444. For ὁμοίον see 315.

448. ὀμφαλόεσσαι, see on A 34. The ἀσπίδες are merely a repetition of ῥινούς above.

449. ἐπληντο, "met," from πλα- = πειλ-, the only pres. forms being πελάζω and πελάω (*Hym. Hom.*) The perf. πεπλημένος is found in μ 108.

450. Observe the *chiasmus* οἰμωγὴ . . . εὐχολή . . . ὀλλύντων . . . ὀλλυμένων.

452. ὄρεσφι, locative, with κατὰ as with πρό, Γ 3.

453. μισγάγκειαν, "watersmeet," place where two valleys (*ἀγκεία*) join their streams (*ἀπ. λεγ.*).

454. κρουῶν ἐκ μεγάλων seems simply to denote the great body of water "fed from mighty springs." The χαράδρη will be the ravine leading down to the μισγάγκεια. The simile is imitated in Verg. *Aen.* ii. 307, xii. 523.

455. τηλόσε, the use of the *terminus ad quem* instead of a *quo* is regular in cases like this; the reaching to a distance is regarded as a property of the power

of hearing, not of the sound, II 515 *δύνασαι δὲ σὺ πάντοσ' ἀκούειω*, cf. A 21, *πεύθετο γὰρ Κύπρονδε μέγα κλέος*.

456. πόνος, Ar. for φόβος of MSS., because he held that φόβος in H. always mean "flight" not "fear," and in the present case flight has not yet begun on either side. So Lehrs, *Ar.* p. 76.

457. Antilochos the son of Nestor has not before been mentioned. ἔλεν, in pregnant sense, as very often in II., "slew"; see note on A 323. κορυστήν, in full armour, on the analogy of *θωρηκτής, ἀσπιστής, αἰχμητής* (on this formation see H. G. § 116, 2). In the compound *ἵπποκορυστής* however the termination -της seems to have the usual transitive force, "arrayer of chariots," and Paley suggests that the simple form may here mean "an officer, one who marshals, κορύσσει, his troops."

459-461 = Z 9-11. πῆξε, he plunged the spear—the active *πήγνυμι* is not intrans. in H. except in the perf. *πέπηγε*. For φάλος see note on Γ 362.

462. On ὡς ὅτε without a finite verb see B 394.

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυθα δέ οἱ γένεθ' ὄρμη·
 νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεί, λύσε δὲ γυῖα.
 ὡς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὡς
 ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 ἔνθ' ἔβαλ' Ἀνθεμίωνος υἷον Τελαμώνιος Αἴας,
 ἦίθειον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι·
 τούνεκά μιν κύλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γὰρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
 δεξιόν, ἀντικρὺς δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κούρησι χαμαὶ πέσεν αἰγείρος ὡς,
 ἦ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη

464 = B 541.

465. ὄφρα is perhaps to be taken with *λελημένος*, compare E. 690 *λελημένος ὄφρα τάχιστα ὥσαι* Ἀργείους, cf. τ 367 *ἀρώμενος εἶος ἴκοιο*: cf. also Z 361, II 653. In the second case however, as well as in the present passage, it is possible to make *λελημένος* = eagerly (as M 106, II 552, *βάν ῥ' ἰθὺς Δαναῶν λελημένοι*), ὄφρα going with the principal verb. Compare also note on A 133, and on the other side H. G. § 307.

467. γὰρ, so best MSS., vulg. γάρ ῥ', which is at best a clumsy compound (though it is found a few times) and not required by either sense or metre; for *ἐρύοντα* originally began with F, and the caesura alone in this part of the line would suffice to lengthen the short syllable. The same omission should be made in B 342, though with only one MS.

468. πλευρά, neut. only here, and probably A 437, elsewhere *πλευραί*. Cf. Δ 122, *νεῦρα* by *νευρή* (bowstring). παρ' ἀσπίδος, were exposed beside his shield.

470. αὐτῷ, the body, as opposed to the departed *θυμός*: see on A 4.

472. ἐδνοπάλιζεν, "shook," an obscure

word recurring only ξ 512, τὰ σὰ ῥάκεα *δνοπαλίξει*, apparently "thou shalt flutter, flaunt thy rags," al. "shalt clothe thee." Neither interpretation throws much light on the present passage. No convincing derivation has been suggested; perhaps it is connected with *γνόφαλλον* (cf. *δνόφος* by *γνόφος* and *κνέφας*) in Alkman, frag. 34 = *κνέφαλλον*, Aristoph. frag. 84, which are related to *κνάπτω*, "wool torn off in carding cloth" (Hayman on ξ 512). But the connexion in sense is by no means obvious.

474. With *Σιμοείσιος* cf. *Σάτιος*, a contracted form for *Σατιοείσιος* Ξ 443, and *Σκαμάνδριος* Z 402, all proper names of Trojans derived from rivers.

478. Cf. P 302. *θρέπτρα*, recompense for rearing him: compare the *πλόκαμος* Ἰνάχῳ *θρεπτήριος* of Aesch. *Cho.* 6.

479. For ὑπ' Αἴαντος δουρὶ see Γ 436.

480. πρῶτον, here local, in the forefront.

483. *εἰαμένη*, lowland, apparently from root *ās, ἦς*, to sit, for *ἡσαμένη*, cf. *ἡμένω ἐν χῶρῳ*, Theok. xiii. 40. (Curt. *Et.* no. 568.) *πεφύκη* is Hermann's conjecture for *πεφύκει* of all MSS.; the pluperf. is entirely out of place in a simile, and of

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ δίφρῳ.
 ἢ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς. τοῦ δ' Ἄντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί· 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσεὸς ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἦριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 στή δὲ μάλ' ἐγγύς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσαντος. ὁ δ' οὐχ ἄλιον βέλος ἤκεν,
 ἀλλ' υἴὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων· 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρησιν· ἢ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμῇ χαλκεῖῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505

course the authority of MSS. as between *ει* and *η* is *nil*. La R. quotes a number of instances where the perf. subj. has been thus corrupted into the plup., P 435, Π 633, Λ 477, α 316, σ 133, χ 469.

484. Mure quotes "the practice, still common in Southern Europe, of trimming up the stem of the poplar to within a few feet of the top, which, left untouched, preserves the appearance of a bushy tuft," so that the comparison is between this tuft and the warrior's plume.

485. The use of so soft and weak a wood as poplar for the felloe of a wheel is certainly curious. The wood is suited to the purpose however by its flexibility and elasticity (Buchholz, H. R. i. 2, 240). Ameis suggests that the bronze tire (*ἐπίσσωτρον*) would supply the requisite hardness. Probably the Homeric carpenter had not learned to bend tough wood by the aid of steam, and was therefore driven to the use of the weaker kinds for purposes such as the present.

489. *αἰολοθώρηξ*, like *κορυθαίολος*, implies the quick flashing of the metallic surface. The idea of *flexibility* or easy motion (Buttm. *Lexil.* p. 66) does not suit the solid plates of the Homeric cuirass.

492. *βεβλήκει*, the plup. implies *violent* hitting; it is an intensive imperfect, not a pluperfect in our sense; see Delbrück, E. F. iv. 85. *ἐτέρωσε*, "to the other side," from Antiphos' point of view.

497. *κεκάδοντο* from *χάζομαι*: the *χ* of the pres. is not organic, but merely an affection of *κ* produced by the *s* of root *skad* (lit. to *cut*, *sever* oneself: cf. Lat. *cedo*).

498. *ἀνδρός* is a causal genitive (cf. τοῦ ἀποκταμένοιο 494).

500. *ἵππων*: apparently Priam kept a stud-farm at Abydos. His horses were of the famous breed of Tros, for which see E 265-7, T 221-230. It would be simpler to understand "beside his chariot," like *παρ' ἀσπίδος* above (468; so Mr. Monro); but the order of the words is against this.

Ἄργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγᾶμον ἐκκατιδῶν, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἄργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠγκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὧς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὠρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 ἔνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρα πέδησεν·
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνύθεν εἰληλούθειν· 520
 ἀμφοτέρω δὲ τένοντε καὶ ὅστ' ἄρα λᾶας ἀναιδῆς
 ἄχρισ ἀπηλοῖσεν· ὁ δ' ἕπτιος ἐν κούρησιν
 κάμππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν περ,
 Πείροος, οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.
 τὸν δὲ Θῶας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ

508. Πέργαμος, the citadel of Troy, where was the temple of Apollo, E 446: afterwards called τὸ Πέργαμον (cf. Ἴλιον by Homer's Ἴλιος) or τὰ Πέργαμα. The tragedians use it in its primitive sense as a common name, “citadel”; it is doubtless conn. with πύργος.

515. τριτογένεια, also Θ 39, X 183, γ 378: derived by the Greeks from a river Triton, variously located in Boiotia or Thessaly, or from the lake Tritonis in Libya. All these words are no doubt connected with a stem τριτο-, meaning *water*, which appears in τριτών, Ἀμφιτρίτη, Skt. *trita* (Fick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Okeanos and Tethys (Ξ 201); Athene has no special connexion with water. Another derivation (Eustath.) from an alleged Cretan word τριτώ=head (*i.e.* born from the head of Zeus) lacks all trustworthy confirmation. (See note 10 in Butcher and Lang's *Odyssey*, p. 415.) The original significance of the name is however not now to be discovered. See note on Ἀτριτώνη, B 157.

517. πέδησεν, *i.e.* prevented his escape; X 5, Ἐκτορα δ' αὐτοῦ μείναι ὀλοή μοῖρα πέδησεν.

521. τένοντε: Homer generally uses this word in the dual, only twice in plur., apparently from a belief that the tendons always went in pairs. πάντα τὰ τεταμένα νεύρα τένοντας Ὅμηρος λέγει, Ar. on T 478; cf. X 396. ἀναιδῆς, relentless, *i.e.* stubborn; cf. N 139 (where however there is no intimation of the stone doing any harm to a human being), and the famous description of the stone of Sisyphos, λ 598. Aristotle (*Rhet.* iii. 11) mentions this as a case of the attribution of human qualities to lifeless objects.

522. ἄχρισ recurs II 324, P 599, in all cases in description of wounds (the form ἀχρι as a preposition with gen. σ 370 only). It must mean “utterly,” though this creates some difficulty in the explanation of P 599, *q.v.*

524. β' evidently represents a lost F' = ἐ, *him*.

527. ἀπεσσύμενον, Ar., vulg. ἐπεσσ. with most and best MSS.: the advance

στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγκίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἑταῖροι
 Θρήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535
 ὡς τῷ γ' ἐν κοινήσι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων
 ἠγέμονες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὃς τις ἔτ' ἀβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
 πρηνέες ἐν κοινήσι παρ' ἀλλήλοισι τέταντο.

of Peiros is completed in 524, so it is more natural to suppose with Ar. that he was now retreating. There was also a variant *ἐπεσόμενος*.

533. ἀκρόκομοι, cf. B 542 "Ἀβαντες ὄπιθεν κομῶντες, and note there. The *ἰψιχαῖται* *ἄνδρες* of Pind. P. iv. 172 perhaps mean the same thing.

535. πελεμίχθη, "staggered," was shaken by the attack, probably conn. with *pello*, *πάλλω*.

539. For οὐκέτι there was a curious variant *οὐ κέ τι*; it is not quite clear from the Scholia whether Ar. adopted it or not. If so, he probably did it on the analogy of *ἄν κεν* in N 127. The repetition of *κεν* would be quite un-Homeric, and οὐκέτι gives a perfectly good sense, viz. "it had now come to this, that none could make light," as might conceivably have happened before. See I 164 and note. μετελθών, entering the fight.

540. ἀβλητος by missiles, ἀνούτατος by thrust, as usual.

542. ἐλοῦσα, ἀτὰρ, so La R. with one

MS.: A has ἐλοῦσ', ἀτὰρ, one ἐλοῦσα αὐτὰρ, and the majority ἐλοῦσ' αὐτὰρ. But αὐτὰρ elsewhere always has the first syllable in the arsis; and it is very common to find a hiatus before ἀτὰρ. La R. quotes Θ 503, Λ 732, Ψ 694, ι 83, φ 229, for the hiatus, and compares E 287 (*ἔρυχεσ ἀτὰρ*), E 485, for the lengthening of a preceding short syllable. All these cases occur after a stop in the principal caesura, and there is therefore no reason to suppose that ἀτὰρ ever began with a consonant. ἐρωήν, the rush, *impetus*; cf. Γ 62.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἤματι κείνῳ, in combination with the plupf. τέταντο, certainly look as though they belonged to the end, not to the beginning of a day's fighting, and may therefore have been a rhapsodist's "tag," meant to wind up the end of a day's recitation, and omitted when Δ was immediately followed by E.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

ἔνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἕν' ἔκδηλος μετὰ πᾶσιν
 Ἄργείοισι γένοιτο ἰδὲ κλέος ἔσθλόν ἄροιτο.
 δαίε' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,

E

This book contains the first of the *ἀριστεΐαι*, or victorious careers of individual heroes. All others, whether Greek or Trojan, are subordinated to Diomedes, who is the central figure down to the middle of the next book. Hence Herodotos (ii. 116) quotes Z 289-292 as occurring *ἐν Διομήδεος ἀριστείῃ*.

The book falls into three main parts: (i.) 1-430, Diomedes makes havoc of the Trojans, and though wounded by Pandaros returns to the fight, and wounds Aphrodite by the help of Athene; (ii.) 451-710, Ares and Apollo rally the Trojans, and Diomedes has to retreat; Sarpedon kills Tlepolemos; (iii.) 711-909, Hera and Athene come to help the Greeks, and Athene and Diomedes wound Ares, and drive him to Olympus.

The critical difficulties of this book (with which we must include Z 1-311), unlike those which have preceded it, are internal rather than external. The most serious of all is to be found in the speech of Diomedes to Glaukos, where he speaks of the danger of a mortal fighting against a god (Z 128). This is quite unintelligible in the mouth of a hero fresh from victory over Aphrodite and Ares; while the very doubt as to whether Glaukos be not a god is inconsistent with the faculty bestowed on Diomedes in E 127-8 of discerning gods from men. Again the passage in which Athene takes Ares out of the battle (E 27-36) is most abruptly introduced without connexion at the

beginning or end. The words of Athene to Diomedes (E 124-132) evidently imply that she means to leave the battlefield, and that Diomedes is to rely upon himself; yet in 290 she is there to guide his dart, though in 418 we find her in Olympus. There is therefore good ground for the supposition that the whole incident of the wounding of Aphrodite is an addition to the original narrative.

This is still more the case with the wounding of Ares at the end of the book. This seems like an attempt to outbid the wounding of Aphrodite, and is accordingly not free from traces of exaggeration. The episode of the fight between Sarpedon and Tlepolemos is most probably of much later origin than the greater portion of the Iliad. See note on B 652. With these exceptions however, and a few of smaller compass mentioned in the notes, there is no reason to suppose that any part of the book is to be ascribed to any period after the bloom of Epic poetry, nor any difficulty in supposing it to have been inserted into the original plan of the poem by the original author or an immediate successor.

In fact the oldest part of the *ἀριστεία* must in all probability have been the earliest of such insertions between A and Λ, and forms the necessary foundation for the last part of Z, which is no doubt contemporary with it. It is likely however that the introduction of the wounding of the gods has dislocated the original framework, as it is hardly possible to

ἀστέρ' ὀπωρινῶ ἐναλίγκιον, ὅς τε μάλιστα 5
 λαμπρὸν παμφαίνησι λελουμένος Ὀκεανοῖο·
 τοῖον οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὄρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἥφαιστοιο· δῦω δέ οἱ νιέες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης ἐν εἰδότε πάσης·
 τῷ οἱ ἀποκριθέντε ἐναντίω ὀρμηθήτην·
 τῷ μὲν ἀφ' ἵπποιν, ὁ δ' ἀπὸ χθονὸς ὄρρυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὤμου ἀριστερὸν ἤλυθ' ἀκκῆ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὄρρυτο χαλκῶ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,

leave a satisfactory continuous narrative when these are omitted; even as the book stands there are several points in which the description lacks clearness.

The action is in the highest degree rapid and varied. The numerous myths and legends of the gods which are peculiar to the book do not betray any other sign of late origin; and the merit of scenes like the wounding of Aphrodite and even of Ares cannot be better exhibited than by contrast with such a specimen of the work of the decadence as the *Θεομαχία* in Φ .

4. *δαίε* οἱ is added expegetically to *δῶκε*, and hence without a conjunction, as ϵ 234, etc. The very old Ambrosian MS. reads *δαίε δέ οἱ ἐκ κόρυθος*, which may point to an older *δαίε δέ οἱ κόρ*. For the idea cf. Σ 206-214 and X 134-5.

5. This fine simile is essentially like that of X 26-29, whence we see that the star of summer is Seirios, "the dog of Orion." For *ὀπωρινός*, which hence must mean the "dog-days," the time of the heliacal rising of Seirios, rather than what we call autumn, cf. also II 385, Φ 346, λ 192 (*πεθαλυῖα*, as the season of fruit). The Homeric division of the year is into spring, early summer (*θέρος*), late summer (*ὀπώρη*), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely rapid. Hence there is good reason for connecting the syllable *ὀπ-* with root *ὀπ*, found in *ὀπτός*; it will mean "the ripening time," in which sense the Lat.

coquo is also used. The scansion *ὀπωρινός*, though invariable in H., is hard to explain. The suffix is perhaps to be compared with *-εινο-* (*ποθ-εινός*, etc., H. G. § 118) and *-εινο-* (*ἀργ-εινός*, *ἐρεβ-εινός*) rather than with the *-ινο-* of *φήγ-ινο-*, *εἰάρ-ινο-*; and this supposition, it will be observed, is supported by the difference of accent. For the elision of *-ι* of the dat. cf. H. G. § 376 (3).

6. *λελουμένος*, as Σ 489, *λοετρῶν Ὀκεάνοιο*. For the gen. cf. Z 508, etc. For *παμφαίνησι* some MSS. give *παμφαίνησι*, which is doubtless an older form of this subjunctive. Some edd. have taken it for an indic., but this is not possible, as the non-thematic present is found only with vowel-stems, as *δάμνησι*, 746. The derived form *παμφανώσσα* proves nothing.

7. Schol. A on this line is interesting as giving one of the few extant specimens of the method of Zoilos, the famous Ὀμηρομάστιξ—"Ζώϊλος ὁ Ἐφέσιος κατηγορεῖ τοῦ τόπου τοῦτου, καὶ μέμφεται τῷ ποιητῇ ὅτι λαν γελωῖς πεποίηκεν ἐκ τῶν ὤμων τοῦ Διομήδους καιόμενον πῦρ· ἐκινδύνεσε γὰρ ἂν καταφλεχθῆναι ὁ ἦρως." The strokes of the lash do not seem to have been very formidable.

9. For this exordium cf. P 575.

10. Hephaistos, like Athens, though represented as allied with the Greeks, is worshipped in Troy. *ἦστην*, here only.

12. *ἀποκριθέντε*, separating themselves from the throng. *οἱ*, for the dat. after *ἐναντίω* cf. I 190, Δ 67, but it is only here used of hostile meeting, in which sense the gen. is commoner.

ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἴδαίος δ' ἀπόρουσε λιπῶν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ καταμένοιο·
 οὐδέ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἕφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
 ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς 25
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφιν,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἔλοῦσ' ἐπέεσσι προσηύδα θούρον Ἄρηα· 30
 “ Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν εἴσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὀπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;

19. **μεταμάζιον** = *μετὰ τοῖς μαζαῖς*, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare *μεταδόρπιος* (*μετὰ δόρπον*) δ 194, *μεταδήμιος*, *καταθύμιος*, *ὑπωρρόφιος*, *ἐπομφάλιον* (H 267), and others: and for the special use of *μετὰ*, expressing “between” two or more things, compare in later Greek *μεταίχμιος*, *μετακόσμιος*, *μετακῆμιος*, *μεταπύργιον*. The word here (as in H 267) is rather a neuter used as an adverb than an adjective agreeing with *στήθος*.

20. **ἀπόρουσε**, either in order to escape, when *οὐδέ* = “and . . . not”; or to defend his brother, when *οὐδέ* = “but . . . not” (so Schol. A). *κατηγορεῖ καὶ τούτου τοῦ τρόπου ὁ Ζωῖλλος, ὅτι λίαν, φησί, γελοῖως πεποίηκεν ὁ ποιητὴς τὸν Ἰδαῖον ἀπολιπόντα τοὺς ἵππους καὶ τὸ ἄρμα φεύγειν· ἠδύνατο γὰρ μάλλον ἐπὶ τοῖς ἵπποις.*

21. For **ἀδελφειοῦ** Ahrens, no doubt rightly, reads *ἀδελφεοῦ*; this alteration can always be made wherever *ἀδελφειοῦ* occurs, and all other cases re from *ἀδελφεός* in Homer.

22. On the double *οὐδέ* Schol. A rightly remarks, *ἔστιν ἡ μία μὲν ἐπὶ τοῦ πράγματος, βατέρα δὲ ἐπὶ τοῦ προσώπου: i.e. the second οὐδέ goes with αὐτὸς and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical).* Cf. B 703, Z 130.

24. **οἱ**, *i.e. his* old priest, their father. **ἀκαχήμενος**, according to the traditional explanation, is a perfect with “Aeolic

accent”; and so the infin. *ἀκάχθησθαι*. But it would seem preferable to regard these forms as non-thematic presents (H. G. § 19) of the *e*-stem *ἀκαχε-*, of which we have a trace in the aor. *ἀκάχησε*. There is a perf. of different formation in *ἀκηχέδαται* P 637, *ἀκηχημένος* Σ 29. The reduplication in this verb extends through all forms. *ἀλάλησθαι* is an analogous case. Cf. La Roche, *Hom. Textkr.* 182.

31. **Ἄρες Ἄρες**, an unmistakable instance of the manner in which the ictus alone is sufficient to lengthen a short syllable. The name is found with long *ā* chiefly in the last foot, but occasionally in the first (518, 594, Δ 441, etc.), more rarely in the second (827, 829), and fourth, Σ 264; in all cases *in arsi*. Bekker, following Ixion, wrote the second word *ἀρές*, taking it as the adj. of which the compar. and superl. *ἀρείων* and *ἀριστος* are familiar, but it cannot here be separated from the proper name. It is however remarkable that H. nowhere else repeats the same word twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker, H. B. 194. The most similar phrases in H. are *αἰνῶθεν αἰνῶς*, *οἰῶθεν οἰός*, and others which will be found in the exhaustive catalogue given by Bekker *l.c.* **τειχεσπλήτα**, see Curt. *Gr. Et.* no. 367, where, with *πέλας* and *πλησιον*, it is referred to root *πελ*, to beat, strike. Zenod. read *τειχεσπλήτα*.

33. **ἔπποτέροισι**, *i.e. to see to which party Zeus will give.*

νῶι δὲ χαζῶμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν."
 ὡς εἰπούσα μάχης ἐξήγαγε θούρον Ἄρηα. 35
 τὸν μὲν ἔπειτα καθείσεν ἐπ' ἠϊόνετι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἠγεμόνων. πρῶτος δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν.
 [δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]
 Ἴδομενεὺς δ' ἄρα Φαίστον ἐνήρατο, Μήρονος υἱὸν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθειν·
 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμων·
 ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφλοῖο Σκαμάνδριον, αἶμονα θήρης,
 Ἄτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὄξυόεντι, 50
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ

36. ἠϊόνετι, a word of doubtful signification. Of the explanations proposed perhaps the most plausible is that of Göbel (*Lexil.* i. 49), who derives it from a root *dF*, to make a noise (*αδειν, ἀντή*, etc.), through *ἡ-ι-ή* (for *dF-ι-ή*) = noise, in the sense of the loud-sounding river (cf. *δυήεις*); whence also *ἠών* = the noisy sea-shore. *ἠόεις* cannot come from *ἠών* both for phonetic reasons and also because *ἠών* is always used of the shore of the sea, not of a river.

37. ἔκλιναν, as Lat. *inclinare aciem*.

40. πρῶτῳ στρεφθέντι, i.e. turning to flee before all the others.

42. Omitted by A C Townl.

44. Τάρνη, πόλις Λυδίας ἢ νῦν Σάρδεις, Schol. A. What ground there was for this assertion we cannot say.

46. ἐπιβησόμενον: on the question whether this form is really a future see H. G. § 41, where it is pointed out that in some cases the forms in *-όμεν* are used as imperfects; while in § 244 it is called a future. The latter better suits Ψ 379, αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἰκτην: compare λ 608, αἰεὶ βαλέοντι εὐκῶς. If it means "as he was about to mount," it is one of the few cases in H. where the fut. part. is used otherwise than predicatively with a verb of motion.

See H. G. § 244. The words *ἤριπε ἐξ ὀχέων* do not afford any criterion, as they might be used of one who, as about to mount, had one foot in the chariot.

48. θεράποντες, here "retainers" in the wider sense; generally each hero has only one *θεράπων*, an immediate personal attendant or "squire," who in the case of Idomeneus is Meriones.

49. αἶμονα, a word of doubtful meaning and derivation. Eur. *Hec.* 90 evidently took it to mean "bloody," which will not suit here (Aesch. *Supp.* 847 is hopelessly corrupt). It seems natural to connect it with *αἰμόλος*, and translate "wily in the chase," but no satisfactory etymology of either word has been given.

50. ὄξυόεις: *ὄξυς*: *φαιδιμῆεις*: *φαιδιμος*. According to Göbel (*de Epilh. Hom. in -eis desinentibus*) all forms in *-eis* are derived from substantives, and thus these two words must come from the neuter of the adj. used substantively: *ὄξυόεις* = furnished with an *ὄξύ*, i.e. sharp point: *φαιδιμῆεις* = endowed with *φαιδιμα*, i.e. gleaming armour. One old derivation was from *δέξυη*, "made of beech-wood," but the termination *-eis* never indicates material; and the spears of Homer are always made, not of beech, but of ash (but see Eur. *Hec.* 727, *τεύχη κόμιζε, χειρὶ δ' ἐνθεος δέξηη*).

βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γε κέκαστο·
 ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος 55
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 [ὧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσειν.]
 ἤριπε δὲ πρηγῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
 Ἀρμονίδεω, δς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 δς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἰσας
 ἀρχεκάκους, αἶ πάσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκῆ.
 γυνῆξ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψεν.
 Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε διὰ Θεανώ, 70

53. Zenod. here had the remarkable reading *χραῖσμεν θανάτοιο πέλωρα*, which he can hardly have invented; for a somewhat similar use of *πέλωρα* we might compare B 321, *δεῦνὰ πέλωρα θεῶν*, "dire portents," and as the word in H. is always used of living creatures it may be paralleled by *κῆρες θανάτοιο*, B 302. It is a serious question if this is not a case where "faciliori lectioni praestat difficilior."

57. Omitted (or supplied by a later hand) in the best MSS.

59. *Τέκτονος* seems to be a proper name derived from its owner's calling, like *Τυχίος* H 220, *Δαίδαλος*, *Βουκόλιων* Z 22, *Φῆμος* *Τερπιάδης* the minstrel, χ 330. So the name of the father *Ἀρμων* means the joiner. In θ 114 we have the patronymic *Τεκτονίδης*. *δς* in 60 and 62 no doubt refers to the principal person, Phereklos; so that the craft is represented as hereditary in three generations.

60. *δαίδαλα*, always a subst. in H., the adj. being *δαιδάλεος*.

63. Herodotos was obviously thinking of this line when he said of the ships which the Athenians sent at the request of Aristagoras to help the Ionians against the Persians, *αἱ αἱ νῆες ἀρχὴ κακῶν ἐγένοντο Ἑλληνῶν τε καὶ βαρβάρων*, v. 97.

64. Schol. A, *ἀθετεῖται, ὅτι οὐχ ἰγυῶς ἐξενήνοχεν, αἶ πάσι κακὸν Τρώεσσι γέγοντο αὐτῷ τε. ἔδει γὰρ αὐτῷ τε. ἡ δὲ οἱ ὀρθοτονεῖται νῦν διὰ τὴν ἀρχήν*. This scholion contains two different views: the first—down to *αὐτῷ τε*—is that of Aristonikos and Ar., that *οἱ* standing at the beginning of the line must be orthotone and therefore reflexive; but that the reflexive sense is inadmissible here, because the subject of the clause is *νῆες*; hence the line must be spurious. The second opinion is probably that of Herodianus, that the *οἱ* is really anaphoric, not reflexive (= *αὐτῷ*, not *αὐτῶν*), but that it is orthotone because it stands at the beginning of the line (*διὰ τὴν ἀρχήν*). The latter view is taken by La Roche (H. U. 141). It is however possible to take *οἱ αὐτῷ* as reflexive = *sibi ipsi*, i. e. to Phereklos, who is the subject of the principal sentence though not of the relative clause. This view is that taken in H. G. § 253, q. v. Schol. A says, *Ἑλλάνικὸς φησὶ χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτίλλας, γεωργία δὲ προσέχειν, μὴ τῇ θαλάσσει χρώμενοι ἀπολέσσωσιν ἑαυτοῦς τε καὶ τὴν πόλιν*. Observe that *θεῶν ἐκ* goes closely with *θέσφατα*.

70. *Θεανώ*, see Z 298, A 224. Paley compares Eur. *Andr.* 224, *καὶ μαστὸν*

ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
 τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺς δ' ἄν' ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.
 ἦριπε δ' ἐν κοίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75
 Εὐρύπυλος δ' Ἐυαιμονίδης Ἐψήνορα δῖον,
 υἷον ὑπερθύμου Δολοπῖonos, ὅς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμψ,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱὸς
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὤμον 80
 φασγάνῳ ἀίξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 ὧς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη, 85
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἄμ πεδίον ποταμῶ πλήθοντι ἑοικῶς
 χεῖμάρρῳ, ὅς τ' ὄκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκαε ἰσχει ἀλωάων ἐριθηλέων 90
 ἐλθόντ' ἐξαπίνης, ὄτ' ἐπιβρίση Διὸς δμβρος·

ἦδη πολλάκις νόθοισι σοῖς ἐπέσχον, ἵνα σοι μηδὲν ἐνδοίην πικρόν.

73. ἰνίον, the great tendon at the back of the neck which holds the head upright; Z 495. The blow was thus given from behind.

74. ὑπὸ τάμει, cut away at the root.

77. ὅς, Dolopion, not Hypsenor; for the priests do not appear ever to fight in H. ἀρητῆρ, cf. Φ 131 for the worship paid to the river-god Skamandros.

81. χεῖρα = arm, as often.

83. πορφύρεος, dark; used of what we call the "cold" colours, from blue to violet. Cf. T 418, νεφέλη δὲ μιν ἀμφεκάλυψε κνανέη. Thus the metaphor may be taken from the approach of a thundercloud.

85. οὐκ ἂν γνοίης, cf. Γ 220.

88. χεῖμάρρῳ, explained by Ameis to mean "flowing from snow," i.e. at the melting of the snow on the mountains. For ἐκέδασσε Naber and Nauck conj. ἐκίασσε, which certainly seems more in place, though the former may be used of a stream carrying away the fragments of the causeways.

89. ἐεργμέναι, (so MSS.) "fenced close," drawn so as to make a fence to the stream. The γέφυραι are evidently here embankments along the sides of the torrents; and this, not "bridge," seems to be the regular meaning of the word in H. This is Fäsi's explanation, and it is sufficiently defended, perhaps, by Π 481, φρένες ἐρχαται ἀμφ' ἀδινὸν κῆρ, the midriff forms a fence about the heart. Compare also Vergil, *Aen.* ii. 497 "oppositas evicit gurgite moles (spumeus amnis)". Most editors have adopted Ar.'s reading ἐεργμέναι, which is explained either "joined together in long lines," or "bound" in the sense of πικινῶς ἀραρυῖαι. Neither of these is very satisfactory; εἶρω always means "to connect together by a rope or string" (cf. ο 460, σ 296 ὄρμον χρύσειον, ἠλέκτροισιν ἐεργμένον, "strung with amber beads"), and the transition from this to the sense required for the text is not very simple. There is still another alternative, to read ἐεργμέναι (with at least one MS., the *Codex Mori*, though this is of no importance), as an infin.; "the dams do not hold it back, so as to keep it within bounds."

πολλά δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὡς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔόντες.
 τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐπιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὤμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 ἀντικρὺς δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
 “ ὄρνυσθε, Τρῶες μεγάλθυμοι, κέντρος ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
 δῆθ' ἀνσχῆσεσθαι κρατερόν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν.” 105
 ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη Καπανήιον υἱόν·
 “ ὄρσο, πέπον Καπανηιάδῃ, καταβήσσο διφφρον,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.” 110
 ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμαῖζε,
 πὰρ δὲ στάς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμον·
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

92. ἔργα, agricultural works, especially tilled fields; see B 751.

95. Λυκάονος υἱός, Pandaros, see Δ 89, etc.

100. διέσχε, held on its way through, cf. N 519, δι' ὤμον δ' ὄβριμον ἔγχος ἔσχε.

105. Λυκίηθεν, see B 824, Δ 103, 119. The occurrence of the name Lykia on the Hellespont side by side with the more famous country in the S., is one of numerous cases where the same tribe name is found in widely separated districts; the presence of Gauls in Asia Minor is an instance where we happen to know the explanation. The only strange thing here is that the Trojan Lykians disappear at the end of the episode of Pandaros (296) to be succeeded by those of Sarpedon in 471, without any note of the change, unless it be in 479, τηλοῦ γὰρ Λυκίῃ Ξάνθῳ ἐπὶ διήεντι, which may be meant to distinguish the two countries. It is possible, as Giseke has supposed, that the only Lykians of the original tale of Troy were those of Pandaros, and that the occurrence of the

name gave an opportunity for the introduction of famous heroes like Sarpedon and Glaukos; but the supposition is incapable of proof.

109. πέπον is here evidently not a term of reproach (v. B 235), but merely a form of courteous address. Cf. Z 55, I 252. καταβήσσο, cf. 46.

112. διαμπερές, right through the wound, in order not to have to pull the barbs backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the barbs not being buried in the flesh the arrow is pulled out backwards. It is not clear whether Sthenelos took off the back-plate of the θώρηξ, or whether, as is perhaps more probable, the back and front plates did not exactly correspond, so that an arrow piercing the front of the cuirass might yet not meet the back-plate.

113. στρεπτοῖο χιτῶνος; in the *Journal of Hell. Studies*, iv. p. 81, I have endeavoured to show that this means a pleated doublet; i.e. a sort of shirt made thick, like a Highlander's kilt, in

δὴ τότε ἔπειτ' ἤρατο βοὴν ἀγαθὸς Διομήδης·
 “ κλυθὶ μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμέ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ με φησιν 120
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”
 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυνία δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν·
 ἀγχού δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι· 125
 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα
 ἄτρομον, οἶον ἔχεσκε σακίσπαλος ἵπποτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν,
 ὄφρ' ἐν γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,

order to save the skin from the hard metal *θώρηξ*. It is quite natural that the spiring up of the blood through this, and not through the hole in the breastplate, should be mentioned, though of course both are meant; for the *χιτών* would be the first obstacle that would tend to stop the stream, and also the most effective, as it would act as a sort of bandage. Hence it is mentioned to show the violence of the bleeding which passed even through this. According to the old interpreters *στρεπτός* meant either “woven”—a sense which cannot be got out of the word or its use—or else, and this was apparently the view of Aristarchos, a “coat of mail,” chain or scale armour; but this is untenable, as not only is such armour not mentioned in H. at all, but in this passage the *γάλαον* implies the very opposite, a cuirass made of solid plates of metal. The latter objection is also fatal to Ameis-Hentze's theory, that it was a shoulder-piece of leather covered with pieces of metal, if indeed such a shoulder-piece could be called *χιτών* at all. Cf. also Φ 31.

115. *μοι*, so best MSS., and in a few other passages, K 278, etc.: La R. *μεν* on the analogy of A 37, etc. But the ethic dat. may be defended by Ω 335 *ἐκλυες ᾧ κ' ἐθέλησθα*, Π 516 *ἀκούειν ἀνέρι κηδομένῳ*, and in Theog. 4, 13, Solon 13, 2: all cases of a god hearkening to prayer. *ἀτρυτώνη*, B 157.

116. *μοι* and *πατρὶ* of course go together, “my father,” in contrast to the emphatic *ἐμέ*.

117. *φίλαι*: this middle aor. is only used of the love shown to mortals by gods, see 61, K 280, T 304. There were variants *φίλαι* and *φίλε'*, but the text is clearly better.

118. *δὸς δέ τέ μ'* appears to be the reading of all MSS.: but Schol. A mentions a variant apparently accepted by Herodianus (and possibly also Ar., v. Schol. A on O 119), *τόνδε τέ μ'*. This is accepted by Fäsi and Am.-H. on the ground that *δὸς* is a gloss to explain the construction of the acc. and infin., which is sufficiently supported by B 413. *ἐλεῖν* (“to kill” as usual) is put first by a slight “prothysteron”: cf. A 251, *τράφεν ἠδ' ἐγένοντο*. The change of subject in *ἐλθεῖν* is rather violent: hence van Herwerden thinks, plausibly enough, that the original form of the line was *ἐς ὄρμην F' (i. e. ἐ) ἔγχεος*.

126. *σακίσπαλος* is proparoxytone though the verbal element of the compound is employed in a transitive sense: the converse is the case with *μυιφόνος*.

128. The subj. *γιγνώσκῃς* is undoubtedly right after *ἔλον*, because the object of the past action is still future: H. G. § 298, 2. The MS. authority, which in such a question is of little weight, is in favour of *γιγνώσκεις*.

129. *πειρώμενος*, making trial of thee, 220, etc.

μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἶ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ."
 ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἑξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρῶεσσι μάχεσθαι, 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσι
 χραύση μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσση·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμούς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἰ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,

130. ἀντικρὺ is found with the last syllable short only here and 819, and may be counted among the linguistic peculiarities of the passages dealing with the wounding of the gods.

132. For οὐτάμεν (*present* infin.) Zenod. read οὐτάσαι, the aor. infin.

135. μεμαῶς, a *nominativus pendens*, the construction being changed in the following line, cf. Z 510. καὶ is here probably not "and," but is to be taken closely with περ, as elsewhere when the two words occur together; the line being thus added *asyndetically* in explanation of 134. For καὶ . . . περ at the beginning of a sentence see ν 271, καὶ χαλεπὸν περ ἔοντα δεχόμεθα μῦθον, Ἀχαιοί. In all other instances καὶ περ follows the principal verb. Hence many edd. place the comma after ἐμίχθη, and the colon after μάχεσθαι, so that μεμαῶς agrees with Τυδείδης in 134. But this gives an entirely false antithesis; Diomedes does not return to the battle *although*, but *because*, he was eager before.

137. ἀγρῷ, *i.e.* away from the habitations of men.

138. χραύση, conn. with χρά(F)ω, ε 396, Π 352, Φ 369. The exact relations of the word are doubtful, but it is perhaps allied to Skt. *gharsh*, which implies a root *ghar*, to prick, tear, scratch, whence *χαράσσω*, *χηραμύς*, and others; a discussion of the family by Prof. Postgate will be found in *Amer. Journal of Phil.* iii. p. 335, where however this word is not mentioned. Ahrens (*Beitr. zur Gr. und Lat. Etym.* i. 7) would separate χραύω from ἔχραε altogether, and explains it to mean "struck," comparing Herod. vi. 75, ἐνέχραυεν ἐς τὸ

πρόσωπον τὸ σκήπτρον, and Hesych. χραύση· καταξύση, πλήξη. αὐλῆς here = the wall of the steading; from 140 it would seem that the stalls are regarded as arranged, with the shepherds' huts, around a courtyard: cf. Σ 589, from which it is clear that such a "sheep-station" must have been rather extensive.

140. As the line stands τὰ must be the subject, "they (the sheep) are put to flight, being left alone." The change from the fem. *όίεσσι* to the neuter, and then immediately back to the fem. αἰ, is however very harsh, far more so than in the passages which are quoted as parallel: Π 353 μῆλων . . . αἰ τε, Λ 244 χιλια . . . αἶγας ὁμοῦ καὶ βίς, τὰ οἱ ἄσπετα ποιμαίνοντο, Φ 167 τῷ δ' ἐτέρῳ . . . ἡ δέ. H. moreover elsewhere uses ἐρήμος (this is the traditional Epic accentuation) only of places. If we neglected the canon of Ar., that φοβεῖσθαι means *fugere* not *timere*, we might translate "the desert places are afraid" at the sound of the onset, but this is not a Homeric thought. Others (*e.g.* Döderlein) make the shepherd subject of φοβεῖται, "he flies from the open places," *i.e.* the courtyard; but this sense of ἐρήμος is unnatural, and the construction of φοβεῖσθαι is hardly supported by the only other passage in which it is used of flying from a pursuer, X 250, οὐ σ' ἐτι, Πηλεὺς υἱέ, φοβήσομαι.

141. ἀγχιστῖναι, elsewhere only with ἐπιπτον (P 361, χ 118, ω 181, 449), are thrown down in heaps. The MSS. read ἀγχιστῖναι perhaps on the analogy of προμηστῖναι, λ 233, but the word is evidently a secondary formation from ἀγχιστος.

αὐτὰρ ὁ ἔμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὧς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.
 ἔνθ' ἔλεν Ἀστυνοῦν καὶ Ἵπείρονα ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληίδα παρ' ὤμων
 πλῆξ', ἀπὸ δ' αὐχένος ὤμων ἐέργαθεν ἠδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος,
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,
 ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γῆραϊ λυγρῷ,
 υἶον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὁ γε τοὺς ἐνάριξε, φίλον δ' ἐξάλυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γούον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

142. ἔμμεμαῶς answers to μεμαῶς in 135: the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling some difficulty in the conjunction of ἔμμεμαῶς with the retreat implied in ἐξάλλεται, conj. ἔμμα-πέως, cf. 836; but the inconsistency, which is not perhaps very serious, lies in the word ἐξάλλεται, as the simile depends entirely on μεμαῶς. βαθέης: we should use the converse "high," as ε 239, βαθείης ἐνδοθεν αὐλῆς.

147. πλῆξ', a change from the participial construction, as Γ 80. ἐέργαθεν, so A 437.

150. This line is susceptible of two different interpretations: (a) "the old man interpreted no dreams for them when they were coming (to Troy)," i.e. had he foreseen their fate he would have kept them from the war; (b) "they came not back for the old man to interpret dreams for them." Though the second has found defenders, yet there can be little doubt that the first is preferable. The use of ἐρχόμενος is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, "if he had they would not have been killed." But in the second alternative the mention

of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. A third possibility is given by the Schol. A, "their father prophesied to them that they would not come back." But even if such a construction of the participle could be admitted it would still remain a fatal objection that we should want a future, not a present.

153. τηλυγέτω, see Γ 175; it is obvious here that the word cannot mean "only child."

158. Cf. Hes. *Theog.* 606, ἀποφθιμένου δὲ διὰ κτῆσιν δατέονται χηρωσταί. The general meaning of the word χηρωσταί is sufficiently evident from the context, "inheritors of the bereaved," i.e. the next-of-kin, οἱ μακρόθεν συγγενεῖς (Hesych.). The form of the word however is not so easily explicable; it should have an active sense, perhaps originally "those who divided up the estate of the bereaved" for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (i.e. chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Qu. Smyrnaeus.

ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο
 εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στήχας ἀνδρῶν,
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εἶρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠῦδα· 170
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοὶ
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὄδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργεν 175
 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”
 τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεῖα, Τρώων βουληφόρε χαλκοχιτώνων, 180

162. For *ἢ* Bentley conj. *ἢδὲ*, on the ground that the point of the simile lies in the double slaughter, and hence the plural *βοσκομενάων*, which must be partitive if we read *ἢ*, “from a herd feeding.” Zenod. read *βουκόλων* for *πόρτιος*, which is not plausible.

164. *κακῶς* seems to go closely with *ἀέκοντας*, as 698 *κακῶς κεκαφηότα θυμῶν*, β 266 *κακῶς ὑπερνηρόεντες*.

168-9. See Δ 88-9.

170. *ἠῦδα*, only here with double accus., which is however often found with *προσηύδα* and *προσέειπε*. We have *Ἑρμείαν ἀντίον ἠῦδα*, ε 28.

171. *ποῦ τοι τόξον*, cf. O 440, *ποῦ νύ τοι λόι*; in the next line *ᾧ* may refer either to *τόξον* or to *κλέος* in the sense of “famous skill.”

175. *ἔφες*, predicative = here: cf. T 117 *Αἰνείας δδ' ἔβη*, α 185 *νηὺς δὲ μοι ἠδ' ἔστηκεν*.

177. *εἰ μὴ*, “I suppose it is not a god,” i.e. provided it be not a god.

178. *ἱρῶν μηνίσας*, like *εἰ τ' ἀρ' ὁ γ'*

εὐχολῆς ἐπιμέμφεται εἰ θ' ἑκατόμβης, A 65, *q.v.* The exact connexion of the clause *χαλεπὴ . . . μῆνις* is not clear: it may mean “the wrath of a god weighs heavy upon men,” or it may go with the preceding, “and the wrath of the god be heavy upon us.” The former will give a reason why, if this enemy be a god, it is not well to provoke him further, the latter will explain why a god should condescend to such slaughter. But Ameis-Hentze read, with *Ar.*, *ἐπιμῆνις*, taking *ἐπι-* to indicate wrath aimed in a particular direction; on the ground that in all other cases where *ἐπι* = *ἔπεστι* it is used of the actual presence of something with a distinct relation to some person. This is a strong argument against taking the clause as a general reflexion; but it leaves untouched the alternative of taking it closely with the preceding *εἰ-* clause, and perhaps this is the most probable explanation, as *ἐπιμῆνις* is a compound which can hardly be supported by analogy.

Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἶσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδι τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἄνευθε θεοῦ τάδε μάλινεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὦμον
 δεξιόν, ἀντικρὺς διὰ θώρηκος γυάλοιο,
 καὶ μιν ἐγὼ γ' ἐφάμην Ἀιδωνῆι προΐαψεν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι

182. There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the *Septem* of Aeschylus, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the mediaeval crest. But every chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet, in order to be known by his men when his face was concealed. Cf. A 526, *εὐ δὲ μιν ἔγνω, εὐρὸν γὰρ ἀμφ' ὦμοισιν ἔχει σάκος*. For *αὐλώπις* and *τρυφάλεια*, see J. H. S. iv. p. 297-8. The former word seems to indicate the helmet with an *αὐλός* (breathing-hole) in the front. As to *τρυφάλεια*, its exact signification can hardly be determined. It may possibly be another form of *τετράφαλος*, from *τετρῦν* = *quadru-*, the first syllable being dropped as in *τράπεζα* for *τετράπεζα*. If the explanation of the *φάλος* given in the paper above quoted is accepted, it will hardly be possible to derive the first syllable from *τρῦν* - to pierce; which is indeed sufficiently improbable on account of the quantity of the *υ*. Others again take it to mean "with *three φάλοι*," as if *τριφάλεια*, but we should then have to assume a very improbable mistake in the tradition, as *τρι-* never becomes *τρῦν-* in compounds.

183. *εἰ θεός ἐστιν*, we say "if he is *not* a god"; the words imply a slight disposition to accept the affirmative. Cf. *τίς δ' οἶδ' εἰ κέ ποτέ σφι βλασ ἀποτίσεται ἑλθών*, γ 216. Ar. needlessly athetized the line, on the ground that Pandaros has really no doubt. But the

very next words obviously imply at least a rhetorical uncertainty.

187. (*ἡ διπλῆ περισστιγμένη*) ὅτι Ζηρόδοτος ἠθέτηκεν αὐτόν. οὐ γὰρ ἐτράπετο ἄλλῃ τὸ βέλος, ἀλλ' ἔτυχεν αὐτοῦ. οὐ λέγει δὲ ὅτι καθόλου ἀπέτυχεν, ἀλλ' ὅτι ἐπὶ καίριον τόπον φερόμενον παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take *ἔτραπεν ἄλλῃ* as = brought to naught; such a derived sense of *ἄλλος* is rather Attic than Homeric, and is not sufficiently supported by A 120. For the gen. *τούτου*, "away from him," we may compare *πάλιν τράπεθ' υἱὸς ἐοῖα*, Σ 138. *κιχήμενον*, just as it was reaching him.

190. *Ἀιδωνῆι προΐαψεν*, as *Ἄιδι προΐαψεν*, A 3. The form occurs again only γ 61; it is not Pindaric, but appears rather to be a word of the tragedians, as Mr. Paley says. This line may belong to the interpolations of which this speech seems to have suffered several.

194. *πρωτοπαγεῖς*, generally explained "joined together for the first time," *i.e.* newly made. Cf. Ω 267. In θ 35 we have *νήα πρωτόπλοον*, which is also translated "making her first voyage." But this is a doubtful compliment to a ship; the alternative, "a first-rate sailor," suits the context better, and so here "of first-rate build," *primarie compacti* (Döderl.), avoids the awkward tautology with *νεοτευχέες* which made Zenod. athetize the line. Unfortunately neither the simple *πρῶτος* nor any of its compounds seems to involve the pregnant meaning of

πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἵπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεῦεν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοῖατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκέες αἰμ' ἔσσενα βαλὼν, ἡγεῖρα δὲ μάλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἡματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινῇν 210
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἐκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόφομαι ὀφθαλμοῖσιν

primarius; so that we have to acquiesce in the ordinary explanation. The same ambiguity is found in *πρωτόπλους*, Eur. *Hel.* 1531. (Compounds of *πρῶτος* are very uncommon in classical Greek.)

195. For the practice of covering chariots with cloths, when not in use, cf. B 777.

200. For the name *Τρῶες* as belonging to the people of Pandaros see B 826, and for the dat. B 345.

202. For the crowding within the city walls compare Σ 286-7.

203. *ἄδην* only here with *ᾶ*, though we have *ἀθήσειε*, *ἀθηκόρες*, etc. This may probably be an instance of the power of the ictus alone to lengthen a syllable. Hence the old variant *ἄδδην*. Al. *ἄδην*.

208. *ἀτρεκέες*: this simple form recurs in H. only π 245, *ὄστ' ἄρ' δεκάς ἀτρεκέες ὄστ'ε δὴ οἴαι*, where it is an adverb; the form *ἀτρεκέως* is of course familiar. The original meaning of the word is not certain; if it be conn. with *τρέπω* (Curt. *Gr. Et.* no. 633) and mean "directly," "not swerving from the straight line," it can here hardly be an epithet of *αἶμα*. On the other hand it cannot be taken with *βαλὼν*, which is too far off, and does not require an adv. to qualify it, as of itself it implies "hitting the mark." (*ὄστι τρώσας, καὶ οὐ βίβας ἀπλῶς τὸ βέλος.*)

We must therefore take it with *ἔσσενα*, "I truly, surely, brought forth blood." So Schol. B, *ἀντὶ τοῦ ἀτρεκέως εἶδον αὐτὸ, οὐκ ἠπάτημαι*. But 206-8, which contain a feeble repetition of 188-191, are almost certainly interpolated for the sake of the allusion to the *Ὀρκίων σύγχυσις*, an episode which is evidently unknown to the author of this book, who otherwise could not have failed to allude to it again (see introduction to Δ).

209. *κακῇ αἴσῃ*, A 418. *ἀπὸ πασσάλου*, cf. φ 53, Penelope *ἔνθεν ὄρεξάμενη ἀπὸ πασσάλου αἰνυτο τόξον*.

212-216 are to be compared with π 99-103, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with *εἴσω* protases, one preceding, the other following. The former (*εἰ κε* with fut. indic.) makes an assumption, "I assume that I shall return." The second, *εἰ* with opt., is concessive, "admitting I did not burn my bow." There is no "attraction" of the mood to that of the wish, though we might have equally had the second condition stated as an assumption, not as a concession, cf. B 259 (*g.v.*), *μηκέτι . . . εἴην, εἰ μὴ . . . δύσω*. See Lange, EI, p. 461. Some take *νοστήσω* and *ἐσόφομαι* as aor. subjunctives, referring, for another instance of an aor.

πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."
 τὸν δ' αὐτ' Αἰνεΐας Τρώων ἀγὸς ἀντίον ἤυδα·
 " μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῶδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὄχέων ἐπιβήσῃ, ὄφρα ἴδῃαι,
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι·
 τὰ καὶ νῶι πόλινδε σαώσῃτον, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κύδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἠνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
 ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."
 τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 " Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ ἵππω· 230
 μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσῃτον, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 μὴ τῶ μὲν δέλσαντε ματήσῃτον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέουτε,
 νῶι δ' ἐπαίξας μεγαθύμου Τυδέος υἱός 235
 αὐτῶ τε κτείνῃ καὶ ἐλάσῃ μώνυχας ἵππους.

form *ἠνιόχῳ*, to Ω 704, where *δυσθε* is rather more natural if it be taken as aor. imper. than as fut. ind. *ἀλλότριος*: a foreigner is of course an inferior, and therefore defeat from such is the deepest degradation.

218. *οὐκ ἔσσεται ἄλλως*, no change will be made, nothing will be effected, till, etc. *ἄλλως* has the connotation "better" in θ 176, and υ 211, and cf. also Α 391. The euphemism by which *ἄλλως* = *κακῶς* is not Homeric.

222. *Τρώιοι*, the breed of Tros. Cf. 265, T 230, Α 597, Ψ 291, 377.

227. *ἐπιβήσομαι* is the reading of Zenod.: Ar. followed by best MSS. *ἀποβήσομαι*, *ὄλον τῆς τῶν ἵππων φροντίδος*, which cannot be right. Ar. no doubt felt a difficulty from the fact that he supposed Aineias to be already on the chariot; but 239 shows that this is not the case. The only question is which of the two shall drive and which be *παραβάτης*,

not whether either shall fight on foot; and in fact Pandaros does attack from the chariot, see 294. Aineias is at the moment on foot, with his chariot as usual in close attendance. There is no antithesis between *ἠνία δέξαι* and *ἵππων ἐπιβήσομαι*, *δέ* meaning only "and."

230. *ἔχε* goes with both *ἠνία* and *ἵππους* by a slight zeugma, *hold* the reins and *drive* the horses. Compare the difference in the sense of *δέξαι* = take, and *δέδεξο* = await the attack, above.

232. *φεβώμεθα*, flee from, cf. 223.

233. *ματήσῃτον*, grow wild, "lose their heads" as we say: cf. Π 474. In Ψ 510 it means "lost no time." Compare also Aesch. *Sept.* 37, P. V. 57.

236. *μώνυχας*, a word of doubtful origin. It is commonly explained as = *μονῶνυξ*, "with single, undivided hoof," formed like *κελαυεφῆς* for *κελαι(νο)-νεφῆς*, *ἄρμα(το)τροχίτη*, and some later words. Ameis (*Anhang* to ο 46) objects,

ἀλλὰ σύ γ' αὐτὸς ἔλαυε τέ ἄρματα καὶ τεῶ ἵππω,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί."

ὣς ἄρα φωνήσαντες ἐς ἄρματα ποικίλα βάντες
ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240

τοὺς δὲ ἶδε Σθέnelος Καπανήιος ἀγλαὸς υἱός,
αἰψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
" Τυδείδῃ Διόμηδες, ἐμῶ κεχαρισμένε θυμῶ,
ἄνδρ' ὀρώ κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων ἐὺ εἰδώς, 245
Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὐχεται εἶναι·
Αἰνεῖας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο
εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.
ἀλλ' ἄγε δὴ χαζῶμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ δλέσσης." 250

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
" μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι

among other reasons, that Homer has no compounds of *μόνος*, which appears only in the form *μόνιος*; that *μόνιος* is not a synonym of *εἰς* in Homer; that the later form *μονώνυξ* is found only in scientific descriptions, not as a poetical epithet; that it is used in Homer as an epithet of individual horses, whereas the single hoof is common to all; nor is it a peculiarity of horses. He therefore prefers to derive it from ΜΑΩ, *μεμαῶτας ὄνυχας ἔχων*, and urges that it is only used of high-bred horses, otherwise described as fleet, and only when they are in action, or kept at rest against their will.

247. Cf. *πατὴρ δ' ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός*, φ 335, for the use of *ἐκγεγάμεν*.

249. *δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι*, Ariston.; an important remark, as it shows that the later Aristarchean school knew Zenodotos only at second hand. *ἐφ' ἵππων*, ὅτι Ἀττικῶς ἐξενηρόχεν ἀντὶ τοῦ ὡς ἐπὶ τοῖς ἵπποις (in the direction of the chariot), *ἰδίᾳ*. For the Attic use compare *ἐπ' οἴκου* = homewards, ἢ ἐπὶ Βαβυλῶνος ὁδοῦ, Xen. *Cyr.* 5, 3, 45, etc. It occurs also in H., e.g. E 700, Γ 5. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must

therefore take it in the ordinary sense, "retreat *upon* the chariot" (as Ω 356), which seems especially to have been used for this very purpose, as the Homeric hero had a decided preference for doing his serious fighting on foot, and keeps his chariot at hand as a resource in case of need; compare M 84-5.

252. *φόβονδ' ἀγόρευε*: for this pregnant use we may compare Π 697, *φύγαδ' ἐμῶντο*. It is easily derived from the literal sense which we have in Θ 139, *φόβονδ' ἔχε μῶνυχας ἵππους*, and may be compared with such phrases as *εἰπεῖν, μυθεῖσθαι εἰς ἀγαθὰ*, I 102, Ψ 305; thus it means "say nothing in the direction of, tending to, flight." *φόβος* is of course an exaggeration, as Sthenelos merely meant him to fight in the throng, not among the *πρόμαχοι*. So *ἀλυσκάζοντι* and *καταπτώσσειν* are invidious names for retirement to the *δμῖλος*, where an individual was protected by numbers. So Idomeneus says, N 262, *οὐ γὰρ οἶω ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν. οὐδέ σε*, so La R., with Ptol. Ask.: Herod. *οὐδέ σε*, not even thee. But it is more Homeric to take *οὐδέ* with the whole clause, "for neither wilt thou persuade me."

253. *γενναῖον*, a ἄπ. λεγ. in Homer; nor does he use *γέννα* or *γεννάω*: *σημειοῦνται τινες ὅτι οὕτως εἰρηται ἐγγενές, πάτριον*, Schol. A. It is practically

οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
 τοῦτω δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμέλων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἄμφοτέρω κτείνειν, σὺ δὲ τοῦσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἀντυγος ἠνία τείνας,
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωὶ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱος ποιήν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὄσσοι ἕασιν ὑπ' ἠῶ τ' ἠελίῳ τε·
 τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀρχίσις,

indifferent whether we explain the word thus, "it is not in my blood," or in the later sense "it is not honourable for me to shirk"; this sense is immediately derived from the former, as with our word "high-bred," worthy of a man of family. To a chieftain whatever is hereditary is honourable as a matter of course. τὸ γενναῖον ἐστὶ τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως, Aristot. H. A. i. 1. 32.

256. ἐᾷ scanned as one syllable does not look at all like an early form for ἐδει (synizesis in this verb is found elsewhere only K 344, φ 233), nor perhaps does τρεῖν. Herodianus read εᾷ (imperf. "forbade me") and so A. Ahrens conj. τρεῖν (τρεῖμεν, Nauck) μ' οὐκ εᾷ Ἀθήνη, Menrad τρεῖν μ' οὐκ εᾷ γὰρ Ἀθήνη. The distich may be interpolated, "255-258 spurii?" Nauck.

258. For the double γε cf. II 30, μὴ ἐμέ γ' οὖν οὐτός γε λάβοι χόλος. 287-8 and X 266 are doubtful cases. Schol. A (Didymos) remarks, οὕτως γοῦν διὰ τοῦ γ' Ἀρίσταρχος: this perhaps indicates the existence of a variant εἰ κ' οὖν, as in 260, which is at least unobjectionable, perhaps preferable, and is conjectured by Nauck, after Akers.

261. τοῦσδε, pointing to his own horses, which must therefore be close at hand; an additional argument in favour of the explanation adopted in 249.

262. It is not uncommon in vase-pictures of a chariot about to start to see the reins fastened to the front of the

αντιξ or rail which ran round the front of the car and formed a handle behind by which the riders could mount. This again seems clearly to shew that Sthenelos at the moment is in the car and holding the reins.

263. The construction is probably ἐπαῖξαι, μεμν. ἵππων Αἰν., dart forward, thinking only of the horses. ἐπαίσειν is generally used thus absolutely. But it sometimes takes the dat. (κ 322, ξ 281, Ψ 64 ?) and acc. (M 308, H 240); and may also take the gen., like other verbs expressing "aiming at," cf. N 687, ἐπαίσσοντα νεῶν; H. G. § 151 c. μεμνημένος may then go with ἵππων, "make straight for Aineias, thinking only of the horses"; or perhaps it is added independently, "make straight, without forgetting, for the horses of Aineias." For this use of μεμνημένος compare T 153. But this does not suit l. 323.

265. ἧς, an ablatival gen., expressing the source, as Z 211, ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι, and τῆς γενεῆς ἔκλεψε, below. The attraction ἧς for ἦν assumed by some is not Homeric, Hesiodic, or Pindaric. Bekker (H. B. ii. 12), instead of supplying εἰσὶν after γενεῆς takes it with ἔκλεψε in 268, regarding γενεῆς there as a mere resumption after the parenthetical ἧς . . . ἠελίῳ τε, and putting a comma at the end of 267. He would also read ἦν for ἧς, but this seems needless.

266. οὐνεκα, "because." For Ganymede see T 231-5.

λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
 τῷ δὲ δὴ Αἰνεΐα δῶκεν, μῆστῳρι φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."
 ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 "καρτερόθυμε δαΐφρον ἀγαυοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλως ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 νῦν αὐτ' ἐγγεῖρη πειρήσομαι, αἶ κε τύχωμι."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 280
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη.
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός·
 "βέβληαι κενεῶνα διαμπερές, οὐδέ σ' οἶω
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας." 285

269. λάθρη Λαομέδοντος, Ω 72. θήλεας, as θήλυς ἐέρση ε 467, "Ἐρη θήλυς ἐούσα T 97. Others read θηλέας for θηλείας, with the Doric ᾶ of the acc. plur. fem.; but this is not an epic form.

270. γενέθλη a stock, stud.

272. μῆστῳρι, Ar. and all MSS. but one of the second class; but the variant μῆστῳρι has been accepted by Bekker, Nauck, Christ, and others; it was read by Plato, *Lach.* 191 B; καὶ αὐτὸν τὸν Αἰνεΐαν κατὰ τοῦτ' ἐνεκωμίας, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μῆστῳρα φόβοιο. There can be no doubt that Homeric usage is on the same side, for μῆστῳρα φόβοιο is always used of heroes (Z 97, 278, M 39, Ψ 16, cf. μῆστῳρα αὐτῆς N 93, etc.), except in the parallel passage Θ 108, where even the MS. authority is divided. Indeed the application of such a phrase to horses is in the highest degree exaggerated and un-Homeric: it is hard to conceive what can have induced Aristarchos to accept it. The nearest Homeric analogy is in the late passage B 767, φόβον Ἄρηος φορεύσας, of the horses of Eumelos.

273. For κε (here and Θ 196) most edd. (including Nauck and Christ) follow Bekker in his conj. γε; but L. Lange, EI, p. 188 (494), has shown that this is wrong, by a comparison of I 141, 283, μ 345. See H. G. § 313.

274. On this line see note on 421.

278. Schol. A mixes up in his note two interpretations, according to one of which we should read ἦ as a particle of asseveration; the other would take ἦ ἀντι τοῦ εἰ. Though the former view is doubtless right, yet it may be said that the parataxis of the two clauses shews exactly how the use of εἰ with the indicative arose, to express a concession made unconditionally.

279. τύχωμι A, cael. τύχοιμι. There is no case of εἰ κεν with opt. used in what Lange has named "subsecutive" clauses—those, that is, which we translate by "to see if," "to try whether," etc. The opt. in these always expresses a wish felt by the speaker (see on Γ 450, 453), and κε is not compatible with a wish. It is therefore better to accept the reading of A, and explain it as arising from an assumption, "in which case (κε) I suppose I shall hit you." See L. Lange, EI, p. 199 (505) and 80 (386). Cf. Φ 225, T 70, where κεν with the subj. only is found. See also H 243.

281. For τῆς δέ La R. suggests (and Nauck and Christ adopt) ἦ δέ, comparing E 66, H 260, T 276. This is no doubt right, as ἦ δέ would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diaeresis.

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' ὀίω
 πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἡ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.”

ὧς φάμενος προέηκε· βέλος δ' ἴθυεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλώσσαν πρυμνήν τάμε χαλκὸς ἀτειρήs,
 αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθρεῶνα.

ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δὲ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας, μὴ πῶς οἱ ἐρυσάιατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὧς ἀλκί πεποιθώς,
 πρόσθε δὲ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔισην, 300
 τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,

288. This is the only case in Homer of *πρίν* with infin. after a negative clause. Bekker, offended by the fourfold repetition of *γε*, wrote *πρίν ἀποκ.*, *πρίν ἡ*. As *πρίν* seems to be contracted from *πρίον*, a compar. of *πρό*, it may well have been long by nature originally. Though it has been pointed out that *πρίν* has a special affinity for *γε*, the combination occurring nearly thirty times in Homer, yet Z 465 (1), O 74, α 210, δ 255, η 196, σ 289 are the only passages where *γε* is not elided; this very small proportion and the preponderance of passages in the Odyssey are in favour of Bekker's view. See Hartel, H. S. 109, La Roche, H. U. 256. *πρίν* is found in the thesis of the third foot without *γ'* Z 81, I 403, etc. The MSS. are divided between *ἀποπαύσεσθαι* and *-σασθαι*, the majority giving the aor.: A has α with ε above. On this question compare Γ 112, and H. G. § 238.

289. For *ταλαύρινος* see note on H 239.
 291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (!). None of them seem to have hit on the absurdly

simple explanation that Pandaros may have attempted to “duck,” bending his head forward a moment too late. The result would obviously be what Homer describes.

293. *ἐξελύθη*, A and other MSS. with Ar., who explained *τῆς ὀμῆς ἐπαύσατο*, which the word cannot mean: *caet.* with Zenod. *ἐξεσύθη*, “issued forth.” But there can be little doubt that Ahrens and Christ are right in restoring *ἐξέλυθε* = *ἐξῆλθε*. (The form with ε for η is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar *ἦλθον*.) This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the ictus sufficed to lengthen a short syllable without the aid of the ν *ἐφελκυστικόν*, and justifies Fick in omitting the ν except where it is required to prevent hiatus.

295. *παρέτρεσαν*, swerved aside. For the canon of Ar. that in H. *τρεῖν* means “*fugere, non timere*,” see Lehrs, *Ar.* 77 sqq. Hence Aineias leaps down, because his horses are running away.

300. οἱ of course goes with *δόρυ*, “his spear,” not with *πρόσθε*, which takes the genitive.

301. *τοῦ γ' ἀντίος*, cf. P 8; the expression is very strange, and might easily be emended *ἐο ἀντίος*, the hiatus being normal in the bucolic diaeresis. As it stands, *τοῦ* must mean “the dead man.”

σμερδαλέα *ιάχων*. ὁ δὲ *χερμάδιον* λάβε *χειρὶ*
Τυδεΐδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰσ'. ὁ δὲ μιν *ρέα* *πάλλε* καὶ *οἶος*.
 τῷ βάλεν *Αἰνεῖαιο* κατ' *ισχίον*, ἔνθα τε *μηρὸς* 305
ισχίῳ ἐνστρέφεται, *κοτύλην* δέ τέ μιν *καλέουσιν*.
θλάσσε δέ οἱ *κοτύλην*, πρὸς δ' ἄμφω *ρήξε* *τένοντε*.
 ὥσε δ' ἀπὸ *ρίνον* *τρηχὺς* *λίθος*. αὐτὰρ ὃ γ' ἦρωσ
 ἔστη *γυῖξ* *ἐριπῶν* καὶ *ἐρείσατο* *χειρὶ* *παχείῃ*
γαίης. ἀμφὶ δὲ ὄσσε *κελαινὴ* *νύξ* *ἐκάλυψεν*. 310
καὶ *νύ* *κεν* ἔνθ' ἀπόλοιτο *ἄναξ* *ἀνδρῶν* *Αἰνεΐας*,
εἰ *μὴ* ἄρ' ὄξυν *νόησε* *Διὸς* *θυγάτηρ* *Ἀφροδίτη*,
μήτηρ, ἣ μιν ὑπ' *Ἀγχίση* *τέκε* *βουκολέοντι*.
ἀμφὶ δ' ἔον *φίλον* *υἷον* *ἐχεύατο* *πήγχεε* *λευκῶ*,
πρόσθε δέ οἱ *πέπλοιο* *φαεινοῦ* *πτύγμα* *κάλυψεν*, 315
ἔρκος ἔμεν *βελέων*, *μὴ* *τις* *Δαναῶν* *ταχυπῶλων*
χαλκῶν ἐνὶ *στήθεσσι* *βαλῶν* ἐκ *θυμῶν* ἔλοιτο.
 ἣ μὲν ἔον *φίλον* *υἷον* ὑπεξέφερον *πολέμοιο*.
οὐδ' *υἷος* *Καπανῆος* *ἐλήθετο* *συνθεσιῶν*
τάων, ἃς ἐπέτελλε *βοῆν* *ἀγαθὸς* *Διομήδης*, 320
ἀλλ' ὃ γε *τοὺς* μὲν *εἰὸς* *ἠρύκακε* *μόνυχας* ἵππους
νόσφιν ἀπὸ *φλοίσβου*, ἐξ *ἄντυγος* *ἠνία* *τείνας*,
Αἰνεῖαιο δ' ἐπαΐξας *καλλίτριχας* ἵππους

303. μέγα ἔργον, "a great feat," added parenthetically, "in apposition to the sentence," as it is usually called, though it really forms part of the complement of the verb λάβε. We may compare A 294, πᾶν ἔργον ὑποείξομαι, and similar usages which will be found in H. G. § 136, 2-4. There is nothing in Homeric usage to justify us in taking ἔργον in apposition with χερμάδιον, as though = a great thing; or in comparing such Herodotean usages as μέγα χρήμα ἴδς. φέροιεν: for this "concessive" or potential opt. without ἄν see H. G. § 304, where reference is made to the similar use in a principal clause, *ρέια* *θεός* γ' *ἔθελων* καὶ *τηλόθεν* *ἄνδρα* *σαῶσαι*.

304. οἶοι νῦν βροτοὶ εἰσι, compare A 272. The phrase occurs four times in the Iliad, but not in the Odyssey.

306. κοτύλη, the *acetabulum* of Roman and modern anatomy; the socket, sufficiently like a shallow cup, by which the head of the femur is articulated to the pelvis. Compare the use of *κοτυληδῶν* of the cuttle-fish's suckers in ε 433 (also of the acetabulum in Ar. *Vesp.* 1495).

309. ἐρείσατο, propped himself up.

310. γαίης, the local or rather "quasi-partitive" gen., H. G. § 151 a. For ἀμφὶ δὲ ὄσσε van Herwerden and Nauck conj. ἀμφὶ δὲ F' ὄσσε, which is undoubtedly right, as the hiatus in this place is not permissible. Eustathius mentions the reading δὲ οἱ ὄσσε, which looks as though some echo of the truth had survived even to his day.

311. ἀπόλοιτο, for the ἀπόλετο of later Greek; so 388, P 70. The optative simply puts an imaginary case, without implying that it is past, present, or future: this information is sufficiently given by the context. Cf. Delbrück, *S. F.* i. 211.

313. τέκε, conceived: cf. B 714, 820.

314. ἐχεύατο, cf. π 214, ἀμφιχυθεὶς πατέρ' ἐσθλόν.

315. κάλυψεν, put as a covering: so P 132, X 313.

320. For the position of τάων cf. 332 and β 119. For *συνθεσιῶν*, "agreement," cf. B 339, πῆ δὴ *συνθεσία*;

323. See note on 263.

ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοῦς,
 δῶκε δὲ Διητύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὁ γ' ἦρωσ
 ὢν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδείδην μέθεπε κρατερῶνυχας ἵππους
 ἐμμεμαῶς. ὁ δὲ Κύπριν ἐπῶχετο νηλεὶ χαλκῷ, 330
 γυγνώσκων ὃ τ' ἀναλκίς ἐην θεός, οὐδὲ θεάων
 τάων, αἳ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὐτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὐτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,

326. For the phrase *ἄρτια ἦδη* cf. II 72, *εἰ μοι κρείων Ἀγαμέμνων ἤπια εἶδείη*. *ἄρτιος* seems to be the opposite of *ἀν-ἀρσ-ιος*, and to mean "friendly," agreeing with his wishes. But in Ξ 92, θ 240, *ἄρτια βάζειν* means "to speak suitably, to the point," and so it might be here; οἱ would then be an ethic dative, "because *he found him* have apt knowledge." But this is a less Homeric use of *εἶδέναι*.

327. For the dat. instead of the acc. after verbs of motion cf. the common phrase *ἐπ' ἀλλήλοισιν ἰόντες*, and others. H. G. § 198 *ad fin.*

329. *μέθεπεν* with a double accus. only here: in II 724 we have *Πατρόκλῳ ἐφεπε κρατ. ἵππους*. The word *ἔπειν*, from its primary sense "handle," came to be used often of "handling" or *managing* a team of horses. But it is not necessary to follow von Christ in reading *μέθ' ἔπει*: the constr. "drove the horses after T." may be fully justified by such common constructions as *μετέναι τινα* and the like. Hence we have in Θ 126 *ἠνίοχον μέθεπε θρασύν*, "drove in quest of a charioteer," where the direct object *ἵππους* is omitted in Greek as in English. It is quite needless to follow Nauck who conjectures *Τυδείδῃ ἔπειχε*: while the reading of Zenod., *κρατερωνύχες ἵπποις*, is doubtful on account of the late form *ἵπποις* for *ἵπποισι* at the end of a line.

330. The name *Κύπρις* is used only in this episode (422, 458, 760, 883), and the Cyprian worship of Aphrodite is not elsewhere alluded to in the Iliad. It

appears however in the probably late passage θ 362, which in several respects may be compared with the adventures of the gods recorded in the present book.

332. Compare E 824, *μάχην ἀνα κοιρανέοντα*, and Γ 241 *μάχην ἀνδρῶν*, θ 183 *ἀνδρῶν πτολέμους*, from which it is clear that *ἀνδρῶν* here is gen. after *πόλεμον*, not after *κοιρανέουσιν*.

334. *ὀπάζων*, cf. Θ 341 ὡς *Ἐκτωρ ὠπάζει κάρη κομόωντας Ἀχαιοῦς*, and P 462. The word seems to be closely conn. with *ἔπειν* (compare the use of *ἐφέπειν*); and means "pressing hard." It recurs in this sense in the metaphorical phrase *γῆρας ὀπάζει*, Δ 321, Θ 103: else it is always causal, "to cause to attend upon," *i.e.* to attach to.

337. Two sheets of A are lost here, including 337-635. *ἀβληχρήν*, conn. with *ἀμαλός* and *μαλακός*, cf. βλάξ. Herodianus on Θ 178 mentions a form *βληχρός* in the same sense. *ἀντετόρησεν* may be either *ἀν-τετόρησεν* or *ἀντ-ετόρησεν*, probably the former. The reduplicated *τετορεῖν* is given by Hesych., and *ἀντι-* seems to have no particular force here. Cf. *ἀμ-πεπαλῶν*, and see K 267.

338. The very rare neglect of the F of *φοι* led Heyne to conj. *δ* for *δν*, though *πέπλον* as neuter is not found in H., nor indeed anywhere except in the form *πέπλα* in very late authors. Another easy correction, made by Nauck and others, is *αι* for *οι*. But in a fragment of the *Kypria* we find *εἰματα μὲν χροῖ ἔστο τά οἱ Χάριτες τε καὶ Ὀραι ποίησαν*,

πρυμνὸν ὑπερ θέναρως. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν. 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἢ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπῶλον 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄυσε βοῆν ἀγαθὸς Διομήδης·
 " εἶκε, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος·
 ἢ οὐχ ἄλις, ὅττι γυναικάς ἀνάλκιδας ἠπεροπεύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἢ τέ σ' οἶω 350
 ῥιγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."

ὡς ἔφαθ', ἢ δ' ἀλύουσ' ἀπεβήσῃτο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλούσα ποδῆνεμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνησι, μελαίνετο δὲ χροῖα καλόν.
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρου Ἄρηα 355

and this is certainly the more Homeric construction, cf. Ξ 178, ἀμβρόσιον ἐάνον ἔσαθ', ὅν οἱ Ἀθήνη ἔξυσ' ἀσκήσασα. This line is perhaps the only one in the Iliad, therefore, in which there is no easy emendation which will restore the *F* to *ol*. The line is superfluous, and as we should not expect the garment to cover the πρυμνὸν θέναρως, it may well be interpolated.

339. πρυμνὸν ὑπερ θέναρως must be the same as χεῖρ' ἐπὶ καρπῷ, 458. θέναρ appears to mean "the palm of the hand," v. Curt. *Gr. Et.* no. 312, and L. and S. πρυμνόν is only here used as a substantive, the "root of the palm."

340-2 appear to be a very poor interpolation. ἰχώρ is mentioned again only in 416 in an anomalous form. It is used by Aesch. *Ag.* 1480 in the sense of "blood" simply: in later writers it means the serum of the animal juices of all sorts, including blood. Thus the appropriation of it to the divine blood, which is not adopted by any later poets, seems due to a mistaken attempt to reconcile 416 with 339 by this interpolation. 342 is quite meaningless and absurd; and with it 341 must be condemned.

344. ἐρύσατο, best MSS.: ἐρύσσατο, Buttm. *Lexil.* 308 (q.v.). This is one of the ambiguous cases which may be referred either to *Φέρω*, to draw, or

(σ)ερόμαι, to preserve; but it belongs more naturally to the latter. See A 216.

350. The two clauses beginning with *εἰ* are evidently not co-ordinate or even consistent. The train of thought is, "if you mean to frequent (cf. A 490) the battle-field, you will (be taught to) dread the battle if you so much as hear the sound of it anywhere"; which is quite natural, and does not involve any discontinuity of idea. *πυθέσθαι* is probably used of direct hearing, not in the sense of "hearing battle talked about," cf. O 379 ἐπύθοντο κτύπον, 224 μάχης ἐπύθοντο.

354. μελαίνετο, i.e. was stained by the μέλαν αἶμα.

355. ἐπ' ἀριστερά: it seems most natural to suppose that the Greek poet always looks at the battle from the Greek side. The left would then mean the part of the battle most distant from the Skamander, on the right bank of which the fighting must, according to the actual geography, have taken place. But this will be inconsistent with l. 36, where Ares is left beside Skamander. But it has been shown by Hercher that it is impossible to reconcile Homer's geographical statements either with themselves or with the reality. The Skamander in particular is an arbitrary quantity, sometimes treated as running transversely between the city and the ships,

ἦμενον, ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
 ἠ δὲ γυνὴξ ἐριπούσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 “ φίλε κασίγνητε, κόμισαι τέ με, δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνήρ,
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 ὧς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἠ δ' ἐς δίφρον ἔβαιυεν ἀκηχεμένη φίλον ἦτορ,
 πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσίν, 365
 μᾶστιξεν δ' ἑλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἠ δ' ἐν γούνασι πίπτει Διώνης δι' Ἀφροδίτην, 370
 μητρὸς ἐῆς· ἠ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνῶνων
 μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;”

sometimes as lying alongside the field, and often forgotten altogether (*Hom. Aufsätze*, pp. 50 *seq.*; cf. Ribbeck in *Rhein. Mus.* 36, 610).

356. “ἐκέκλιτο vitiosum.” Nauck, perhaps rightly: for in the first place the idea of a spear leaning upon mist is quite un-Homeric; and in the second it can only apply to ἵππω by a violent zeugma, for which support can hardly be found in Γ 327, ἵπποι ἀερίποδες καὶ πακίδια τεύχε' ἔκειτο (see note).

357. κασιγνήτοιο is of course to be taken with ἵππους, not with ἤτεεν, which would require an accusative. λισσομένη: this verb always lengthens a preceding vowel in the *Iliad* (except Π 46, 47), apparently because it once began with another consonant, probably γ, of which however no trace has remained; the cognate languages afford no information. Cf. note on A 15.

359. ὄφρ' τε, Barnes and most following edd. with one MS. only: *caet.* ὄφρ' τε. The collocation of τε and δέ is not very rare in H.: a very similar instance is Ω 430, αὐτὸν τε ῥύσαι, πέμψον δέ με σὺν γε θεοῖσιν; so also Ψ 178, π 432, and (according to best MSS.) π 140; and Ω 368, οὐτε . . . δέ. This seems sufficient defence for the traditional

reading here. The δέ makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained (see Hentze, *Anh. ad loc.*).

361. ἔλκος, the accus. of a subst. is found only here with ἀχθομαι, but we have a neut. pronoun in Z 523, I 77; and the accusative of a participle N 352. We might compare also E 757, οὐ νεμεσίγη Ἄρη τάδε καρτερὰ ἔργα. Perhaps however in this case it is to be regarded rather as an accusative of the part affected. See H. G. §§ 136-7.

370. Dione appears only here in Homer: she is named incidentally, among other daughters of Okeanos and Tethys, in Hesiod, *Theog.* 353, and as present at the childbearing of Leto, *Hym. Apol.* 93. Her cult seems to have been Thesprotian and connected with that of Zeus at Dodona. The name itself is probably connected with Lat. *Diana*, and in formation it resembles Διώνυσος.

374. ἐνωπῇ only here (and Φ 510!); it evidently means “openly,” in the sight of all. Schol. B mentions a variant ἐνωπῆ, which can hardly be right, perhaps he means ἐνωπί, which is given by another Schol.

τὴν δ' ἡμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτῃ· 375
 “ οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὐνεκ' ἐγὼ φίλον υἷδον ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380
 τὴν δ' ἡμείβετ' ἔπειτα Διώνῃ δια θεάων·
 “ τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλή μὲν Ἄρης, ὅτε μιν Ὀτος κρατερὸς τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῶ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυῖ περικαλλῆς Ἡερίβοια
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
 δεξιτερόν κατὰ μαζὸν οἰστῶ τριγλώχινι

383. The sense is the same as 873. τλήμεν, with the usual punctuation after ἐξ ἀνδρῶν, is here used absolutely; but this is hardly to be paralleled in H., the expression τλήτε, φίλοι, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take ἄλγεα as the object of τλήμεν as well as of ἐπιτιθέντες. For the use of the latter verb cf. B 39. Fulda (*Unters. über die Sprache der Hom. Ged.* 224) says that ἄλγος was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, B 721) are of late origin. He might have added λ 582.

385. For the legend of Otos and Ephialtes, the youthful giants who piled Pelion upon Ossa, see λ 308 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits (Ἄλωεὺς from ἀλωή) over warlike passions. τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευὰς, καὶ ἐν εἰρήνῃ ποιῆσαι βοσχεῖν τοὺς ἀνθρώπους, Schol. D on λ 308. Other legends, as well as some tedious moralising by Porphyrios, will be found in Schol. B here.

387. The κέραμος reminds us of the enormous jars, quite large enough to

hold a man comfortably, found by Dr. Schliemann at Hissarlik; see the illustrations to *Ilios*, pp. 33, 378, 589. These jars are of course of earthenware. The epithet χάλκεος is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials: cf. 724 sqq. Eurystheus, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen κέραμος sunk in the ground, for fear of Herakles.

388. For the construction see 311.

389. μητρυῖ, of the sons of Aloeus, apparently: but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Iphimedeia in λ 305.

391. ἐδάμνα, rather ἐδάμνη, as Nauck suggests, from δάμνημι (893). Cf. however ἠδα, which, as Fick has remarked, is an analogous form from ἀδημι (Aeol. ? ἀδαμι), not a contracted imperfect.

393-400 seem to belong to the legend of the campaign of Herakles against Pylos, which recurs, but without the divine elements, in A 690, where the Schol. says, Ἡρακλῆς παρεγένετο εἰς Πύλον

βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῆ δ' Ἀίδης ἐν τοῖσι πελώριος ὠκὺν ὀιστόν, 395
 εὐτέ μιν ὠτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκίεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεον, ὀδύνησι πεπαρμένος, αὐτὰρ ὀιστὸς
 ὦμφ' ἐνι στιβαρῶ ἠλέηλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠέεσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.
 σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τούτῳ ἀνήκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,

χρήζων καθαρίων, οἱ δὲ Πύλιοι ἀποκλείσαντες τὰς πόλιν οὐκ εἰσεδέξαντο αὐτόν· ἐφ' ἣ ὄργισθεις ὁ ἦρωσ ἐπόρθησε Πύλον. συνεμάχουν δὲ τῷ μὲν Νηλεΐ τρεῖς θεοί, Ποσειδῶν Ἥρα Ἀιδωνεύς, τῷ δὲ Ἡρακλεῖ δῶν Ἀθηνᾶ καὶ Ζεὺς. According to Hesiod, *Scut. Her.* 359-367, Ares was among the victims on the same occasion: ἦδη μὲν τέ ε' φημι καὶ ἄλλοτε πειρηθῆναι ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθθέντος ἄντιος ἔστη ἐμείο, μάχης ἄμοτον μενεαίνων. So also Pind. *Ol.* ix. 29-35, where Herakles ἀμφὶ Πύλον σταθεὶς ἤριδε Ποσειδᾶν, ἤριδεν δὲ μιν ἀργυρέῳ τόξῳ πελεμίζων Φοῖβος, οὐδ' Αἴδας ἀκνήτην ἔχε ῥαβδόν.

(Cf. Apollod. 2, 7, 3, and Pausanias, vi. 25, 3). The legend no doubt belongs to the journey to Hades, to recover Alkestis or to bring back Kerberos. There was clearly some primitive idea that Pylos was the gate of the underworld; a special cultus of Hades there is mentioned by Pausanias, *l.c.*, as being founded on the gratitude of the Pylians for his alliance with them against Herakles on this occasion. This is probably the explanation of the statement made by Schol. V that Aristarchos took πύλῳ in 397 to be another form of πύλη, meaning simply "in the gate of hell" (for which idea compare 646, I 312, and the epithet πυλάργης applied to Hades). But seeing that the legend was so definitely localized at Pylos, it is much more likely that Aristarchos explained the name Πύλος to mean "the gate of hell," and was misunderstood by his followers, than that

he assumed a synonym of πύλη which is not found elsewhere in Greek (H. uses only the plural πύλαι). ἐν νεκίεσσι would most naturally mean "in the country of the dead," and this would agree with such a double sense of Πύλῳ, but there is no strong reason why it should not be the same as ἐν νεκάδεσσι, 836. In any case it can hardly go with βαλὼν, which means "hitting him"; for there is no Homeric analogy for translating it "casting him among the dead."

401. Παιήων is only mentioned again by Homer in 899 and δ 232, where he is the progenitor of the race of physicians, see Solon, fr. 13, 57, and Pindar, P. iv. 270, ἔσσι δ' ἰατῆρ ἐπικαιρότατος, Παιῶν δὲ σοὶ τιμῆ φάος. He is apparently not identical with Apollo, who in Homer has no healing function (cf. however II 514-529). So Schol. on δ 232, διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ, "εἰ μὴ Ἀπολλῶν Φοῖβος ὑπέκ θανάτοιο σαῶσαι, ἢ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν."

403-4. These lines, or at all events the second, can hardly be in place here, though the nominative in an exclamation is quite regular; v. A 231 and νήπιος just below. But in all such cases the adj. immediately follows the mention of the person referred to, whereas here Herakles has not been mentioned since 397. Christ is therefore perhaps right in putting them (in brackets) before 398. For ὄβριμοεργός Ar. seems to have read αἰσυλοεργός, which does not go well with the αἰσυλα immediately following.

ὄττι μάλ' οὐ δηναίος, δς ἀθανάτοισι μάχηται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοιότητος.
τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
φραζέσθω, μή τις οἱ ἀμείνων σείο μάχηται,
μῆ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415
ἦ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχώ χειρὸς ὁμόργυνη
ἄλθετο χεῖρ, ὀδύνη δὲ κατηπιόωντο βαρεῖαι.
αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομοῖσι ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420
"Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὄττι κεν εἶπω;
ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλα φίλησεν,

407. Cf. Z 130. *μάλα* goes with the whole clause, "of a surety." Cf. B 241.

408. *παππάζουσιν*, so Nausikaa calls her father *πάππα*, ζ 57; compare also μ 42, and for the addition of the participle in the next line the similar Z 480.

412. Aigialeia, wife of Diomedes, was the youngest daughter of Adrestos, and aunt of her husband; for Tydeus had married her elder sister Deipyle, see Ξ 121. So in A 226 Iphidamas is married to his maternal aunt. This seems to shew that relationship through the mother only ceased to be recognized in Greece at an early date; though Mr. M'Lennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the *Eumenides*. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us. δὴν must go with γοόωσα, "with long lament"; but this is not very appropriate. Perhaps the original reading was δὴ F, lamenting *him*.

412. For the feminine patronymic Ἀδρηστίνη cf. I 557 Εὐρήνη, Ξ 319 Ἀκρυσίωνη.

415. This line seems to be an inter-

polation, and out of place, like 403-4 above. If it is to be accepted at all it evidently ought to come after 412. For ἰφθίμη cf. A 3: as used of women it is an Odyssean word, except T 116.

416. MSS. are divided between *ιχώ*, *ιχώρ*, and *ιχώρ*. As the word is masculine in 340 and elsewhere in Greek, the first form is preferable, on the analogy—not very close, however—of *ιδρώ* (A 621). For *χειρὸς* Zen. read *χερσίν*. Barnes conj. *ἀμφοτέρησ' ἰχώρ' ἀπὸ χειρὸς*.

418. The return of Athens from the battle-field to Olympus has not been mentioned: see 510. The "taunt"—which almost descends, it must be admitted, to the level of "chaff"—looks like a conscious allusion to Δ 7-12. For 421 cf. E 762, α 158.

423. The MSS. are divided between *ἅμα σπέσθαι* and *ἅμ' ἐσπέσθαι*: the latter would be a reduplicated aor. for *σε-σπέσθαι*, and to this the breathing of *ἐσπόμην* would seem to point. So we have *ἐσπώνται* μ 349, *ἐσπόμην* τ 579, φ 77, *ἐσπέσθω* M 350, 363; but *σείο* K 285, *σπέσθαι* here and δ 38 with a *var. lect.*, χ 324 all MSS.; *ἐσπόμενος* M 395, N 570, K 246. Of these we may observe that the initial ε is in *no* case needed, being always preceded by an elision; in K 285, χ 324, it cannot be inserted. Bekker and Nauck are therefore probably right in reading *ἅμα σπέσθαι* here, and

τῶν τινα καρρέζουσα Ἀχαιῶδων ἐνπέπλων
 πρὸς χρυσῆν περόνην καταμύξατο χεῖρα ἀραιήν.” 425
 ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·
 “ οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,
 ἀλλὰ σύ γ’ ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ’ Ἄρηι θεῶ καὶ Ἀθήνῃ πάντα μελήσει.” 430
 ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεῖα δ’ ἐπόρουσε βοῆν ἀγαθὸς Διομήδης,
 γυγνώσκων, ὃ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων·
 ἀλλ’ ὃ γ’ ἄρ’ οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ’ αἰεὶ
 Αἰνεῖαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ’ ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ’ Ἀπόλλων.
 ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ’ ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
 “ φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
 ἴσ’ ἔθελε φρονεῖν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ’ ἀνθρώπων.”
 ὡς φάτο, Τυδεΐδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,

analogous forms in all the other passages. It is significant that in *Hym. Hom.* xxix. 12 two MSS. give τ’ ἔσπεσθε, not θ’. So we have μετασπόμενος, and in the compounds the later Greek MSS. always give the shorter forms, ἐπισπένθαι, etc. (see Hayman on δ 38). τοὺς νῦν ἔκπαγλα φάσθαι, cf. Γ 415.

424. τῶν τινα takes up τινὰ Ἀχαιῶδων above. Fäsi has remarked that the speech seems to shew something of the freedom of familiar conversation.

425. ἀραιήν Ar., ἀραιήν vulgo. The word must once have begun with a consonant, probably F, on account of the hiatus here and Σ 411, Τ 37; the two other places where it occurs, Π 161, κ 90, prove nothing. No plausible etymology has been suggested. The soft breathing probably arose from the idea that the word meant *destructive*, and came from ἀρή or ραίω; but this is not tenable.

431. This line appears to be a “tag” by which a return is often made from an interpolation to the original narrative. It is especially common after scenes in Olympus of doubtful authenticity: Η 464, Θ 212, Σ 368, Φ 514. It occurs

also E 274, N 81, Π 101, and sixteen times in the Odyssey. (So La Roche.) It is clear that 432 originally followed 352. The myths, of which the intervening lines are full, are almost totally distinct from those of other parts of Homer, and the quasi-comic scene in Olympus is nearly allied to others where we have good reasons for suspecting a later hand. Several peculiarities of diction have also been pointed out in the notes.

436 sqq. Cf. Π 784-786, which seem to be modelled on this passage; so also Π 703-707.

440. The very marked assonance is curiously overlooked by Bekker in the very full list of similar phenomena given in H. B. i. 185-195.

441. For ἴσα φρονεῖν compare A 187, ἴσον ἐμοὶ φάσθαι.

442. χαμαὶ ἐρχομένων go closely together in the sense of ἐπιχθονίων, hence the position of τε: so Ω 250 βοῆν ἀγαθὸν τε. Compare also phrases like Ἄρηι κτάμενος, which are commonly written as a single word. For the thought cf. P 447, ὄσσα τε γαίαν ἐπι πνέει τε καὶ ἔρπει.

μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Αἰνεῖαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445
 Περγάμφ εἰν ἱερῇ, ὅθι οἱ ἰηός γε τέτυκτο.
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῃ ἀδύτῳ ἀκέοντό τε κύδαινον τε·
 αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνεία ἴκελον καὶ τεύχεσι τοῖον· 450
 ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισήμια τε πτερβέντα.
 δῆ τότε θούρον Ἄρηα προσήυδα Φοῖβος Ἀπόλλων·
 "Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδείδην, ὃς νῦν γέ καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτα σχεδὸν οὕτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος."
 ὧς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμφ ἄκρη, 460
 Τρῶας δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθὼν
 εἰδόμενος Ἀκάμαντι βοῶ, ἡγήτορι Θρηκῶν.
 υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

446. The *γε* here seems quite out of place, and was no doubt inserted into the original *ἰηός ἐτέτυκτο* from ignorance of the fact that the ictus was sufficient to lengthen a short syllable. Apollo, as often, shares a temple with his mother and sister.

448. It is remarkable that the word *ἀδύτων* occurs only here and in 512, nor is there any other trace in Homer of a holy place "not to be approached" by the profane. *κύδαινον*, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare T 33, *ἔσται χροῖς ἔμπεδος ἢ καὶ ἀρείων*. It is not necessary to adopt Herwerden's conj. *κῆδεον* or *κῆδαινον* (Hesych. *κηθαίνει, μεριμνῶ*).

449. The mention of the "wraith" is not like Homer, nor does it appear on other occasions when a hero is snatched away by a god. It plays no further part in the action, nor does there seem to be the least surprise shown at the reappearance of the original Aineias in the field, l. 514. Thus 449-453 are probably interpolated; the last two lines come bodily from M 425-6.

452. *βοείας* is the genus, *ἀσπίδας* and *λαισήμια* the species, as both are made of hides. The epithet *εὐκύκλος* seems to refer to the concentric circles of the wooden framework which formed the foundation of the shield. *λαισήμια* were probably aprons of leather, with the hair left on (*λάσιος*), which hung down from the lowest part of the shield in order to protect the legs from arrows. See a discussion at length in J. H. S. iv. pp. 285-288.

453. *πτερβέντα*, fluttering. The epithet is elsewhere applied only to arrows and *ἔπεα*. The old explanation that it meant *κούφα*, *ελαφρά*, and that *λαισήμια* were therefore a lighter sort of buckler, is quite untenable.

455 = 31, which is also followed by *οὐκ ἂν δὴ*.

461. *Τρῶας*, so La Roche: al. *Τρῶας*, but this form could not be a fem. adj. The variant *Τρώων* which is found 'n MSS. of the second class is evidently a gloss, to explain that *Τρῶας* is an adj. See Cobet, M. C. 337.

462. Ares, the god of the Thracians, naturally assumes the form of a Thracian chief: see N 301.

“ ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,
 ἐς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
 ἢ εἰς ὃ κεν ἀμφὶ πύλης ἐνποιήτησι μάχωνται ;
 κεῖται ἀνὴρ, ὃν τ’ ἴσον ἐτίομεν Ἔκτορι δίῳ,
 Δίνελας υἱὸς μεγαλήτορος Ἀγχίσαο·
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”
 ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ’ αὖ Σαρπηδὸν μάλα νείκεσεν Ἔκτορα δῖον·
 “ Ἔκτορ, πῆ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχες κες ;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ’ ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν·
 τῶν νῦν οὐ τιν’ ἐγὼ ἰδέειν δύναμ’ οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσοσι, κύνες ὡς ἀμφὶ λέοντα·
 ἡμεῖς δὲ μαχόμεσθ’, οἳ πέρ τ’ ἐπικούροι ἔνειμεν.
 καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μάλα τηλόθεν ἴκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινήεντι·
 ἔνθ’ ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τά τ’ ἔλδεται, ὅς κ’ ἐπιδευής·
 ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω καὶ μέμον’ αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ’ ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 τῆνυ δ’ ἔστηκας, ἀτὰρ οὐδ’ ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνόμεναι ὄρεσσιν·
 μή πως, ὡς ἀψῆσι λίνου ἀλόντε πανάγρου,

465. For the dat. after κτείνεσθαι we may compare the similar construction after δάμασθαι (Θ 244), ὑποκλονέεσθαι, Φ 556, etc.

466. ἐνποιήτοισι Ar., -τησι Zenod. The testimony of the MSS. is divided, but is rather in favour of the reading of Zen.; and in Π 636 we have ἐνποιητάων, while in γ 434 the MSS. all give ἐνποιήτων. It is apparently not possible to introduce uniformity into the practice of the Epic language in this respect.

471. This is the first entry in the story (excepting of course in the Catalogue B 876) of Sarpedon and his southern Lykians, who henceforth supplant the Lykians of Pandaros. See note on 105.

473. MSS. are divided between φῆς and φῆε; Ar. read the former which he explained to be the imperf. = ἐφῆσθα, while φῆε is the present, according to the tradition.

477. 84, so five MSS. and Schol. A on

B 131: the vulg. δ’ αὖ is merely a needless attempt to help the metre.

478. ἴκω, so Bekk. and La R., MSS. ἦκω; but the old tradition is unanimous in favour of the form with ι; v. La R. *Textk.* p. 288. ἦκω has crept into the vulgate in three other passages, Σ 406, ν 325, ο 329, but with little MS. authority.

481. καὶ δὲ 84, as though κατέλιπον had preceded. Precisely similar cases will be found in Γ 268, Η 168, Ψ 755. Sarpedon means of course that he has left his wealth, forgetful of the protection which it would need against the raids of his needy neighbours.

484. Observe the effect of the “bucolic diaeresis” in preserving the length of the last syllable of Ἀχαιοί before a vowel.

487. The use of the dual here is hard to explain, unless it refer to the wives mentioned in the preceding line, and mean “caught in pairs, man and wife”; which seems highly improbable (so

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμῖν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
ἀρχοὺς λισσομένῃ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπῆν."
ὧς φάτο Σαρπηδῶν, δάκε δὲ φρένας "Ἐκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὄξεια δοῦρε κατὰ στρατὸν ὄχετο πάντη 495

Schol. Β ὑμεῖς καὶ αἱ γυναῖκες, see H. G. § 170). Others make it = *σὺ καὶ ὁ λαός*: others explain it as a relic of the primitive origin of the plural from the dual, of which however the traces in Homer are doubtful, see note on A 567. Mr. Monro suggests that a line alluding to the absence of Paris may have dropped out, so that *ἀλόντε* may mean "you and Paris." But there is no single case in Homer where the loss of a line can be assumed with reasonable probability; the tradition was wonderfully tenacious of all it had got, as well as acquisitive of new matter. Again the length of the *α* in *Φαλόντε* is almost without analogy; it is true we have *ἔλων* in Attic, but that is simply a case of double augment, like *ἔωρων*. We find however *ἄλωναι* with *ᾶ* in Hipponax, *fr.* 74, 1. Knös (*de Dig.* p. 75) suggests that the long *α* may be due to the preceding *F* as in *ἀ-αγές* λ 575, *ὄλαμος* for *Φολαμός*, and; perhaps *ἔαγη*, see on Γ 367. But in all these cases the long vowel is *in arsi*, which makes a great difference. Bentley's conjecture, *λῖνον πανάγοιο Φαλόντες*, removes both difficulties; but there is no trace of a tradition to support it, nor any obvious reason why it should have been altered to the text; and there is no other case in Homer of a short vowel before *γρ*, though it might be argued that the analogy of *βρ* and *δρ* would justify this. Unfortunately, owing to the lacuna in A, we have no evidence as to the Alexandrian view of the passage. Tryphiodoros however seems to have read it as it stands, for he writes (674) *ἀλλ' οἱ μὲν δέδηγτο λῖνω θανάτοιο πανάγοι* (J. A. P.). It may be observed that the emendation *λῖνοιο* for *λῖνου*, though it removes the difficulty of the quantity, introduces what is equally objectionable, an un-Homeric rhythm. H. G. § 367 (2).

Fishing with a net is mentioned again only in the simile in χ 383 *αἰγ.*, nor

does fishing with an angle, which is several times mentioned in the *Odyssey* (δ 368, μ 251, 332) occur in the *Iliad*, except in Ω 80. This all seems in favour of supposing that at all events the lines 487-9, if not the whole speech of Sarpedon, do not belong to the oldest part of the *Iliad*. It cannot perhaps be proved, but it will I believe be felt that the periphrase *λῖνον πανάγοιο* does not sound like a genuine Homeric name for a net; it is very different from the simple *δίκτηνον πολύωπον* of χ 385, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aesch. *Cho.* 507, *τὸν ἐκ βυθοῦ κλωστήρα σὺζωντες λῖνου*: and of the net cast over Troy, *Agam.* 357-361, *στεγανὸν δίκτηνον . . . μέγα δουλείας γάγγαμον, ἄπης παναλώτου*. The word *ἀψίς* is *ἀπ. λεγ.* in Homer, and, in the sense of mesh, in all Greek till we come to Orpian.

489. *ἐκπέρσουσ'*, al. *-ωσ'*, but the reversion to the principal construction is more Epic.

492. *ἐνιπῆ* is here, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ξ 104, κ 448. Hector is urged to "put away, remove from himself," the reproach which is laid upon him by the allies. The expression is the converse of *μῶμιον ἀνάψαι* β 86, *ἐλεγχείην ἀναθήσει* X 100. It is therefore quite needless to follow Nauck in reading *ὑποδέχθαι*, "accept their rebuke." The MSS. vary between *χαλεπήν* and *κρατερήν*: the latter is given by the best. Paley compares Hes. *Opp.* 762, *φήμη—ἀργαλή φέρειν χαλεπή δ' ἀποθέσθαι*, which shews the evident origin of the variation. The interpretation of the Schol., that Hector is urged "to give up the habit of severe rebuke" towards his allies, is on every ground untenable.

495. *δοῦρε*, so Bekker for *δοῦρα* of MSS.; no doubt rightly; cf. Γ 18, Λ 43, etc.

ὄτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπι αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
'Αργεῖοι δ' ὑπέμειναν ἀλλέες οὐδὲ φόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλωὰς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὡς τότε Ἀχαιοὶ
λευκοὶ ὑπερθε γέγοντο κονισάλω, ὃν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἠμιοχῆες· 505
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσι ἀρήγων,
πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκραιαίνειν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσάουρου, ὃς μιν ἀνώγειν
Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510
οἰχομένην· ἡ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

499. *ἱεράς*, consecrated to Demeter: cf. A 631, ἀλίφτου ἱεροῦ ἀκτην. ἀλωή, here and N 588, T 496, "threshing floor," generally "orchard." But the former meaning seems to be the oldest, cf. ἀλέω, ἀλοάω, ἀλω, and many kindred forms from root *Feλ*, which will be found in Curt. *Gr. Et.* no. 527. The question whether the right form is ἀλωή or ἀλωή is doubtful; we have a similar variation between ἀλοάω and ἀλοάω, but the *ι* in any case does not seem to be primitive, and it is therefore best to follow the MSS. in reading ἀλωάς, though La Roche prefers ἀλωάς, on the strength of the tradition of the grammarians. For another elaborate simile taken from the process of winnowing cf. N 588 *sqq.* It is not clear whether the wind used is created by a fan, or whether they took advantage of the natural wind; but the probability seems in favour of the former, so that ἐπειγομένων will be a passive.

503. *δὲ αὐτῶν*, through the men (as opposed to the horses), i.e. the πρόμαχοι fighting in front of their chariots.

504. πολύχαλκον, as γ 2; cf. χάλκεος P 425, σιδήρεος, ο 329. For the thematic pluperfect ἐπέπληγον cf. H. G. § 27.

505. ἐπιμισγομένων seems to apply to the whole of the combatants, not to ἵππων, as generally thought. ὑπέστρεφον, kept wheeling about, as the line of πρόμαχοι on whom they attended swayed backwards and forwards. Cf. 581.

506. For μένος χειρῶν ἰθὺς φέρον we

may compare σύν ῥ' ἔβαλον . . . μένε' ἀνδρῶν Δ 447, and ἐρίδα προφέρονται Γ 7.

507. μάχη may go either with the preceding or the following words. The rhythm and the analogy of A 521 are in favour of the second alternative, while II 567 speaks for the first, and the omission of the object around which the darkness is cast produces a rather bare effect. Perhaps μάχη may be regarded as performing a double function, going both with ἐκάλυψε and ἀρήγων.

508. For the ἐφετμὰι in question see 455.

509. The epithet χρυσάουρος recurs only in O 256, and has caused some surprise, since the sword is not the weapon of Phoebus. So in the *Hymn. Cer.* 4 even Demeter is called χρυσάουρος, and according to the Schol. on O 256, Πίνδαρος χρυσάουρα Ὀρφέα φησίν. Hence some of the old grammarians explained ἀουρα as having meant originally "implement," δπλον, in the widest sense, to include both the winnowing-fan of Demeter and the lyre of Apollo. But there is no trace in Homer of such a wide meaning of the word ἀουρα, which is probably the same as *ensis* (for *n-sor*; Schrader, *S. und U.* p. 315). We can only say that this seems to be one of the archaic epithets of gods, of which we cannot understand the full significance.

511. οἰχομένην, somewhere between 290 and 418: see note on the latter

αὐτὸς δ' Αἰνειαν μάλα πίνους ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δὲ χάρησαν,
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἕα πόνους ἄλλος, δν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὄτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 ἀτρέμας, ὄφρ' εὖδησι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκίοντα 525
 πνοιῆσιν λιγυρήσι διασκιδνᾶσιν ἀέντες·
 ὡς Δαναοὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
 Ἄτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 "ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνης. 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ πέφανται,

line. But the lines 508-511 are almost certainly an interpolation, as was shewn by M. Haupt, for they are not all consistent with the content of 455-459, to which they refer. Besides in 461-470 Ares has been doing precisely what he is now said to have been bidden to do. The repetition of ἀρήγων in the form ἀρηγῶν is clumsy, and αὐτός 512 is not clear; it seems to have supplanted an original Φοῖβος.

516-518 look like an interpolation to explain what some prosaic rhapsode seems to have felt as a lack of historical probability. πόνους ἄλλος is not a Homeric phrase: we can only explain it to mean "toil of different sort," i.e. war as opposed to curiosity. Heyne has remarked that for ἄλλος we should rather expect an epithet such as αἰπίς. ἀργυρότοξος is not elsewhere used as a substantive, but we may compare γλαυκῶπις Θ 373, etc., ἠριγένεια χ 197. The last half of 518 is from Δ 440. It may further be observed that Ἔρις in the other passages where she is mentioned (Δ 440, Α 3, 73, Τ 48) always appears in the introduction to a fight, never casually, as here, in the course of it.

521. ἰωκάς, apparently conn. with διώκω: Curtius explained it as passing through the form δῖώκω, and losing the δ; but in the last edition of his *Gr. Et.* he appears to have abandoned this. Cf. E 740, Α 601.

523. νηνεμῆς: for this genitive of time see H. G. § 150. We may also compare the use of the gen. with ἐπί in Attic.

525. ζαχρειῶν, MSS.: the original form must have been ζαχρεῶν. Ahrens (*Beitr.* i. 4) derives the word as ζαχρέτης from χεῖρ (stem χερ), applied properly to warriors, "strong-handed"; and then by metaphor to wind and horses (N 684), "strong" simply. This seems more natural than the ordinary derivation from χραῖω, ἐχραον (on which see 138).

529. ἀλκιμον ἦτορ ἔλεσθε only here: but cf. ἀλκιμον ἦτορ ἔχων, Π 209, 264. The phrase has a superficial resemblance to our "take heart." In the repetition of these lines O 561-564 we have αἰδῶ θέσθ' ἐνὶ θυμῷ. For the Homeric conception of αἰδῶς see Nägelsbach, *Hom. Theol.* 323. Most MSS. give δ' after αἰδομένων, but Ar. omitted it, and it is not necessary.

φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ἧ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηικόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἧ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειάρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱὲ Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔβαιεν ἐκτιμένη ἐνὶ Φηρή
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὺ ρέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσι ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγαθύμου,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης ἐὺ εἶδότε πάσης.
 τῶ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς ἐύπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάω
 ἀρνημένω· τῶ δ' αἰθι τέλος θανάτοιο κάλυψεν.
 οἷω τῶ γε λέοντε δῶα ὄρεος κορυφῆσιν

538. See on Δ 138.
 539. νειάρῃ, only in this phrase, conn. with νέατος, νεῖθε, in the sense “lowest” (root *ni*, which is found in Skt. in the sense “down”). The ordinary derivation from *ne(F)os* is untenable; as the local sense of νέος is not to be established from a few casual uses of Lat. *novissimus*, when it does not occur in all Greek, much less in Homer. νέατος it is true is used occasionally in Attic Greek = νέωτατος, but this is likely enough to happen, as a word in universal use is always apt to attract to itself sporadic archaic forms which resemble it. Thus Curtius' objections to Fick's and Ebel's explanation (*Gr. Et.* no. 431) seem quite inadequate. For the fem. suffix *-eira* cf. *λοχέαιρα*, *πίερα*. δὲ ζωστήρος, and therefore also through the lower part, or ζῶμα, of the θώρηξ. See on Δ 187.

543. Φηρή, also in plur. Φηραί, in Messenia; see I 151, γ 486, ο 186: it is the modern Kalamata.

553. ἀρνημένω, cf. note on A 159.
 554. οἷω τῶ γε as it stands must be for τῶ γε, οἷω, by a violent hyperbaton, the phrase being thus an anticipation of τοῖω τῶ in 559; or else it must mean “even as they, were two lions bred.” Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H. where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. “*θήρε?*” Nauck, for τῶ γε; but then the corruption is inexplicable. The same may be said of Heyne's οἷω τ' αἶθε, and Förstemann's τῶ οἷω τε. οἷω αἰθῶνε conj. Düntzer, when the synzēnēsis might explain the corruption but is itself unparalleled. The evil is probably past remedy, τῶ γε representing some adjective which was thrust out because it was unintelligible and forgotten. As to the dual Schol. B mentions the legend that two lion's cubs were always born at one



ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῶ
 ἀνδρῶν ἐν παλάμῃσιν κατέκταθεν ὄξει χαλκῶ.
 τοῖω τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην ἐλάτησιν εὐικότες ὑψηλῆσιν. 560
 τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶ,
 σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρηι,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἴδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὄξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θεός περ ἐὼν πολεμιστής,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575
 ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,

birth, and that the lioness never had more.

555. For the intransitive use of *ἔτρα-φον* cf. B 661.

556. *ἴφια*: this adjective occurs only in the phrase *ἴφια μῆλα*. The nom. may be *Ἰφίος* or *Ἰφίης*: if the latter, *Ἰφί* may be a neuter used adverbially rather than a case of *Ἰς = vis*. But this last view is supported by the analogy of *Ἰφι κτάμενος* to *Ἄρηι (δαί) κτάμενος*. It might be supposed that *ἴφια* was formed by a mistake from *Ἰφι*, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that the adj. occurs only in a single stereotyped phrase, which therefore presumably is a part of the original furniture of Epic poetry. The whole question is however difficult; see Curtius, *Gr. Et.* no. 592.

567. *ἀποσφήλειε*, *ἀποτυχεῖν ποιήσειεν*, Schol. B. For the word cf. γ 320, *ὄντωα πρώτον ἀποσφήλωσιν ἀελλαι ἐς πέλαγος μέγα τοῖον*: and for the thought Δ 172. *πάθοι*, two MSS.: *cael. πάθη*. The former is preferable though not perhaps abso-

lutely necessary: see H. G. § 298. *σφῆς* is found only here, elsewhere *σφεας*. Ahrens conj. *σφε*.

574. *δειλῶ*: for this phrase, which is not so much an expression of a sense of pathos on the poet's part as a euphemism for "dead" (so Döderlein), cf. Ψ 65, ε 65, with X 76.

576. *ἐλέτην*, in accordance with Homeric usage, can only mean "slew." In N 658 this same Pylaimenes is alive, and weeping at the bier of his son. This inconsistency has caused infinite searching of heart to critics for hundreds of years, and is one of the foundation-stones of Lachmann's "Kleinlieders-jäger" school: even Christ is greatly exercised by it. (He thinks that N 658-9 may have been an epilogue added to furnish a fitting close to N 330-655 when recited as a separate poem, and subsequently adopted into the Iliad on account of their intrinsic beauty.) But it is really just such a slip as might be made even by a poet who wrote; in works which must at first have been recorded as well

ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων·
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε, κατὰ κληίδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἠνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,
 χερμαδίφ' ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην, 585
 αὐτὰρ ὃ γ' ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὤμους.
 δηθὰ μάλ' ἔστήκει, τύχε γὰρ ἀμάθοιο βαθείης,
 ὄφρ' ἵππω πλήξαντε χαμαὶ βάλλον ἐν κονίησιν,
 τοὺς ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
 τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννώ,

as conceived by the brain alone, it is only strange that more such errors are not found. Zenod. seems to have written the name Κυλαμένης in N.

581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.

582. *τυχῶν* takes the genitive: hence *ἀγκῶνα* must be construed with *βάλε* above, *τυχῶν* being used absolutely, "not missing him." See H. G. § 151 c.

583. *ἐλέφαντι*: for the use of ivory in adorning harness see Δ 141.

586. *κύμβαχος* and *βρεχμὸς* are *ἀπαξ λεγόμενα* in Homer. The former recurs however in the sense of "helmet" in O 536. Düntzer connects the two by explaining the adj. here to mean "in a curve," and the substantive "the curved," i.e. vaulted part of the helmet; cf. *κόπτω*. The Gramm. quote a doubtful *κύβη* = the head, whence also *κυβιστῶν* II 795, Σ 605. Instead of *βρεχμὸς* the forms *βρεγμὸς*, *βρέγμα*, *βρέγμα*, are found in later Greek.

587. The manner in which Mydon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick

him; and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem therefore that he was standing sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees hooking over the *ἀντιξ*. The "soft sand" explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. *γὰρ ἀμάθοιο* is the reading of several MSS.: vulg. *γὰρ ῥ'*, a mere attempt to improve the metre, which was good enough before. *γὰρ ψαμάθοιο* is another conj. with the same object. In 589 Bekker reads *τοὺς δ'*, but the MSS. give *τοὺς* only, which must be the relative, though this does not sound quite like Homer. Nauck is perhaps right in marking the line "spurious!" especially as the next begins with the same word.

592-3 again look like an interpolation. For Ἐννώ see 333, the only other passage where she is named. *κυδοιμὸς* seems to be another personification, as in Σ 535, Hes. *Scut. Her.* 156, Ar. *Pax* 255; compare Ἀλκή and Ἰωκή E 740, and perhaps Φύλα I 2. *ἔχουσα* then means "having as her attendant." But comparing Δ 4, Ἐριδα . . . πολέμοιο

ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὄπισθεν. 595
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίω,
 στήη ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ. 600
 "ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἐκτορα δίον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοὺς μενεαινέμεν ἴφι μάχεσθαι."
 ὡς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιλαόν τε.
 τῷ δὲ πεσόντ' ἔλεψε μέγας Τελαμώνιος Αἴας· 610
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυλήϊος, ἀλλὰ ἔ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳν τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νειαιρῆ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δοῦπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν

τέρως μετὰ χερσὶν ἔχουσαν, it is quite possible that *κυδοιμός* may be an attribute of Enyo, which she is regarded as carrying in her hand. The epithet *ἀναιδής*, which is sometimes applied to inanimate objects, decides nothing.

597. *ἀπάλαμνος*, which occurs only here, may very likely mean, as suggested by Autenrieth, "unable to swim," *sine palmis*. It is generally understood to be "shiftless," without resource.

601. *οἶον*, neuter, used as an exclamation, "how," *i.e.* how wrongly. *θαυμάζομεν* is probably an imperfect.

603. *πάρα εἰς*: the hiatus here can hardly be right; van Herw. conj. *πάρ' ἄρ' εἰς*, Bentley *πάρα τίς γε*, Nauck *πάρ' ἔεις*, a form which is found in Hesiod, *Theog.* 145 (a suspected passage however), and would support Benfey's comparison

with Skt. *evana* rather than Curtius' derivation from root *sam* (see *Gr. Et.* 599).

604. *κείνος*, "there"; Γ 391, cf. E 175, K 341, 477.

606. MSS. *μενεαινέμεν*, Ahrens and Heyne *μενεαίνετε ἴφι*. Nauck conjectures *θεῷ* for *θεοῖς*, on his principle that the shorter form of the dat. plur. is to be expelled from Homer.

612. *Παισῷ*, this would seem to be the same as *Ἀπαισός* in B 828. Of course we might read *ἐν Ἀπαισῷ* here. But the shorter form is supported not only by the MSS., but by Strabo as well as Herod. and the *Et. Magn.* For 614 compare B 834: it is evident that the composer of the lines in B had this passage before him, though there Amphios is called son of Merops.

ὄξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμοιιν ἀφελέσθαι· ἐπέιγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἷ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγαυὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὧς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἑρακλείδην ἦν τε μέγαν τε
 ὤρσειν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἰώνος τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
 “ Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνου αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλοῖόν τινά φασι βίην Ἑρακλήειν

† 623. ἀμφίβασις, only here (but cf. πρόβασις β 75). It clearly means the defence of the fallen body by the Trojans: cf. the use of the verb in A 37, ι 198, E 299, Ξ 477, P 4, etc. Döderlein is therefore wrong in taking it to mean “he feared to be surrounded by the Trojans.”

625-6 = Δ 534-5, q.v.

627. We now come to an episode (627-698) which is doubtless a later addition, probably by the same hand to which we owe the insertion of the Rhodians in the Catalogue; see note on B 655. Not only can the passage be cut out here without being missed, but it is not alluded to in any way whatever in any other part of the Iliad. Von Christ seems to regard it as having furnished a model for the fight of Patroklos and Sarpedon in Π, but the connexion is in any case not close, and the converse might equally be the case, as 674 evidently assumes the later story. The treatment of the subject is excellent, and shows that the composition must at least date from an age when Epic poetry was still in its bloom.

632. It has been pointed out by Ameis

that this is the only passage where the apodosis to the formal 630 contains a καί. 636. From this line on A is again written by the first hand (see on 337).

638. ἀλλ' οἶον MSS. with Ar. and Aristophanes: ἀλλ' οἶον (?) Nikias and Parmenio: ἀλλοῖον Tyrannio, followed by Bekker, Nauck, and Christ. The first reading may be taken in two ways: (1) exclamative, “but what a man do they say was H.!” (2) “But (those sons of Zeus were) such as.” (2) involves an awkward ellipse, and in (1) the presence of ἀλλά is hardly consistent with the sense assumed. οἶον when used exclamatively always begins a clause, e.g. 601, α 32, etc., and in the phrases ὦ πόποι . . . οἶον ἔειπες H 455, cf. O 286, etc. In δ 242, λ 519, where ἀλλ' οἶον begins a line, it is evidently subordinate to a preceding verb (though it is no doubt true that this subordinate use originally grew out of a primitive parataxis where οἶον was an exclamation). Thus ἀλλοῖον seems to be decidedly the best reading. The objections of Ameis, (a) that ἀλλοῖός τις are not elsewhere found together, (b) that ἀλλοῖος is not elsewhere in H. used of purely mental

εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 ὅς ποτε δεῦρ' ἔλθων ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλιου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀλομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἴλιδας περήσειν."
 τὸν δ' αὖ Σαρπηδῶν Λυκίων ἀγὸς ἀντίον ἦδα·
 "Τληπόλεμ', ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθος, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ."
 ὧς φάτο Σαρπηδῶν, ὁ δ' ἀνέσχετο μείλινον ἔγχος 655

qualities, are only weak special pleading. The latter indeed is hardly true in the case of τ 265. Finally it is urged that ἀλλοῖόν τινα is too weak an expression in this speech. The question is one which, in the almost equal balance of authorities, must be left to each reader to decide for himself. Of course in a case like this MS. authority has no independent value. For the masculine adj. with βίην cf. A 690, etc. (H. G. § 166, 1).

639. *θρασυμέμνονα*, here and λ 267 only, probably to be referred rather to μένος (*μέμνονα*) than μένειν. Cf. Ἄγαμέμνων.

641. For the legend that Herakles had saved Hesione, the daughter of Laomedon, from a sea-monster, and had then destroyed the city because defrauded of his recompense, the famous mares of the stock of Tros, cf. T 145. For οἷης σὺν one good MS. reads οἷησιν, which is to be preferred as giving the longer form of the dative. With 646 compare Ψ 71.

653. *τεύξεσθαι*, in passive signification, as θάνατος καὶ μοῖρα τέτυκται, Γ 101: τάχα τῆδε τετεύχεται αἰπὸς θάνατος, M 345, and many similar instances. Ameis-Hentze strangely deny the possibility of the use of *τεύξεσθαι* in this way, and say that it must be from *τυγχάνειν*; but the only analogy which can be quoted is far

from close: A 684, ξ 231, *τύχε* (*τύχαι*) πολλά. But the question is one of comparatively small importance, as *τεύχω* and *τυγχάνω* are simply different forms of the same verb, the intrans. forms *ἔτυχον* *ἐτύχιστα* *τετύχκα* being said to "come from" one present, the transitive *ἔτευξα* *τεύξω*, and the passive *τετεύξομαι*, *τέτυγμαι* from the other. The present phrase shows exactly where the point of contact between the two lies.

654. The epithet *κλυτοπόλος* may perhaps mean only that Hades, like an earthly king, has splendid horses as a sign of regal magnificence. But as it is used of no other god it is possible that it indicates the connexion of the horse with the under-world. There is no other trace in Homer of such an idea; but the god of death is commonly associated with the horse in Etruscan art, and the modern Greek death-god Charos is always in the popular imagination conceived as riding. So too the horse always has his place in the story of the rape of Persephone. For the bearing of this on the vexed question of the significance of the horse in sepulchral monuments see Prof. P. Gardner's paper in J. H. S. v. 114. It is probable that we have here a trace of the religious ideas, not of the Greeks strictly speaking, but of the earlier non-Aryan population whom they subdued.

Τληπόλεμος· καὶ τῶν μὲν ἄμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦιξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε·
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἐγχεῖ μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμῶσσα,
 ὅστ' ἐγχευμφθεῖσα, πατὴρ δ' ἔτι λουγὸν ἄμυνεν.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διὸι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδὲ νόησεν, 665
 μηροῦ ἐξερύσαι δόρυ μελλινον, ὄφρ' ἐπιβαίῃ,
 σπυδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ διὸς Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἢ προτέρω Διὸς υἱὸν ἐρυγδούποιο διώκοι,
 ἦ ὄ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆι μεγαλήτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὄξεί χαλκῶ· 675
 τῶ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὄ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἄλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
 καὶ νύ κ' ἔτι πλεόνας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὄξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680

666. ἄμαρτῇ MSS., ἄμαρτή Ar., who held it to be syncopated from ἄμαρτήδην. This is of course wrong, but very probably the omission of the ι may be a genuine tradition of the fact (that the adverb was originally not a dative but an instrumental. The accent should then be ἄμαρτῆ).

661. μαιμῶσσα: for this personification of the spear cf. *Λιλαυόμενα* Δ 574, O 817, and Δ 126.

662. ἔτι, like 674 a hint of the future death of Sarpedon at the hands of Patroklos. ἐγχευμφθεῖσα, grazing: the word is always used of close contact in Homer: κ 516, Ψ 334, 338, N 146, P 405, 413, H 272. For a full discussion of this and cognate verbs see Ahrens, *Beiträge*, p. 12 sqq.

666. ἐπιβαίῃ, stand on his feet, cf. μ 434, οὔτε στηρίζαι ποσὶν ἐμπεδον οὐτ'

ἐπιβῆναι. The phrase however is a curious one, and Nauck and others are perhaps right in rejecting the line as a gloss.

667. ἀμφιέποντες, dealing with him, lit. "handling him"; they had too much to do with the work of carrying and protecting him.

670. μαίμησε here evidently indicates violent rushing, as 661: cf. Θ 413, *μαλνεταὶ ἦτορ*.

673. τῶν πλεόνων Λυκίων, see H. G. § 264, "the article marks contrast, but not definition, or should take the lives of more Lykians instead. Here οἱ πλεόνες does not mean 'the greater number' but 'a greater number,' in contrast to the person mentioned."

678. This line is taken *verbatim* by Vergil, *Aen.* ix. 767; Ovid, *Met.* xiii. 258.

βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 “ Πριαμῖδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κείσθαι, ἀλλ' ἐπάμννον· ἐπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήϊξεν λελιημένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῶ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μελινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος· 695
 τὸν δ' ἔλιπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτίς δ' ἐμπνύθη, περὶ δὲ πνοιῇ Βορέας
 ζῶγρει ἐπιπνεύουσα κακῶς κεκαφηῖτα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἄρηι καὶ Ἔκτορι χαλκοκοροστῆ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέρουτο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζουθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
 εἴθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξευάριξαν

683. On account of *Féros* Bentley interchanged Διὸς υἱός and προσιόντι. But the violation of the digamma may be due to the later origin of the episode. For the constr. *χάρη οἱ*, see H. G. § 145, note 4.

685. *κείσθαι*, the long *αι* in *thesi* is excused by the strong diaeresis at the end of the first foot. Cf. A 39, B 209, etc. H. G. § 380.

690. For the construction of *λελιημένος* see note on Δ 465.

693. *φηγῶ*: this can hardly be the same as the oak which formed a landmark close to the Skaian gate (Z 237, H 22, 60, I 354, Δ 170, Φ 549), as there is no hint that the fighting is near the walls. Any oak was equally sacred to Zeus.

694. *θύραζε* simply = out, as Π 408, φ 422, ε 410, etc. It can hardly be meant that the spear is thrust *ιληουγή* like the arrow in 112.

697. *ἐμπνύθη*, La R.; it appears from

Schol. A on X 475 that this was the reading of Ar.; MSS. *ἀμπνύθη*, but this word is properly used of a panting warrior recovering his breath, Δ 327, X 222, etc., *ἐμπνύθη*, of one who has fainted “coming to.” See La R., H. T. 190. Van Herwerden has pointed out that the correct form must be *-πνύθη*, as there is no trace of a *ν* in any other form. The Townl. gives *ἀμπνύσθη*: A has *ἀμπνύθη* with *ν* added above. Hesych. *ἐμπνύθη, ἐν ἑαυτῷ ἐγένετο, καὶ ἐφρόνησεν*.

698. *ζῶγρει* perhaps here from *ζῶη* and *ἀγείρειν* (or *ἐγείρειν*), and thus a different verb from the commoner *ζωγρεῖν* = to take prisoner (*ζῶος-ἀγρεῖν*). *θυμόν* is object of *κεκαφηῖτα*, as is clear from ε 468, *μὴ με . . . δαμάσῃ κεκαφηῖτα θυμόν*. Compare X 467, *ἀπὸ ψυχῆς ἐκάπισσεν*. The verb means “having breathed out”; cf. Hesych. *κέκρηψε, τέθνηκε, and κεκαφηῖτα, ἐκπεπνευκῖτα*. Curtius, *Gr. Et.* no. 36, and p. 511.

"Εκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης ;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρηχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομήτρην,
 ὅς ῥ' ἐν ἴλῃ ναέσκει μέγα πλούτοιο μεμηλώς,
 λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πλοῖα δῆμον ἔχοντες. 710
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 Ἄργείους δλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀρτυώνη,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ, 715
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

707. αἰολομήτρην, having a sparkling *μήτρην*, or metal waist-band, which was visible below the thorax. See note on Δ 137. Butmann, *Lexil.* p. 66, explains it to mean "with *flexible* μήτρην," which he takes to be a band worn under the ζωστήρ and invisible; but, as Ar. rightly observed, "Homer does not make epithets ἀπὸ τῶν ἀφανῶν," and this interpretation is therefore untenable. αἰόλος is regularly used of the glancing of light on metallic surfaces, as in κορυθαίολος, αἰολοθώρηξ. The θώρηξ being made of two solid plates of metal could certainly not be called in any sense flexible.

708. Ἰλῃ with ὕ also H 221, but ὕ in B 500: Zenod. Ἰδῃ, but the name of the Boeotian town was certainly Hyle: a Lydian Ἰδῃ is mentioned in T 385. μεμηλώς with gen. only here and N 297, 469. The use may be classed with those mentioned in H. G. § 151, c, d. So Aesch. *Sept.* 178, μέλεσθέ θ' ἱερῶν δημίων. 709. κεκλιμένος, "on the shore of," cf. O 740 πόντῳ κεκλιμένοι, Π 68 ῥηγμῖνι θαλάσσης κεκλιῖται. The word seems properly to be used of land sloping to the water's edge, δ 608, ν 235, ἀκτὴ κείθ' ἄλλ κεκλιμένη. The Kephisian lake seems to be the Copais as in Pind. P. xii. 27; see Pausan. ix. 38, 5.

710. δῆμον here evidently has the purely local sense, "territory": for which see on B 547.

711. The following section, down to

the end of the book, is rejected by the school of Lachmann, following Haupt. The most serious objection to it seems to be that the long and pompous description of the equipment of the two goddesses is out of proportion to the effect they produce on the battle-field, and that the wounding of Ares, which does not seem to be contemplated in 130-2, is an exaggerated attempt to outbid the wounding of Aphrodite. 753-4 seem also to be borrowed, not very appropriately, from A 498-9, and, as von Christ has remarked, 791 from N 107. So also 719-721 = Θ 381-3, 733-737 = Θ 384-388, 745-752 = Θ 389-396. It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes; but the general character of Θ would lead us to believe that the lines are originally in place here. Again 711-712 = H 17-18, 713 = Δ 69, 714 = B 157, 716 = B 113, 738 = B 45, 743 = A 41, 769 = Θ 46, 775-6 = 368-9, 782-3 = H 256-7, 787 = Θ 228. This is certainly a suspicious proportion of borrowed lines; but on the other hand the style of the passage is spirited, and does not shew any weakness of imagination.

715. For the use of the cognate accusative with ὑποστῆναι cf. B 286, κ 483; and see H. G. § 136 (3). τόν is here demonstrative, "that." We do not hear elsewhere of any such promise made by the goddesses to Menelaos.

ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἣ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέφ' ἄξονι ἀμφί.
 τῶν ἦ τοι χρυσή ἵτις ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ιδέσθαι· 725
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.
 δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἀντιγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρω
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

722. For a general account of the Homeric chariot see Helbig, H. E. pp. 88-110. The body of the car was very light, and when not in use was taken to pieces and put upon a stand; see Θ 441, ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For ὀχέεσσι most MSS. read ὀχέεσφι, one ὀχέσφι, which is perhaps right.

723. χάλκεα, so MSS.; Bentley conj. χάλκει', but the hiatus is legitimate after the first foot. The usual number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Klazomenae published in the J. H. S. vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, which has all the parts made of metal which in the human car were of wood, even straps of gold and silver instead of leather. For *Fitvs* (felloe) = Lat. *vitus*, see Curtius, *Gr. Et.* no. 593; and cf. Δ 486.

725. ἐπίσσωτρον, "tire," from σῶτρον, another name for the felloe, according to Pollux: cf. ἐύσσωτρος Ω 578: the der. is uncertain.

726. πλήμνη, "nave," *Gr. Et.* no. 366, where Pictet's explanation "*le plein de la roue*" is accepted. περιδρομος is used here in a slightly different sense from 728, though we can translate both by "running round." Here it evidently means "rotating," while in 728 it means "surrounding"; B 812 gives yet a third meaning. Hesych. περιδρομοὶ· περιφερεῖς, στρογγύλια, no doubt applies to 726, but does not give so good a

sense. ἀμφοτέρωθεν, on both sides of the car.

727. δίφρος, here in the narrower sense of the platform of the car on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἐπιδιφρός, K 475. ὄχεα, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἐντέταται which has puzzled commentators (cf. also K 263, τ 577, ψ 201 ἐν δ' ἐτάνωσ' ἱμάσθια βοός, to form a springy bed). See Wilkinson, *Ancient Egyptians*, i. p. 227, J. H. S. v. 192.

728. δοιαί, apparently because the ἀντιγές ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other.

729. πέλεν: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. πέλει. But, as Hentze has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. πέλεν is not simply = ἦν, but means "stood out."

730. δῆσε: for the details of the process by which the yoke was attached to the pole see Ω 265-280, and a full discussion

κάλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑάνον πατρός ἐπ' οὔδει
 ποικίλον, ὃν ῥ' αὐτῆ ποιήσατο καὶ κάμε χερσίν· 735
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινῆν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰώκη, 740
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου
 δεινῆ τε σμερδνῆ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρου
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

of the question in J. H. S. vol. v. The usual explanation will be found in Autenrieth, *s.v.* ζυγόν. *λεπαδινα*, broad leather breastbands by which the horses were attached to the yoke. Traces seem only to have been used for the *σειραφόρος*.

734. *ἑάνον*, "pliant," as elsewhere when it is used as an adj. with *ā*: it is not to be confused with the substantive *ἑ(σ)ῶός* (Γ 385, etc.) "garment," and should perhaps be written *ἑανός*, as it may be derived from *ἑάω*, in the sense of "yielding." (See Buttman, *Lexil. s.v.*)

736. The *χιτῶν* I take to be the *στρεπτός χιτῶν*, a stout pleated doublet designed to shield the body from the pressure of the *γάλα* (see on E 113). Hence the adjective *ἑανός* is fitly used to contrast with this martial garb the soft robe which Athene wears; and there is no need to follow Ar. in joining *Διός* with *τεύχεσιν* instead of *χιτῶνα*. It may be mentioned that Zenod. rejected 734-736 here, holding them to be borrowed from Θ 385-7, while Ar. maintained the converse.

738. On the aegis cf. B 448. It is conceived by Homer as a shield of the ordinary sort, made of metal, as is clear from O 309, where it is said to have been made by Hephaistos the *χαλκεύς*. The later idea of a goatskin seems to have arisen from a false etymology, combined perhaps with the influence of some non-Hellenic cult such as is described by Herodotus, iv. 189. The word *ἐστεφάνωται* is used in the description of Agamemnon's shield, A 36, where the Gorgoneion is the object in

question. It is hard to say exactly what it means here, as if there was an actual allegorical representation of *Φόβος* it can hardly have extended all round the rim; neither can it have been a central ornament, for that position must have been occupied by the Gorgoneion. It is probable therefore that Homer meant only vaguely to express that Rout followed wherever the shield was turned. But even so we must admit a curious discrepancy with A 36, where an actual representation is undoubtedly meant. The Gorgoneion itself was probably in its origin a device meant to terrify the enemy, like the hideous faces which Chinese warriors carry on their shields. From this it came in more civilised times to be regarded merely as an *ἀποτρόπαιον* or charm to avert the evil eye and other dangers. The expression *Διὸς τέρας* implies this further stage.

743. *ἀμφίφαλον* with *φάλοι* (or *φάλα*, as the gender is uncertain) on both sides. I have endeavoured to shew (J. H. S. iv. p. 294) that the *φάλοι* were metallic projections, survivals of the horns which formed an ornament of the helmet of the primitive peoples of the coasts of the Mediterranean. *τετραφάλῃρος* is a word of doubtful meaning; it may perhaps mean "having four ornaments affixed to the *φάλοι*," such as are depicted in J. H. S. *l.c.* fig. 15. The word *ἀμφίφαλος* does not exclude the possibility of four *φάλοι*: it only means that they were placed at the sides of the helmet, not, as was often the case, in front.

744. The exact meaning of this line

ἐς δ' ὄχρα φλόγεια ποσὶ βήσεται, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἠρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
 "Ἦρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
 ἤμην ἀνακλίνει πικινὸν νέφος ἠδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηκεῆας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων

is not clear. ἀραρυῖαν has been explained "fitting the warriors of a hundred cities," i.e. big enough for a hundred armies to wear. But this is too absurdly grotesque for Homer. The alternative is to make it = "fitted with," i.e. adorned with representations of the warriors of a hundred cities; that is perhaps with a battle-scene between two armies and their allies on a vast and supernatural scale. So a battle-scene was depicted by Pheidias on the shield of his Athene Parthenos; but then it as a Gigantomachia in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἀραρυῖα seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the ζώνη ἑκατὸν θυσάνους ἀραρυῖα Ξ 181, the πόλις πύργος ἀραρυῖα Ο 737, and the ἀπήνη ὑπερτερῆ ἀραρυῖα ζ 70, the case is evidently different, though they shew that ἀραρυῖα can mean "provided with." πρυλέες is itself a word of doubtful origin and meaning: it recurs Δ 49, Μ 77, Ο 517, Φ 90, and may mean either "footmen," as opposed to ἱππῆες, or "champions." It is possibly connected with πρύλις, the Cretan word for the war-dance, and may therefore have once meant champions who danced in front of the army to provoke the enemy. Hermann and others have seen a further allusion to the hundred cities of Crete; and the line may therefore be one of the passages which seem to have a special connexion with that island. See on Σ 590.

745. φλόγεια: this adj. recurs only in the parallel Θ 389: it probably means "sparkling like fire" with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.

746. δάμνησι, so most MSS.: Δ δάμ-

νησι with Ar.: but the subjunctive is out of place in a direct statement as to the use of the spear; in other words we have here a particular statement, although the present implies iteration, not a general statement as in a simile, or as in the next line, where the subj. κοτέσσεται implies "with whomsoever she is wroth."

749. Observe the freedom of the imagery by which the gate, though said to be a cloud in 751, is made to creak.

750. ἐπιτέτραπται, so MSS.: ἐπιτε-
 ράφαται Bergk, from Athenaeus (iv. 134); but the singular is quite defensible, as οὐρανός and Οὐλυμπός if not identical are at least closely connected. For the construction of the following infin. see H. G. § 234 (1).

752. κεντρηκεῆας, only here and in the identical passage in Θ. It seems to come from ἐνεγκεῖν, "enduring the goad." It is a question as to what this κέντρον really was. It would naturally mean a sharp-pointed rod, such as is used by the charioteer represented in the Burgon amphora. But a comparison of Ψ 430 and Ψ 582 seems to shew that it was identical with the ἰμάσθη, which can be nothing but a leathern thong. Whether this thong had a sharp point at the end or not it is beyond our power to say. Cf. also Δ 391, Καδμεία, κέντρος ἵππων.

753-4 = Δ 498-9. The mention of the ἀκροτάτη κορυφή seems out of place here, as the goddesses are on their way to earth. It almost looks as though there were a confusion between heaven and Olympus in 749-50; but as Aristarchos carefully pointed out, Homer always means the actual mountain when he speaks of Olympus, not any aerial dwelling of the gods, at least in the Iliad. Ar. explained ἀκροτάτη as = ἀκρη, "very high," which is most unnatural.

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ἕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·
 “Ζεῦ πάτερ, οὐ νεμσίζῃ Ἄρει τάδε καρτερὰ ἔργα ;
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, αἴ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίσωμαι ;”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγγελίην, 765
 ἦ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”
 ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάλιστα δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὄσσον δ' ἡροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,

757. *καρτερὰ ἔργα*, so most and best MSS. : *ἔργ' ἀθήλα* Schol. A and Apoll. Lex. For the constr. of the acc. H. G. § 136 (13). For Ἄρει the best MSS. give Ἄρη, but this is not a form of the Homeric declension of the name.

758. *ὀσσάτιον*, only here : the later Epics have *τοσσάτιον*. Cf. *μεσσάτιος* in Callimachos, and *ὀσάτιος* by *Ἰστατος*.

759. *ἐμοὶ δ' ἄχος*, either an accus. in apposition with the sentence, or, perhaps more simply, we may supply *ἔστι*. *ἔκηλοι*, ironical.

765. *ἄγρει* seems to be a stronger word than *ἄγε*, though the two are probably connected : see Curt. *Gr. Et.* 117. Others refer it to *αἰρέω*. It is used only in the imperative ; the plur. is found only in *v* 149.

770. *ἡροειδὲς*, an adj. almost confined to the Od., especially as an epithet of the sea ; sometimes of *ἀντρον* or *σπέος*, and once of *πέτρῃ* μ 233, where it clearly means “the rock so distant as to be like mist.” When used of the sea it seems to express the vague colour of the distant water, which the haze of distance

almost melts into the semblance of the sky. So here “so far as a man sees in the haze of distance,” i.e. up to the utmost limit of human vision. As to construction, the neuter seems to be used attributively, agreeing with *ὄσσον*, and the accus. expresses extension.

772. *ὑψηχέες*, compare Vergil's *fremit alle*. Nauck and van Herwerden however would read *ὑψαύχενες*, on account of the digamma of *Ἐψηχῆ* : this is possibly indicated as a variant by Hesych., *ἀπὸ τοῦ εἰς ὑψος ἔχειν τοὺς τραχήλους, οἶον ὑψαύχενες* ; Suidas *ὑψηχῆς ὁ ὑψαύχην*. Two MSS. give *ὑψαυχέες*, one *ὑψηυχέες*. The word recurs in Ψ 27, but without these variants.

774. The only other places where Simoeis and Scamander are distinguished are Z 4, M 22, Φ 307. Of these the two latter are almost certainly of late origin, while in the first what is probably the old reading omits all mention of Simoeis. There is therefore very strong reason for supposing that there was only one river named in the original legend ; Simoeis may possibly, as Hercher thinks, be

ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη, 775
 λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχενεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 τῷ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοίαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἧ σусὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδόν,
 ἔνθα στᾶσ' ἦνσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
 "αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·

another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the pitiful brook of the Dumbrek-Su, which runs from E. to W. on the N. side of Hissarlik, and does not join the Mendere at all. It entirely ceases to run in summer (Schliemann). On the σχῆμα Ἀλκμανικόν, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks τούτῳ τῷ ἔθει πεπλέονακε καὶ Ἀλκμάν· διὸ καὶ καλεῖται Ἀλκμανικόν, οὐχ ὅτι αὐτὸς πρῶτος ἐχρήσατο ἀλλ' ὅτι τῷ τοιοῦτῳ ἔθει πεπλέονακεν. He quotes other instances from T 138, κ 513, ξ 216.

776. πουλὺν is of course a feminine, as in πουλὺν ἐφ' ἕγρην K 27: so ἡδύς μ 369, and θῆλυς generally. ἀήρ is never masculine in H. H. G. § 116, 4.

777. On ἀμβροσίην see note on B 19.

778. All MSS. give αἱ δέ, but τῷ δέ is found quoted three times by Scholiasts (Soph. *El.* 977, O. C. 1676, Eur. *Alc.* 902): there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 378, 455 we have feminine duals identical in form with masculine: and also Hes. *Opp.* 198-9. The word ἴθματα does not seem to recur (before Callimachos) except in *Hymn. Apoll.* 114 βᾶν δὲ (Iris and Eileithyia) ποσὶ τρήρωσι πελειάσιν ἴθμαθ' ὁμοίαι, which is the passage quoted by Aristophanes, *Av.* 575, Ἴριον δέ γ' Ὀμηρος ἐφασκ' ἰκέλην εἶναι τρήρωνι πελεῖη. There is perhaps a touch of the humour which is

so often associated with the gods of Homer, in the vivid comparison of the short and quick yet would-be stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero μακρὰ βιβάς. (Mr. Monro takes ἴθματα to mean the *fighî* of doves.)

785. Stentor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A says τινὲς αὐτὸν Θρηῶκά φασιν, Ἐρμῆ δὲ περὶ μεγαλοφωνίας ἐρίσαντα ἀναιρεθῆναι, αὐτὸν δὲ εὐρεῖν καὶ τὴν διὰ κόχλου γραφήν (sic: Schol. B *μηχανήν*, the device of the speaking-trumpet: this is the rationalising explanation). τινὲς δὲ Ἀρκάδα φασὶν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττουσι περὶ αὐτοῦ στίχους. Ἐν τισὶ δὲ οὐκ ἦν ὁ στίχος (sc. 786) διὰ τὴν ὑπερβολήν. Bopp and Bergk may be right in explaining the name as originally meaning "Thunderer," from root *stan*, for which see Curt. *Gr. Et.* no. 220 (Skt. *stanajati* = it thunders). χαλκεοφώνος is not elsewhere found; but compare B 490, Σ 222 ὅσα χαλκεῶν. The Stentorian voice was proverbial in the time of Aristotle; see the well-known passage in the *Pol.* 4, 7, 11. For other instances of the superhuman power of gods see 859, Ξ 148.

787. For ἐλέγχεα (*ἐλεγγέες* one MS., Ar. *κακελεγγέες*) see note on Δ 242. αἰδῶς is a nominative used interjectionally, apparently as a sort of imperative, αἰδῶς ἔστω ὑμῖν and equivalent to αἰδῶ θέσθ' ἐνὶ θυμῷ, O 561, 661. The regular meaning of the word is of course "sense of honour," "recognition of the just

ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”
ὡς εἰποῦς ὄτρυνε μένος καὶ θυμὸν ἐκάστου.
Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὗρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχρεσφιν 795
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφῶ.
ἰδρῶς γὰρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἰμ' ἀπομόργνυ.
ἵππειου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
“ ἦ ὀλίγον οἱ παῖδα εὐκότα γέλνατο Τυδεύς. 800
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον

rebukes of men”; it is not used in the sense of “disgrace” like *αἰσχος* or *αἰσχύνη*, either in Homer or later Greek. The phrase recurs in Θ 228, Ν 95, Ο 502, Π 422; and in a slightly varying form P 336 *αἰδῶς μὲν νῦν ἦδε γ'* . . . Ἴλιον εἰσαναβῆναι, where we must take it to mean “this is a thing to arouse a feeling of rebuke,” just as we say “it is a shame to do so and so,” meaning a thing to be ashamed of. *εἶδος ἀγῆτοί*, like *εἶδος ἀριστε*, Γ 39 (there was a variant *ἀριστοί* here).

789. Aristarchos held that the Dardanian gate was the same as the Skaian. Of course the question is insoluble; but see note on Β 809. The name recurs again in X 194.

791. The best MSS. give *νῦν δὲ ἐκάς*, a few of the inferior *νῦν δ' ἔκαθεν*. Of course the former is right, as *ἐκάς* had *F*. But from a scholion by Didymus on Ν 107 it appears that Zenod. and Aristoph. read *νῦν δὲ ἐκάς*, Aristarchos *νῦν δ' ἔκαθεν*: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression *κοίλης ἐπὶ νηυσὶ* is not appropriate here, as it is in Ν 107, where the Greeks have actually been driven back to the camp. Either therefore the line must be borrowed here, or a mistaken reminiscence must have caused some corruption.

793. *ἐπόρουσε*, “sprang to his side,” cf. ψ 343 *ἔπρος ἐπ.*, and P 481 *ἀρμ' ἐπο-*

ρούσας. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athene had healed the wound in 122, but there is no explicit inconsistency between that passage and the present. See Π 528; when a god miraculously heals a wound we are told so at length. Many critics however have made this supposed “contradiction” a fulcrum for breaking up this book. For the double acc. after *βάλε* cf. 361, Θ 405, Ω 421, and H. G. § 135.

796. The wound is in the right shoulder (98) through the top of the *γύαλον*, and just where the broad strap by which the shield was held crossed the shoulder, which it would seem therefore the plates of the cuirass did not quite cover. The shield, as we should expect, hung at the left side.

797. *τῷ* may be either *τελαμῶνι* or *ἰδρῶτι*. It is not perfectly clear how he could get at the wound to wipe it without taking off the *στρεπτὸς χιτῶν*.

802. There is considerable doubt as to the punctuation of this passage. Fäsi takes 805 as a parenthesis. Similarly Mr. Monro regards it as epexegetic of the preceding. Ameis less probably takes *καὶ ῥ' ὅτε περ* . . . *ἐκπαιφάσσειν* as a *general* protasis, which is superseded and forgotten in favour of the *special* case introduced by the second protasis, *ὅτε τε* . . . *Καδμείνας*. For the story see Δ 384 sqq.

οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας—
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον— 805
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὡς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλά σευ ἡ κάματος πολυαίξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαίφρονος Οἰνείδαο.”
 τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “ γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένων, ἅς ἐπέτειλας·
 οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τούνεκα νῦν αὐτὸς τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.”
 τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “ Τυδεΐδῃ Διομήδης, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρηα τό γε δειδίθι μήτε τιν' ἄλλον

803. νόσφιν Ἀχαιῶν is the same as μούνος ἐών in Δ 388. ἐκπαιφάσσειν, make display, see B 450.

808. According to Aristonikos this line was inserted here by Zenod. from Δ 390 (and E 328), but omitted by Ar. on the just ground that Athene is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line.

811. πολυαίξ, see A 165. As the ι is long by nature (-αίκος) the ordinary accent πολυαῖξ is wrong. Cf. however κῆρυξ: some of the old grammarians held that ι and υ were never long by nature before ξ.

818. σέων Ar., σῶν best MSS. Ar. admitted the contracted form only after a vowel.

819. ἀντικρὺ, see 130.

824. μάχην in local sense, “the battle-field.” πόλεμος is never used in this way. ἀνά should be ἀνα, as it immediately follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of ἀναξ and the imperativel ἀνα = arise. In Δ 230 he wrote διὰ, not δια, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians.

827. τό γε, for that matter: cf. ρ 401, μήτε τι μητέρ' ἐμῶν ἄξει τό γε, μήτε τιν' ἄλλον. But it looks almost as if the line were a reminiscence of Ξ 342, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν ὕψεσθαι, where the τό is probably governed by ὕψεσθαι.

- ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρηι πρῶτῳ ἔχε μώνυχας ἵππους,
 τύφρον δὲ σχεδίην μηδ' ἄζεο θούρου Ἄρηα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρῶν μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται."
 ὡς φαμένῃ Σθένελον μὲν ἀφ' ἵππων ὡσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
 ἦ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μᾶστιγα καὶ ἠνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἄρηι πρῶτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν δ' ἄριστον, Ὀχνησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῖν' Αἶδος κυνέην, μὴ μιν ἴδοι δβριμος Ἄρης. 845

828. ἐπιτάρροθος, a word of quite uncertain origin; apparently identical in sense with ἐπίρροθος in Δ 390, though an etymological connexion is hardly possible. See note there.

831. ἄλλοπρόσαλλον, "double-faced," one thing to one person, another to another. This treachery of Ares is again alluded to in Φ 413, οὐνεκ' Ἀχαιοὺς κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις, but no other trace of it occurs in Homer. τυκτὸν is another ἀπαξ λεγόμενον in this sense: it apparently means "finished, wrought out," i.e. complete: cf. τετυγμένον = well wrought, Ψ 741: so τυκτῆσι βέεσσιν, well wrought, Μ 105, and in the sense of "artificially made" ρ 206, δ 627.

832. πρῶν, see B 303. στεῦτο, "pledged himself," see Curt. Gr. Et. no. 228.

833. μαχήσεσθαι, several MSS. give -σασθαι in spite of the following future; which shews how little authority the codices have in a question of this sort.

834. τῶν δέ may be masc., sc. Ἀχαιῶν; but perhaps it is rather more Homeric to take it as neuter, "those promises."

838-9. ἀθετοῦνται στίχοι δύο, οἳ οὐκ ἀναγκαῖοι καὶ γελῶσι, καὶ τι ἐναντίον ἔχοντες. τί γὰρ, εἰ χεῖριστοι ἦσαν ταῖς ψυχαῖς, εὐεδαῖς δὲ καὶ εὐσαρκοί; i.e. the fact that

Diomedes and the goddess were ἀριστοὶ does not involve their being heavier. But the couplet is quite in the spirit of the whole passage, which seems expressly to exaggerate the physical qualities of the gods, e.g. 785, 860. We may compare Aen. vi. 413, "gemuit sub pondere cymba Sutilis" (of Charon's boat). For φήγιμος there was an old variant πῆγιμος, found in Eustath., Hesych., and Et. Mag., and said to mean some kind of wood. For this word reference may be made to the article πηδός in Liddell and Scott. For ἄνδρα τ' in 839 Ar. read ἄνδρα δ'. His idea apparently was that τε put the goddess and the hero too much on an equality.

841. In A and C 846 is inserted after this line, in the former with the note ἐν ἄλλοις ὁ στίχος μετὰ τέσσαρας στίχους κεῖται. It will be observed that the change makes little difference. ἐξενάριζεν and ἐνάριζεν (844) are the reading of Ar. with the best MSS., "was despoiling": others (probably Zenod.) ἐξενάριζεν, "had slain." There is no other case in Homer of a god in person actually slaying and despoiling a hero.

845. Αἶδος κυνέη, the "Tarnkappe" or "Nebelkappe" of northern mythology, not elsewhere mentioned in H. It is alluded to however in the (pseudo-)

ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθύς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἠνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπὲρ δίφροιο ἐτάσιον ἀιχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεάτου ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὄσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοῦς τε Τρώας τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνημένοιο, 865

Hesiodean *Scutum Her.* 227, and in Aristoph. *Ach.* 390; Plato, *Rep.* x. 612 B. It appears too in the legend of Perseus in Pherekydes, and is a piece of the very oldest folklore. The name Ἀθῆνης here evidently preserves something of its original sense, the Invisible (Ἀφιδης). It is of course not necessary to suppose that the poet conceives Athene as literally putting on a cap; he only employs the traditional—almost proverbial—way of saying that she makes herself invisible to Ares.

848. This line is perhaps interpolated by a rhapsode who read ἐξενάριζεν in 842, and thought that an infinitive was required after ἔασεν. This idea led to another unmistakable interpolation, Ω 558.

851. ζυγόν, of Diomedes' chariot: Ares is clearly on foot (he has lent his chariot to Aphrodite, 363).

852. ἐλέσθαι, so A and other MSS.: vulg. δλέσσαι, but this by Homeric usage could only mean to lose his own life.

854. ὑπέρ, so A: cael. ὑπ' ἐκ, which appears to be accepted by almost all edd., though no approximately satisfactory explanation has been given of the

word, which can only mean "from under." Athene of course is on, not under, the chariot; and to suppose that she could direct the shaft from a place where she was not herself is to make her very unlike a Homeric deity. With the reading of A there is no difficulty whatever, and the authority of this MS. is as great as that of the consensus of all the rest, so that there need be no hesitation in adopting it. It is strange that neither Nauck nor von Christ so much as mentions the existence of the variant.

857. ὅτι κατὰ τὰ κοῖλα μέρη ἐζώννυτο τὴν μίτρην· καὶ ἐστὶ διδασκαλικὸς ὁ τόπος (i.e. "this is the locus classicus"). For the nature of the μίτρη see on Δ 137. For μίτρην of MSS. Ar. read μίτρη; both cases appear to be equally Homeric: see Ξ 181, K 77.

860. This hyperbolic distich recurs in Ξ 148-9. Ar. is said to have read -χειλοι for -χιλοι, "with nine lips" (!) For the last half of 861 compare B 381, Ξ 448, T 275.

865. καύματος ἔξ, after hot weather: so Schol. It is hardly possible to get any good sense if we join ἔξ with ἀνέμοιο. It is not easy to say what the phenome-

τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,
 πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχέων,
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἕξ ὠτειλῆς, 870
 καὶ ῥ' ὄλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “ Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα ;
 αἰεὶ τοι ῥήγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἀνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιτείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀλδήλον· 880
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι Ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,

non meant may be; perhaps a whirlwind of dust raised by the Scirocco. Others take it to be a thunder-cloud “standing out to the eye from the other clouds.” (?)

874. *χάριν ἀνδρεσσι*, so La R.: the best MSS. follow Ar. in reading *χάριν δ'*, but the particle appears to be merely an insertion to assist the metre. Bekker rejects this line and the preceding, not without reason, as they are quite wide of the aim of the rest of the speech. So also Köchly and Nauck.

876. *ἀήσυλα*, so MSS.: but there is little doubt, as Clemm has shewn, that the word, which is not found elsewhere, is only an itacistic mistake for *ἀΐσυλα*, *ἰνίγμα*, from *ΐσος*; hence the commoner contracted form *αἰσυλος*.

878. *δεδμήμεσθα*, are subject to you, Γ 183, λ 622. For the change of person cf. H 160, P 250.

879. *προτιβάλλεαι* apparently means “attack,” “make an onslaught.” There is no other case in Homer of such a use, nor does the middle voice of this compound seem to recur in Greek literature,

until the late Epic poets. Mr. Monro explains “dost give heed to,” comparing *ἐπιβαλλόμενος* Z 68, and *βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν*.

880. For *ἀνίης* most MSS. give *ἀνείης*, Schol. A on E 131 *ἀνείης*. The second form can hardly be right, the first is in accordance with the analogy of *ἀνίησι*, the latter is supported by *μεθειέ* K 121, *τιθειέ* N 732, α 192. In a point where the authority of MSS. is *nil* it seems better to take the more archaic form, as it has respectable authority; as it is very probable that forms of the so-called “Aeolic” conjugation have constantly been altered to suit the later conjugation of contracted verbs. *αὐτός* is explained by Schol. B *μόνος*, *i.e.* without the intervention of a mother. There is no trace in H. however of the birth of Athene from the head of Zeus; and the word here need mean no more than “thou thyself” didst beget (emphatically); *σὺ τέκες* above (875) is also ambiguous. *ἀΐθλον*, destructive, as *πύρ*, B 456. (Welcker explains “secretly born,” as without a mother. But see 897.)

886. *νεκάδεσσιν*, *ἀπ. λεγόμενον*. Cf.

ἧ κε ζῶς ἀμηνηνὸς ἕα χαλκοῖο τυπῆσιν."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 "μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἱ Ὀλυμπον ἔχουσιν. 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 "Ἥρης· τὴν μὲν ἐγὼ σπουδῆ δάμνημ' ἐπέεσσιν·
 τῷ σ' ὀίω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα. 895
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἔξ ἄλλου γε θεῶν γένευε ὧδ' ἀίδηλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων."
 ὧς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσειν. 900

Ο 118 κείσθαι ὁμοῦ νεκέσσι μεθ' αἵματι καὶ κοίησιν, and Π 661 ἐν νεκῶν ἀγύρει: see also note on 397. Ares, being immortal, seems a little confused between his two alternatives; the contrast to ζῶς (another *ἀπ. λεγ.*) should of course be *θανόν*; this being impossible he has to substitute the rather weak expression of the text.

887. ἀμηνηνός, only here in Il.: it occurs several times in Od. in the phrase νεκῶν ἀμηνηνὰ κάρηνα and once (τ 562) of dreams. It appears to be conn. with μένος, but the formation is not clear.

891. See note on A 177.

892. ἀάσχετον: the formation of this word, which recurs only in Ω 708, is hardly explicable. According to Bekker it is for ἀν-ανάσχετος, through the stage ἀν-α(ν)σχετος, the second ν being lost before the σ, and the first then having to follow suit, that the word might not be confused with ἀνά-σχετος in the opposite sense. If so, it is probably a late and wrong reading, for which ἀνάσχετον ought to be substituted here (so Wackernagel): mere possibilities of confusion do not set aside the ordinary laws of linguistic formation. According to another view we have a case of "Epic diectasis" for ἀσχετος. This is not impossible in a passage which may possibly be of late origin, and contemporaneous with the formation on false analogy of ὀράας for ὀράεις through the stage ὀράς.

893. σπουδῆ, as B 99, etc.

894. ἐννεσίησιν, for ἐνεσ. (ἐνίημι); the lengthening of the first syllable may be due to the ictus alone; or possibly to a reminiscence of j, ἐν-ἰεσ-ίη, though the latter alternative is the less probable.

898. For ἦσθα the best MSS. give ἦσθας, an impossible form, invented for the supposed benefit of the metre. The form οἰσθας however seems to be well attested in Eur. *Ion*. 999. For ἐνέρτερος Zenod. read ἐνέρτατος. The two last words of the line apparently mean "lower than the sons of Uranos," i.e. the Titans imprisoned in Tartaros, as in O 225, οἵπερ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες. This however is quite unlike the Homeric use of the word Οὐρανίωτες, and may be another mark of later date; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take Οὐρανίωτες in its usual sense, we must translate either "lower than the heavenly gods," or "low among (partitive gen.) the heavenly gods": either of which interpretations makes the passage intolerably weak. For the threat itself compare Θ 13-16: and for the Titans Θ 479, Ξ 279, Hesiod, *Theog.* 720.

900. See 401-2. Here the best MSS. read πάσσειν or ἐπάσσειν, and either omit 901 or give a note to say that it was sometimes omitted; only those of the second class giving πάσσειν, which is necessary if 901 is read. The note in Schol. A (Didymus!) *λακῶς φάρμακα*

[ἤκέσατ'· οὐ μὲν γάρ τι καταβητός γε τέτυκτο.]
 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἔόν, μάλα δ' ὄκα περιτρέφεται κυκώοντι,
 ὡς ἄρα καρπαλίμως ἴησατο θούρον Ἄρηα.
 τὸν δ' ἠβη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν· 905
 πὰρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.
 αἰ δ' αἴτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 ἠρῆ τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη,
 παύσασαι βροτολοιογὸν Ἄρην ἀνδροκτασιάων.

πάσσειν (i.e. not φάρμακ' ἔπασσειν: the omission of the augment is always regarded as an Ionic peculiarity) shews that Ar. also omitted 901.

902. ὀπὸς, fig-juice used to curdle milk for making cheese: another material for the same purpose in classical times was πυτία or τάμνος, "rennet," which is still employed. ἐπειγόμενος might quite well be taken as a passive, "being stirred"; but the common Homeric use of the participle is rather in favour of taking it as a mid., "makes haste to curdle" (cf. Z 388, ἐπειγομένη ἀφικάνει, etc.); the point of the simile lies in the speed of the process, so that the repetition of the same idea in μάλα ὄκα in the next line is excusable.

903. περιτρέφεται, "curdles," so Herodianus ap. Eust., Apoll. Lect.; MSS. περιστρέφεται, which is obviously inferior, cf. ξ 477 σακέσσει περιτρέφετο κρύσταλλος, where also, as La R. remarks, six MSS. give περιστρέφετο, though it is meaningless. So ι 246, ἤμισυ μὲν θρέψας λευκοῖο γάλακτος. The idea evidently is

that Paieon miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked *ὅτι παρθενικὸν τὸ λούειν* (it is always the maidens who give the bath): οὐκ οἶδεν ἄρα ὑφ' Ἡρακλέους αὐτὴν γεγαμημένην, ὡς ἐν τοῖς ἠθετημένοις ἐν Ὀδυσσεΐα (viz. λ 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a chorizont.

906. This line was marked by Ar. with "asterisk and obelos," the former implying that it occurs elsewhere (viz. A 405, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that *κύδει γαίῳν* is out of place on an occasion where Ares has so little to be proud of.

909. Ἄρην is the reading of nearly all codices, and of Herodianus, who also preferred Ἄρη to Ἄρει in 757: but it only occurs here, so that the one MS. (Cant.) which gives Ἄρη' is not probably right.

ΙΛΙΑΔΟΣ Ζ.

Ἔκτορος καὶ Ἀνδρομάχης ὀμίλια.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκῆρεα δούρα,
μессηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλμνης.

Ζ

The sixth book with its immortal scenes between Diomedes and Glaukos, and Hector and Andromache, forms with the preceding tale of war and carnage a contrast which places it in the front rank of all poetry. But, as we so often find in the Iliad, supreme beauty of individual parts is not inconsistent with grave difficulties as to their relation to one another, and to the story at large.

There is a natural division of the book between lines 311 and 312, where it is not improbable that the repeated ω s may indicate a break in recitation. The two parts however are closely connected, as the second continues the account of Hector's visit to the city, which begins in the first. The quotation by Herodotos of lines 289-292 as being *ἐν Διομήδεος ἀριστεῖ* indicates that there was originally no distinct break between E and the first section of Z. But, as has already been mentioned, this single rhapsody contains one of the most glaring inconsistencies in the Homeric poems; Diomedes in E has power given him to know god from man, and wounds Ares and Aphrodite, while in Z he doubts whether Glaukos be not a god, and declines to lift his spear against him if he be. Such an anomaly cannot be accounted for unless by the assumption that the two episodes of the wounding of the gods are a later addition to the original *ἀριστεία*. The contrary assumption, that the Glaukos story is the later

addition, is entirely opposed to all probability; we can understand that the superhuman victories should be added to that part of the tale which presents only the common powers of the hero, but not that they should be totally forgotten if they belonged to the plot from the first.

The episode of Glaukos and Diomedes has however incurred suspicion, on account of a curious schollon of Aristonikos, *ἢ δεκλή θρι μετατιθέασί τινες ἀλλαχόσε ταύτην τὴν σύστασιν*. Unfortunately he does not tell us to what place these unknown authorities transferred the scene, and modern critics have in vain endeavoured to find one as suitable as the present. The proud words of Diomedes in 127 must come after the beginning of his *ἀριστεία*, and therefore no mere alteration of place will do away with the contradiction between the following words and his supernatural vision and achievements in E; so that there can be no gain from any attempt to find a fresh connexion.

The allusion to the worship of Dionysos in 130-141 is probably a mark of later origin in that passage, which can however be cut out without injury to the context. With this exception there is nothing to be said against the claim of the episode to rank as a portion of the original *Διομήδους ἀριστεία*, which it leads to a fitting end by contrasting the romantic chivalry of the two heroes—like that of Saladin and Coeur-de-Lion—with the carnage of the book before.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
 Τρώων ῥῆξε φάλαγγα, φῶς δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 υἱὸν Ἐυσσώρου Ἀκάμαντ' ἦν τε μέγαν τε.

5

It has further been objected with some force to the introduction of the book (1-72) that it does not suit what follows; for Diomedes here again sinks into the background, slaying only two enemies, no more than fall to so insignificant a hero as Euryalos; so that the words of Helenos in 97-101 are quite out of place at this particular moment. It is probable therefore that these 72 lines belong to the episode of the wounding of Ares, and are designed to lead the way back to the original Diomedea which is resumed in l. 73.

Doubt has also been thrown upon the episode of Hector's visit to Paris (313-368). It has apparent reference throughout to the end of the third book; yet none of the allusions exactly suit (see particularly 337 compared with Γ 428-436). The words *χάλον τόνδε* in 328 are hard to explain, and would be more natural if they followed a scene in which Paris had actually left the battle-field in resentment at some outbreak of anger on the part of the Trojans. It is therefore possible that the duel in Γ, which we have already seen reason to suppose a later addition to this part of the Iliad, may have supplanted such an episode; but the proof of this is certainly not very strong. In any case the scene with Paris forms a most effective companion and contrast to that with Andromache, which is (with the exception of a few lines, 433-438) above suspicion.

1. *οἰώθη*, was left to itself by the departure of the gods, after the events of the last book. Cf. Α 401.

2. *πεδίοιο*, "along the plain," as usual: not a partitive gen. after *ἐνθα*. *ἰθύνειν* is the regular word for "charging," Δ 507, Α 552, etc., the parallel form *ἰθύνειν* being used for the transitive. The mid. *ἰθύνεσθαι* recurs only ε 270, χ 8. *ἰθυνομένων* is gen. abs., the subject being easily supplied from the first line: *ἀλλήλων* is doubtless the gen. usual after verbs of *aiming* (H. G. § 151 c), and is not in agreement with the participle. Cf. Ν 499.

4. The ordinary reading of this line is *μεσσηγὺς Σιμβέντος ἰδὲ Ξάνθοιο ῥοάων*. But Aristonikos says (*ἡ διπλῆ*) *στι*

*ἐν τοῖς ἀρχαίοις ἐγγράπτω "μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης"· διὸ καὶ ἐν τοῖς ὑπομνήμασι φέρεται. ὕστερον δὲ περιπεσῶν ἐγράψε "μεσσηγὺς Σιμβέντος ἰδὲ Ξάνθοιο ῥοάων." τοῖς γὰρ περὶ τοῦ ναυστάθμου τόποις ἡ γραφὴ συμφέρει, πρὸς οὗς μάχονται ("sc. hi versus illa lectione retenta" Lehrs). Further Schol. BLV say πρότερον ἐγγράπτω "μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης"· ὕστερον δὲ Ἀριστάρχου ταύτην τὴν λέξιν (sc. the present vulgate) εὐρὼν ἐπέκρινεν. Χαίρις δὲ γράφει "μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμβέντος." Various emendations of the scholion of Aristonikos have been proposed; e.g. Lehrs conj. ἐν τοῖς Ἀριστάρχου for ἐν τοῖς ἀρχαίοις: Sengbusch ἐν τῇ προτέρᾳ τῶν Ἀριστάρχου. But there is no reason to go beyond their plain sense; viz. that Ar. found the reading of our text in his "ancient" authorities—what these were we cannot say—and adopted it in his first edition and his "notes"; but that he subsequently found the reading of the present vulgate—again we do not know in what authorities—and adopted it in his second edition as being more in accordance with the Homeric topography of the camp, on which, as we know, he wrote a special dissertation. The *στομαλίμνη* or "estuary" is not elsewhere mentioned. The name itself is very unlikely to have been invented, but very likely to have been supplanted by the more familiar *Σιμβέντος*. It appears moreover that the old tradition was so strongly in favour of our text that Ar. had difficulty in finding support for the variant which he preferred on other grounds. These grounds however have lost their weight to us, especially since Hercher has shewn that in all probability the Simoeis was, if known at all to the original legend, only another name for the Skamandros. The two are distinguished only in E 774 (q.v.), M 22, Φ 307; and all these passages are reasonably suspected on other grounds of later origin. (The only other places in which the name Simeios occurs are E 777, Δ 475, Τ 53; cf. Δ 477, 488). Every argument therefore points to the adoption of the older reading of Aristarchos.*

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὄστέον εἴσω 10
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἄξυλον δ' ἄρ' ἔπεφνε βοήν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
 πάντας γὰρ φιλέσκειν ὀδῶ ἔπι οἰκία ναίων. 15
 ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ἵπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκειν ὑψηλόχος· τὸ δ' ἄμφω γαῖαν ἐδύτην.
 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νῆις Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.
 Βουκολίῳν δ' ἦν υἱὸς ἀγανοῦ Λαιομέδοντος
 πρεσβύτατος γενεῆ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' δεσσι μίγη φιλότῃτι καὶ εὐνῇ, 25
 ἧ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἄστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυπόλιτῃς·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάουα διον.
 Ἄντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῶ
 Νεστορίδης, Ἐλατον δὲ ἀναξ' ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυιόεντος εὐρρείταο παρ' ὄχθας

στομαλῖνῃ probably means a marshy estuary, not of the Skamandros, but of some adjacent stream such as is now formed by the Dümbrek-su, which it has been proposed by Schliemann to identify with the Simoeis.

6. φῶς, salvation, as Θ 282, Λ 797, Π 95. For this Akamas see B 844.

9. φάλον, see on Γ 362.

14. βιότοιο, cf. E 544.

15. φιλέσκειν, used to entertain]; cf. Γ 207, and χρῆ ξείνον παρέοντα φιλεῖν, ο 74.

17. πρόσθεν ἵπαντιάσας, standing before him to meet his enemy.

19. ὄφ' ἠνίλοχος is the reading of all the best MSS., cf. λαοὶ δ' ὑπ' ὀλίγονες ἦσαν, Σ 519. But the vulg. ὑψηλόχος, a word not found elsewhere, is sufficiently defended by the analogy of ὑποδμῶς, δ 386, ὑποδρηστήρ ο 330; and it avoids

the awkwardness of the detached ὑπό γαῖαν ἰδύτην, the realm of the dead being under ground. Cf. 411, ω 106. Schol. B explains it *ὅτι γῆν ταφῆρας ἐνεδύσαντο*, which is obviously inappropriate, as there is no burying in question at all.

24. σκότιον, by a secret amour = *παρθέμιος*, Π 180. Cf. *Aen.* ix. 546, *furtim*. μίγη sc. Bukolion.

34. ναῖε δέ, so MSS. with Ar.: Zenod. *ὅς ναῖε*, acc. to Ariston., who accuses him of making a false quantity. On N 172 the same difference is noted, and the same accusation made, but the text of the Schol. gives *νάε*. Now *νάω* from root *nas* to dwell (Curt. no. 432) would be just as possible by the side of *ναίω*, as is *νάω* to flow (from root *snu*, Curt. no. 443) by the side of *ναίω* ι 222 in the

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρωσ 35
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἔλ'. Ἴππω γάρ οἱ ἀτυζομένω πεδίω
 ὄζω ἐνὶ βλαφθέντε μυρικίνω, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλισθη
 πρηγῆς ἐν κούρησιν ἐπὶ στόμα. παρ δέ οἱ ἔστη
 Ἄτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος·
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβῶν ἑλλίσσετο γούνων· 45
 “ζῶγρει, Ἄτρεός υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκὸς τε χρυσὸς τε πολὺκμητὸς τε σίδηρος·
 τῶν κέν τοι χαρίζαιτο πατὴρ ἀπερῆσι ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50
 ὧσ φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἄλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

same sense. It is therefore possible that Zenodotos may have found and discussed an old reading *ὁσ νάε*, but proposed to write *ὁσ ναίε* on the analogy of *ἔμπαϊος, οἶος* (~), etc.; and that the Scholiasts have jumbled up his remarks into the form in which we have them.

35. For this Πήδασος in the Troad cf. Φ 87, Τ 92. Strabo calls it a city of the Leleges opposite Lesbos, and another legend identifies it with Adramyttium. A town of the same name in Messene is mentioned in I 152, and there was a Πήδασα near Halikarnassos.

38. ἀτυζομένω πεδίω as Σ 7.

39. βλαφθέντε, entangled, cf. H 271. ἀγκύλον, like *καμπύλον* E 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτῳ ῥυμῷ probably means the end of the pole where the yoke was fastened, also called *ἄκρος*, E 729; cf. II 371, Ω 272.

45. γούνων with *λαβῶν*, as A 407.

46-50 = Δ 131-5, and cf. K 378-381.

46. ζῶγρει, take me alive. In E 698 the meaning is quite different. The last

syllable remains long because of the pause at the end of the first foot.

47. ἐν πατρός sc. *δῶματι*, Z 378, Ω 309, 482, etc.

48. πολὺκμητος, implements wrought with much labour. The working of iron was of course a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like steel or cast-iron, hard and brittle.

51. ἔπειθε, endeavoured to persuade (observe the different sense of the aor. in 61). So best MSS.: vulg. *ὄρινε*, which is less appropriate; for, as La R. points out, the appeal is not to Menelaos' emotions, but to his reason. The line recurs several times, always with *ὄρινε* (B 142, Γ 395, Δ 208, Α 804, N 468, ρ 150).

53. καταξέμεν is of course aor. not fut.; see Γ 105.

54. ἀντίος, so Ar.: Zen. *ἀντίον*. In other passages Ar. seems to have preferred the adverbial, Zen. the adjectival form. There is little or no ground of choice (La R., *Textkr.* p. 193).

<p>“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως ἀνδρῶν ; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον πρὸς Τρώων ; τῶν μὴ τις ὑπεκφύγοι αἰπὺν δλεθρον χειράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ κούρον ἔοντα φέροι, μηδ' ὄς φύγοι, ἀλλ' ἅμα πάντες Ἴλιου ἔξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.”</p> <p>ὥς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρωσ, αἴσιμα παρεϊπών· ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ ἥρω' Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.</p> <p>Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας· “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος, μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἴκηται, ἀλλ' ἀνδρας κτεινώμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι νεκροὺς ἅμ πεδῖον συλήσετε τεθνηῶτας.”</p> <p>ὥς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου. ἔνθα κεν αὖτε Τρώες ἀρηιφίλων ὑπ' Ἀχαιῶν Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστάς</p>	<p>55</p> <p>60</p> <p>65</p> <p>70</p> <p>75</p>
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57. The note of interrogation after Τρώων is not in the vulg., but it is shewn to be Aristarchean by the remark of Herodian that the ἦ is *διαπορητικός*, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Ξ 265, Ο 245, π 424, ρ 376 (Hentze). *ἄριστα* is not an adv. but subject to *πεποιήται*: for the impersonal *ποιεῖται τινι κακῶς* is not Homeric.

59. *φέροι* opt. by attraction, as usual in sentences expressing a wish. The use of *κούρος* to signify “babe” is quite unique; it elsewhere connotes rather a man in the prime of life. Död. thinks it means “of noble blood,” but this weakens the sentiment quite intolerably. If, as we should suppose, it means “male child,” we must regard the opt. as expressing a hope, not a command; unless Agamemnon's fury makes him quite unreasoning.

61. *παρέπεισεν*, so MSS.: La R. needlessly reads *ἐτρῆσεν* supported by the mention of it as a variant in two MSS.

(AO). *παρῆειθω* is the usual word, H 120, N 788, etc. *ἀδελφείοσ*, for *ἀδελφεός*, see E 21.

62. *αἴσιμα*: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the *κακὰ φρεσὶ μήσατο ἔργα* of the human sacrifice in Ψ 176.

68. *ἐπιβαλλόμενος*, “throwing himself upon” the spoil, half in a physical, half in a metaphorical sense. For the gen. Ameis compares χ 310, Ὀδυσῆος *ἐπεσσύμενος*. The word occurs in later Greek, e.g. Aristot. *Pol.* 1, 9, 16, τοῦ εἶ ἴην *ἐπιβ.*, with the purely mental sense, “desire eagerly”; like *ἐπέσσυται* A 173.

71. *συλήσετε*, a potential fut., with double acc. like all similar verbs. Zenod. read Τρώων ἅμ πεδῖον *συλήσομεν ἔντεα νεκρῶν*: on what authority of course we cannot say.

73-4 = P 319-320. *ὑπό*, see Γ 61. Schol. B for once shews a touch of humour: “*λίαν οἶδε τὸ τῆς εἰμαρμένης ὁ ποιητής.*”

Πριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·
 “ Αἰνεῖα τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρुकάκετε πρὸ πυλάων 80
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηλοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέειγαι· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῆ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρη,
 οἷξασα κληίδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῆ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,

76. οἰωνοπόλων ὄχ' ἄριστος (v. A 69) so MSS. : but the Schol. A (Didymus) says that Ammonius alleged as the reading of Aristarchos μάντις τ' οἰωνοπόλος τε, and adds ἔργον δὲ τὸ σαφὲς εἰπεῖν· διὸ διχῶς (i.e. this is to be recorded as a variant of Aristarchos).

79. ἰθὺν, cf. δ 434, οἷσι μάλιστα πεποῖ-
 θεα πᾶσαν ἐπ' ἰθὺν, for every enterprise,
 lit. “going.”

82. πεσέειν implies tumultuous rout ; compare the frequent but sometimes ambiguous phrase ἐν νηυσὶ πεσέεσθαι, where the confused rush to the ships seems to be sometimes that of the victors, sometimes of the vanquished : B 175 (q.v.), I 235, A 311, M 107, P 639. χερσὶ γυναικῶν, ironical of course.

83. ἐπεὶ κε with aor. subj. = fut. exactus, as A 191, Ψ 10, σ 150.

86. ἀτὰρ σὺ, for the order cf. 429, π 130.

88. νηὸν, sc. to the temple. Cf. ὄσοι κεκλήατο βουλῆν, K 195.

90. ὅς all MSS. and Herodian : most edd. write δ on account of the F of Fois, and there can be little doubt that this is right. Nearly all the other cases of oi for Fois can be set right by slight alteration, but see note on E 338. The mention of the peplos carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating divinities by clothing their images with costly robes

is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore quite futile to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16, 2, ὑφαίνουσι δὲ κατὰ ἔτος αἱ γυναῖκες τῷ Ἀπόλλωνι χιτῶνα τῷ ἐν Ἀμύκλαις, and v. 16, 2, διὰ πέμπτου δὲ ὑφαίνουσιν ἔτους τῇ Ἡρᾷ πέπλον αἱ ἑκατὰ δέκα γυναῖκες (in Olympia).

The appeal to Athene is made not because she is the special guardian of Troy, but because she is recognized as the protector and strength of Diomedes ; only through her can his valour be abated. The title of ἐρωσπίτολις (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words ἐπὶ γούνασι seem to imply a seated image ; that is, a rude wooden ξόανον such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schol. B after explaining ἐπί as = παρά, which is obviously wrong, quotes the authority of Strabo — who says that

καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἔλεση
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἶ κεν Τυδέος υἷδν ἀπόσχη Ἴλιου ἱρής,
 ἄηριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὤδέ γ' ἐδειδίμεν, ὄρχαμον ἀνδρῶν,
 δν πέρ φασι θεῆς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
 μαινεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."
 ὡς ἔφαθ', "Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλον δ' ὄξέα δοῦρα κατὰ στρατὸν ἔχετο πάντη 105
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντιοὶ ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δὲ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθέμεν· ὡς ἐλέλιχθεν.
 "Ἐκτωρ δὲ Τρῶεσσι ἐκέκλετο μακρὸν αὔσας· 110
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

ancient sitting images of Athene were found in Phokaia, Massalia, Rome, Chios, and several other places. Mr. Ramsay has found such archaic sitting figures in Phrygia (J. H. S. iii. 43). *θεῖναι*: the only instance in H. of the infin. for imper. in the 3d person with its subject in the nom. (ἦ, 87): as they are so distant from one another, it may be questioned if we ought not to assume an anacoluthon; i.e. that when the poet began with ἦ he was thinking of continuing with *θεῖω*. See note on Γ 285.

94. ἦνις according to the old expl. from *ἔνος* (*ἐνιαυτός*), "one year old." It is now referred by Göbel, followed by Ameis, to a root *ἄν* "to shine," cf. *ἠρόψ*, but the existence of such a root is doubtful. Düntzer derives from *ἄνω*, as if = perfect, *τέλειος*. The word occurs only in this connexion (cf. γ 382), so that the question cannot be solved. *ἠκέστας*, not having felt the goad. The ἦ must represent an original *ā*-lengthened as in *ἀθάνατος*, *ἠγάθεος* (see A 252), etc., by the ictus. The word occurs only here.

96. For αἶ κεν Ar. read *ὡς κεν*, just as in τ 83 he read *ἦν πως* for *μή πως*, where it was preceded by another *μή πως*. As

Hentze on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

101. For οὐδέ τίς οἱ and *ἰσοφαρίζειν* most edd. now read *ὅς τίς οἱ* and *ἀντιφέρειν* after Bentley on account of the double neglect of the digamma. It must however be confessed that the former change at all events is not entirely satisfactory.

104. For *δοῦρα* we should have expected *δοῦρε*, which Bekker gives against all MSS.: cf. A 43. Two is the regular number for the Homeric warrior: it is strange that a schol. of Porphyrios on Γ 379 quotes this very line as evidence of the fact.

109. *ὡς ἐλέλιχθεν ἀντὶ τοῦ οὐτως ἐλέλιχθεν*, Nikanor. Cf. 168 *ὡς ἀκούσεν*, and note on Δ 157. There is no reason for taking *ὡς* in a temporal or causal sense. *ἐλέλιχθεν* and *ἐλελίχθησαν* above should, as elsewhere, be *έφελ*: see on A 530.

112. Zenod. read this line *ἀνέρες ἔστε θεοὶ καὶ ἀμύνετον ἀστέϊ λάβηρ*. It certainly seems more probable that this should

ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον ἠδὲ γέρουσιν
 εἶπω βουλευτήσι καὶ ἡμετέρης ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115
 ὧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
 ἄντυξ ἢ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
 Γλαῦκος δ' Ἰππολόχοιο πάϊς καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 " τίς δὲ σύ ἐσσι, φέριστε, καταθηγητῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανόισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν,
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας

have been altered into the regular formula than *vice versa*. Of course for ἀμύνετον we must read ἀμύνετε. This will have been changed, in order to avoid the apparent hiatus, by those who believed that the dual could be used for the plural. For *θεός* used in this way cf. II 422.

114. The word βουλευτής does not recur in Homer, but the βουλή was an integral part of the heroic polity. The members of it are usually called γέροντες (v. on B 53, Δ 259), and in the case of the Trojans δημογέροντες, Γ 149, cf. X 119. They are however not mentioned in the sequel.

117. For the construction of the Homeric shield see J. H. S. iv. 268. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the ἄντυξ. Hector walks with his shield hanging—probably at his back—by the τελαμών. πυμάτη does not imply, as some have thought, that there was more than one ἄντυξ, any more than πρώτος θυμός (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But

A gives ἀμφοτέρω, and all the Alexandrian critics seem to have read ἴοντε in the next line.

124. The omission of the object is rather awkward: hence van Herwerden and Nauck insert σ' after μάχῃ.

130. The legend said that the contest arose when Dionysos was bringing to Europe the orgiastic mysteries of Phrygia. Lykurgos was king of the Edones, see Soph. Ant. 955. Pausanias (vii. 13, 3) mentions a similar legend as current at Patrae (Διόνυσον ἐνταῦθα ἐπιβουλευθέντα ὑπὸ Τιτάνων ἐς παντοῖον ἀφικέσθαι κινδύνων). Both are evidently reminiscences of opposition offered to the introduction of a new and foreign worship. For οὐδὲ γὰρ οὐδέ cf. B 703, E 22. MSS. are divided between the forms Λυκόοργος and -εργος: the latter seems more correct, but the balance of evidence is in favour of the former. So in the oracle in Herod. i. 65.

131. δὴν = δηναῖος, E 407: for the use of εἰμί with adverbs v. A 416.

132. τιθήνας: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. O.

σευε κατ' ἠγάθειον Νυσήιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσι,
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι."
 τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 "Τυδεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεεῖνεις ; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὡς ἀνδρῶν γενεή ἢ μὲν φύει, ἢ δ' ἀπολήγει.

C. 1050, ποτνία σεμνὰ τιθροῦνται τέλη θνατοῖσιν. The maenads typified the nymphs who nursed Dionysos at his birth: *Hymn. Hom.* xxvi. The word *μαινάς* occurs once in H., in a simile—X 460. Dionysos is mentioned again in the *Iliad* in Ζ 325, and in the *Od.* λ 325, cf. ω 74; all probably passages of later origin. It is therefore not improbable that 130-141 are an interpolation; to this conclusion the virtual repetition of 129 in 141 strongly points.

133. *Νυσήιον*: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It can hardly have been a real mountain, as the usual tradition placed it in India, while here it is in Thrace, where the name was given to a district in Helikon. Schol. A moreover mentions several other sites, including an island in the Nile (as *Hymn. Hom.* xxxiv. 9), so that Nysa evidently went wherever the cultus was localised. *θύσθλα* is another word whose exact meaning can hardly be ascertained. It would naturally mean the thyrsi, but the Scholia explains it of various other objects of mystic significance: οἱ μὲν τοὺς κλάδους, οἱ δὲ ἀμπέλους, οἱ δὲ τοὺς θύρσους, τοῦτεστι τὰς Βακχικὰς δρόκας, ἃ ἐστὶ Διονυσιακὰ μυστήρια· ἔνιοι δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετήν. (This sense of *δράξ*

is not mentioned by L. and S.) The same may be said of *βουπλήξ*, which does not again occur in Homer, and is explained either as "ox-goat," or "pole-axe," in which sense later writers use it. It may possibly have some mystical connexion with *ταῦρος* as a name of Dionysos.

136. The line is evidently modelled on Σ 398. For *φοβηθεὶς* above Zenod. read *χολωθεὶς*, which is obviously less appropriate.

138. *θεοὶ ρεία ζῶοντες*, an Odyssean phrase; δ 805, ε 122. *τυφλός* is a word of later Greek: *ἀλαός* is the Homeric word.

143. *πείρατα*, a doubtful expression: either "the uttermost bounds," like *τέλος θανάτοιο*: or "the bonds," lit. ropes (cf. μ 51, 162). See on H 402.

146. *τοίη δέ*, with *δέ* in *apodosis*, is the reading of Ar. and the best MSS.

148. *δέ* here = when. For *ὥρη* A gives *ὥρη*, which was the reading of Aristophanes. The subject will of course then be *φύλλα*, "they succeed in spring-time." Aristoph. also read *τηλεθόωσα*.

149. *φύει* seems to be intrans., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschos and Theokritos both use *φύονται* as intrans., perhaps in imitation of this passage. It is of course possible to translate "brings forth children," but

εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' ἐὺ εἰδῆς 150
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, δ' κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἠγορέην ἐρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσειν.
 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαίφρονα Βελλεροφόντην.

this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: "one generation is in full vigour while another is dying out." The reading of Alexio, *ἡμὲν* . . . *ἢ δέ*, hardly deserves consideration.

150. *δαήμεναι*, infin. for imper., with the punctuation of the text, which is that of Nikanor. It is perhaps better to leave out the comma after *ἐθέλεις*, and paraphrase "but suppose you wish to learn this also." The assumption of an omitted apodosis is unnecessary. For a similar ambiguity cf. Φ 487, ο 78.

151. This line looks as though it were merely added to supply an object to *εἰδῆς*. The neglect of the *F* of *ἴσασιν* is suspicious, and Nauck is probably right in bracketing it.

152. Ar. pointed out that Homer uses the old name *Ἐφύρη* in the mouth of the hero, though in his own person he says *Κόρυθος* (B 570, N 664). *μυχῷ Ἄργεος*, i.e. in the corner of the Peloponnese. So γ 263. For this sense of *Ἄργος* v. B 287, Γ 75, etc.

153. *κέρδιστος*, craftiest, as ν 291, *κερδαλέος*.

155. It will be observed that the act. and mid. of *τίκτω* are applied indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the Schol., Bellerophon, who was originally called *Ἰππώνοος*, got his name from slaying one *Βέλλερος*, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the

idea of purification for blood being altogether later.

158-9. These lines appear to anticipate the sequel, the "driving from the land" meaning the errand to Lykia. The object of *ἐδάμασσει* may be either *Ἄργεος* or *Βελλεροφόντην*, i.e. either "Zeus had made P. king of Argos," or "Zeus had brought Bellerophon under the power of P." by making him an exile (e.g. on account of homicide) from his own country. The latter alternative gives the more vigorous sense, and the variant *μιν* for *οἱ*, which is found in several MSS., thus, though only a gloss, appears to be a correct one. Perhaps the old reading was *ἐδάμασσε* (or *Ἐδάμασσε*). *Ἄργείων* is gen. after *δήμου*: for *φέρτερος* in this phrase is always used absolutely, and *φέρτερος Ἄργείων* in the sense of "prince over the Argives" would be quite un-Homeric: it means that Proitos was in a position of power over Bellerophon.

160. *Ἄντεια*, called *Σθενέβοια* in the later legend. *δια* is used also of Klytaimnestra, in a purely formal sense implying no moral approval, γ 266: cf. Γ 352.

162. *ἀγαθὰ* here only in Homer approaches our word "good" in the moral sense. Even here the idea seems to be "being of an excellently wise disposition," *φρεσὶ γὰρ κέχρητ' ἀγαθῆσι*: for *ἀγαθός* in Homer regularly implies "that which is good of its kind"; the idea of an absolute standard of moral virtue, which is connoted by our phrases, "a good man," "a good deed," and the like, is later than Homer.

καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ιδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμυμακέτην ἐκέλευσεν
 πεφνέμεν. ἦ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
 πρὸςθε λέων, σπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεῖνὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
 δεῦτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιαείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν,

176. *σῆμα* is slightly different from the *σήματα* of 168, and signifies the *icssera hospitalis* as a whole, apart from the marks which determined its significance. *φέροιτο*: the use of the middle is unusual, but clearly means "brought for his own behoof." To take it as a pass. would be entirely un-Homeric.

179. *ἀμυμακέτος* is one of the many obscure epithets of Homer: cf. II 328. It is used again of the mast of a ship in a storm, ξ 311. The old interpretation was *ἀμαχος*. It is better referred to *μαιμάσσω* (from *μακ*, a secondary form of *μα-*) in the sense "furious," "raging."

180. *θεῖον γένος*, according to the legend in Hesiod the offspring of Typhon and Echidna.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegasus, who is an integral portion of the legend in Pindar (*Ol.* xiii.), unless a reference to him be found in *θεῶν τεράεσσι*, which may mean anything (cf. Δ 398). It is therefore highly probable that 181-2 are an interpolation from Hesiod (*Theog.* 323-4).

184. *Σολύμοισι*, cf. ε 283. Herod., i. 173, identifies them with the Milyai, the original inhabitants of Lykia: according

to Strabo (i. 12, 10) and Pliny (H. N. v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kabali, and Pisidians being subordinate divisions. It is a natural inference from the passage in the Odyssey that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them.

186. For the Amazons see Γ 189.

187-190. These lines have rather the appearance of an interpolation imitated from Δ 392 *sqq.*, a passage which may have suggested itself at this point to some rhapsode's mind owing to the recurrence there of the phrase *θεῶν τεράεσσι πιθήσας* in 183. *πυκινὸν δόλον* looks like a reminiscence of *πυκινὸν λόχον* in Δ, where the adjective is used in a different sense. Indeed A actually reads *λόχον* here (corrected in margin). The object of Iobates was to avoid himself killing Bellerophon, his guest.

191. *γίγνωσκε*, began to perceive. *θεοῦ γόνον*, because according to the legend (which Pindar follows, *Ol.* xiii. 69) he was in reality the son of Poseidon.

192. *δίδου*, offered: the imperf. is somewhat more picturesque than the following *δῶκε*, as it brings before us in connexion with *γίγνωσκε* above the gradual opening of the king's eyes,

δῶκε δέ οἱ τιμῆς βασιληίδος ἤμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, δφρα νέμοιτο. 195
 ἢ δ' ἔτεκε τρία τέκνα δαΐφρονη Βελλεροφόντη,
 Ἴσανδρον τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν·
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἢ δ' ἔτεκε ἄντιθεον Σαρπηδόνα χαλκκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ κατὰ πέδιλον τὸ Ἄλῆιον οἶος ἀλάτο
 ὄν θυμὸν κατέδωκεν, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνᾶμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 τὴν δὲ χολωσάμενη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·

whereas δῶκε merely states a fact. With 193 cf. I 616.

194. *τέμενος*, a grant of public land, apparently in gratitude for his services against the Solymoi. Cf. I 578, T 184.

195. *δφρα νέμοιτο*, so most MSS.; but A and others have *πυροφόροιο* as M 314, where the line recurs.

199. Arist. remarked that the Homeric genealogy of Sarpedon differs from that afterwards current (e.g. Herod. i. 173), according to which Minos and Sarpedon were sons of Europa.

200-2. These lines interrupt the narration, and Köchly considers them interpolated, though there is no obvious reason why they should have been inserted here. *καὶ* seems to indicate that they belong to another context, for it is not in relation with anything else. Mr. Monro takes it to be "even he, whom they had formerly loved and protected." Ameis's explanation, "Bellerophon like Lykurgos," (140) is too far-fetched, and Porphyrios' "like his children" is open to the obvious and fatal objection that the anger of the gods against his children does not precede but follows. Again, as the passage stands, *τὴν δέ* in 205 is too far separated from its antecedent in 198. If 200-202 followed 205 there would be no further difficulty.

201. *Ἄλῆιον*, cf. *οἱ στρατηγὸι . . . ἀπικοντο τῆς Κιλικίης ἐς τὸ Ἄλῆιον πέδιλον*, Herod. vi. 95. The poet evidently means to hint an etymology in the word *ἀλάτο*. The use of the article is not like Homer: Bentley conj. *τότ'*.

202. *ὄν θυμὸν κατέδωκεν*, cf. *ἰ 75 θυμὸν*

ἔδοντες, and *Ω 129 σὴν ἔδεα κραδίην*, where Schol. A says, *Πυθαγόρας παραινεί καρδίαν μὴ ἐσθλεῖν*. There was evidently some legend of the madness of Bellerophon, but we know nothing of it from other sources, cf. Pind. *Ol.* xiii. 130, *διασιγάσομαι δ' αὐτῷ μόνον*. Madness has always been considered a direct infliction of heaven: so in *ι 411*, when the *Kyklopes* think that *Polyphemos* is mad, they say *νοῦσόν γ' οὐ πως ἐστι Διὸς μεγάλου ἀλέασθαι. πάτον ἀνθρώπων*, cf. *θεῶν ἀπέικε κελεύθου*, Γ 406.

205. *χρυσήνιος* is used only here of Artemis, θ 285 of Ares (in Soph. O. C. 694 of Aphrodite, and of Hades in Pindar, according to Pausanias, ix. 23, 4). Göbel (*Lexil.* ii. 32) objects to the derivation from *ἦνλα* on the ground that neither Artemis nor Ares (exc. E 356) is ever represented by Homer as driving a chariot. He therefore refers the word to root *av*, to shine, and explains it as "gold-gleaming"; and in this he is followed by Ameis-Hentze. But the existence of root *av* in this sense is very doubtful (cf. *ἦνις*, Z 94); it is better to abide by the old interpretation, and admit that here, as in so many divine epithets, the exact significance is doubtful. *κλυτόπωλος* as applied to Hades is a very similar case: see E 654. For Artemis as the bringer of sudden death to women cf. 428, T 59, λ 172, 197, etc. The Lykian system of descent was through the mother (Herod. i. 173); hence Sarpedon as son of the daughter inherits the kingdom, not Glaukos.

206. *δ' ἔμ'*, so Bekk. and La R.:

πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλον,
μηδὲ γένος πατέρων αἰσχυνέμεν, οὐ μέγ' ἀριστοὶ
ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."
ὧς φάτο, γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
"ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215
Οἰνεὺς γάρ ποτε διὸς ἀμύμονα Βελλεροφόντην
ξεῖνισ' ἐνὶ μεγάροισιν εἴκοσιν ἤματ' ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδεΐα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν εἶοντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπικούροι

MSS. δέ μ', which is obviously wrong, as the orthotone form must be used when an opposition between different persons is indicated, as here.

208. This famous line recurs in A 784.

211. The lineage of Glaukos was no doubt an important tenet among the Asiatic Ionians, some of whom, according to Herod. i. 147, had taken his descendants to be their kings.

213. For the ἐπί of all MSS. Bekk. conj. ἐν, according to the regular Homeric use, A 378, etc.; La R. compares Ψ 876 for this use of ἐπί, but that passage is undoubtedly spurious.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (v. Δ 378, 409). He is mentioned also B 641, and in connexion with the story of Meleager I 535.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. ἀμφικύπελλον, A 584.

221. μιν, neut., cf. κ 212 (ρ 268). The line of course means "I still preserve it as an heirloom."

222. Τυδεΐα: this use of the acc. with μέμνημαι is very unusual in H.: cf. I 527 (τόδε ἔργον), ω 122 (τάδε πάντα), and perhaps Ψ 361 (Ar. δρόμου, MSS. δρόμου), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδεΐα, "as for T." Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώϊος.

225. τῶν, sc. of the Lykians, a rather obscure relation. Perhaps the original reading was ὄν, "thing," which Ar. would not allow to be used of any person but the third (A 393).

226. The MSS. are equally divided between ἐγχεα and ἐγχεσι: A has the former in the text, with the latter written above it. It seems that Zenod. read ἐγχεσι δ' ἀλλήλων, Ar. ἐγχεσι δ' ἀλλήλων, explaining ἀλεώμεθα by φειδώμεθα to account for its governing a genitive. But there is no trace of such a construction in H., though the verb is common enough; we are therefore bound to acquiesce in the reading of the text. δι' ὀμίλου, in the throng as well as on an occasion like the present ἐν προμάχοισι.

κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κικέω,
πολλοὶ δ' αὖ σοὶ Ἄχαιοὶ ἐναιρέμεν, ὃν κε δύνῃαι.
τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γνώσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

ὥς ἄρα φωνήσαντε καθ' ἵππων ἀΐξαντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὐτὴ Γλαύκῃ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235
χρύσεια χαλκείων, ἑκατόμβοι' ἔννεαβοίων.

Ἐκτωρ δ' ὡς Σκαϊάς τε πύλας καὶ φηγῶν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρας
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
κάσας πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγειν 240
παύσας ἐξείης· πολλῆσι δὲ κήδε' ἐφήπτο.
ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,

228. *θεός γε*, so best MSS. : Bekker reads *τε* from inferior sources. But the two ideas are not to be divided : the thought really is, "whom god permits me to catch." The *γε* emphasizes the touch of modesty, which is consistent with 129.

233. Cf. Φ 286, B 341, for the clasping of hands in token of a pledge.

236. For prices calculated in oxen, as a mere measure of value, cf. α 431, B 449, Ψ 705.

This almost burlesque ending to one of the most delightful episodes in Homer has greatly exercised critics. Nothing else in the Iliad or Odyssey can be compared with it, unless it be the evident satisfaction with which *κερδοσύνη* is regarded (e.g. ν 291 sqq.). On the other hand generosity between *ξεῖνοι* is repeatedly spoken of in terms which shew that the poet fully entered into the chivalrous liberality of the heroic age. There is no ground whatever for rejecting these three lines as some have wished to do. They were Homeric in the eyes of Plato (*Symp.* 219 A) and Aristotle (*Eth. N.* v. 9, 7), nor have we any reason for believing that before that time it was possible to treat the Homeric poems with obvious levity. We seem therefore to have an outbreak of conscious and deliberate humour, which is only so far isolated that it appears among men and not, as elsewhere, among the gods.

237. For the oak-tree at the Skaian gate cf. I 354, Λ 170, Η 22, Φ 549.

The two former passages do not exhibit the variant *πύργων* for *φηγῶν*, which is given here by A and other MSS. : it is therefore best to acquiesce in the text.

239. *εἰρόμεναι παῖδας*, sc. "about their sons," the so-called *schemata Homericum*; so K 416, Ω 390.

241. For *κήδε' ἐφήπτο* see B 15. *ἐξείης* does not seem very appropriate; hence the old variant, *πάσι μάλ'* for *πάσας*, mentioned by Aristonikos. Düntzer on this ground rejects the line. The athetesis might, with Paley, be extended to 240; the couplet was possibly added by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

242-250. This passage is one of the *loci classici* of the heroic house : a subject on which reference may be made to Prof. Gardner's paper in J. H. S. iii. 264-282, and to the elaborate and on the whole satisfactory discussion in Buchholz, *Hom. Realien*, ii. pt. 2, pp. 86-137 : the latter is chiefly founded on the dissertation of Protodikos, *de aedibus Homeri*, Leipz. 1877. These are now supplemented, and in some important points superseded, by the evidence of Dr. Schliemann's last excavations, published in his *Tiryns* (1886). For the *αἰθουσαι* see note on I 472. The position of the sixty-two *θάλαμοι* is not easy to explain. Of the twelve which belonged to the married daughters, as they are described as *ἐνδοθεν αὐλάης*, it seems to be reasonable to suppose that they were additions to

ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο, 245
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχει θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ 250
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν.
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

the house, built along one wall of the courtyard, and thus allowing for the expansion of the family. One such appears to have been found at Tiryns in what Dr. Schliemann calls "the court of the women's apartments," though it is more probably a separate house. Dr. Dörpfeld writes (*Tiryns*, p. 239): "A room was built in, which was entered from the east colonnade. Although its walls are of the same rubble masonry as the walls of the palace, and its floor is covered with a well-smoothed lime concrete, yet this room must be a later addition, because it disfigures the court, and shuts up part of the east colonnade. But it must also have been built before the destruction of the citadel." With regard to the fifty chambers of the sons the case is not quite so clear; ἐν αὐτῷ seems to imply that they were a part of the original buildings of the house, probably in the πρόδομος (like the θάλαμος of Phoinix, I 472), and therefore "over against" those in the αὐλή. τέγχος, which does not recur in Greek, is explained by the Scholiasts as ὑπερφῶς, as though "built on the roof." But this is hardly likely in the case of chambers ἐνδοθεν αὐλῆς, where there was no roof. More probably it means "provided with roofs" to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of proper magnificence. This is also indicated by the number fifty, which no doubt would distinguish the scale of heroic royalty from that which was possible for οἰοὶ νῦν βροτοὶ εἶσιν.

It has been suggested that the Trojans were in the stage of domestic economy which is known as the "common house" system, where a "joint undivided family" is kept together as a single unit, at least so long as a common ancestor is

alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why the sons here are in the house, while the married daughters, perhaps by a special favour, are only accommodated with lodgings outside the actual δῆμος.

In 245 and 249 MSS. vary between πλησίοι and πλησίον. Both are Homeric, but the latter has the evidence of the similar passages, Γ 115, ξ 14, in its favour. A in both cases gives πλησίον with ι written over the ν. In 246-250 there is a similar variation between παρ' αἰδοίης and παρὰ μνηστῆς: but the evidence is in favour of the latter in 246 and the former in 250 (where Didymos says that it was the reading of Ar.).

251. ἠπιόδωρος, the explanation of Apoll. Lex. seems to be right: ἤπια καὶ προσηνῆ δωρονμένη κατὰ τὴν παιδοτροφίαν, cf. ἤπια φάρμακα, and ἠπιόδωρος Κύπριδος, Stesich. fr. 35, 2 (Bergk, p. 985).

252. Λαοδίκην ἐσάγουσα can only mean "bringing in Laodike" with her; but there is no significance in such a description, and the pointless mention of a κωφὸν πρόσωπον has naturally given great offence to commentators. Moreover without this line it would be more natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote ἐς ἄγουσα, and explained πρὸς Λαοδίκην πορευομένη, comparing εἰς Ἄγαμέμνονα H 312 for εἰς used with a person. But for the intrans. use of ἄγειν he seems to have brought no authority, nor is any to be found in Homer, except the very doubtful ἐξαγαγόντες in H 336. Many critics consider the line an interpolation meant to refer back to Γ 124; where however it is not Laodike herself, but Iris in her likeness, who is in the house of Paris, and therefore (v. 317) outside that of Priam.

ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἴες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστν, σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χειράσ ἀνασχεῖν.
 ἀλλὰ μὲν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσσαι, αἶ κε πῆισθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν."
 τὴν δ' ἠμίβητ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
 "μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσης μένεος, ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτουσι Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέι Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

255. Hekabe answers her own question. Some have taken this and the next line interrogatively, but ἦ μάλα is never used in this way: it always expresses a strong asseveration. *δυσώνυμοι*, cf. Penelope's *κακόλιον οὐκ ὀνομαστήν* τ 260, and *M 116 μοῖρα δυσώνυμος*.

257. Of course *ἐλθόντα* goes with *ἐνθάδε*, and *ἐξ ἄκρης πόλιος* with *ἀνασχεῖν*. For the temples on the citadel see E 446: the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athene, for the reason given in the note to 90, and explained by Hector in 277.

258. *ὄφρα κε . . . ἐνεῖκω*, a *fut. exactum*, "till I have brought." H. G. § 287.

260. MSS. vary between *δὲ καὐτὸς*, *δὲ κ' αὐτὸς*, and *δέ κ' (κε) αὐτὸς*. La Roche discusses the question of crasis in Homer, *Hom. Unters.* pp. 283-7, and decides in favour of the first. Crasis in Homer is established, as far as the Alexandrian text is concerned, by *οὐμός* Θ 360, *ωῆτός* E 396, *ὤριστος* τὰλλα *οὐνεκα τοῦνεκα*, etc.; and though *κε* in the present passage is possible, yet *καὶ* gives a better sense. In N 734, γ 255, ζ 282, *καὶ* alone seems to be admissible. Cf. also *χ' ἡμεῖς* B 238. It is not improbable that in all these cases however the *αι* is really elided, as not unfrequently in verbal forms: so we find *σ'* and *μ'* for *σοι* and

μοι. The instances are then reduced to a very small number: for *ὤριστος* the metre always allows *ὀ* *ριστος*, for *ωῆτός* we may read *αὐτός* or *οῦτος*, for *οὐμός* *ὀ* *μός*, or better, as Nauck has suggested, *ἀμός*. See H. G. § 377.

261. *μέγα* is probably an adverb = *μεγάλως*, rather than a proleptic use of the adj. = *ὥστε μέγα εἶναι*. Cf. ρ 489, *μέγα πένθος ἄεξεν*.

262. "Spurius?" Nauck. The line is certainly rather flat in this place; and *τύνη* elsewhere is always the first word in the line.

265. The vulg. puts a comma before and a δ' after *μένεος* against overwhelming authority, including that of Ar. and Plato (*μη λαν, ὦ δαιμόνιε, ἀκριβολογοῦ, μή μ' ἀπογυιώσης μένεος, Σταί.* 415 A). In X 282 however *μένεος ἀλκῆς τε* must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple *γυῖω* is used in the literal sense "to lame" in Θ 402, and the metaphorical "to weaken" by Hippokrates. The appropriateness of the expression here is obvious.

266. *ἀνίπτουσι*, so Ar. and all MSS. but one, which follows Zenod. in reading *ἀνίπτουσι*. Cf. E 466, where Ar. read *ἐνποιήουσιν*, Zen. *ἐνποιήουσιν*.

ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·	270
πεπλον δ', ὅς τις τοι χαριέστατος ἠδὲ μέγιστος	
ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,	
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,	
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ	
ἦνις ἠκέστας ἱερουσέμεν, αἶ κ' ἔλεση	275
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,	
αἶ κεν Τυδέος υἶὸν ἀπόσχη Ἴλιου ἱρής,	
ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο.	
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελεῖης	
ἔρχευ, ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσσω,	280
αἶ κ' ἐθέλησ' εἰπόντος ἀκουέμεν· ὥς δέ οἱ αὐθι	
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα	
Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.	
εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἶσω,	
φαίην κεν φίλον ἦτορ οὐζύος ἐκλελαθέσθαι."	285

270. **θύεα**, apparently "burnt-offerings" in the general sense: Homer makes no mention of incense properly so called, nor would that suit the compound *θυοσκοός*. (It is however possible that in Ξ 172 *ἐλαίῳ τὸ βᾶ οἱ τεθυωμένον* *ἦεν* a scented oil may be meant.) The word recurs I 499, ο 261, in the latter case as a correlative to *θύοντα*. Cf. Lehrs. *Ar.* p. 83, and the commentators on ε 60.

271-278. See 90-97.

281. **ὡς κέ οἱ**, all MSS.: but *κε* is absolutely inconsistent with the direct expression of a wish. The words can only mean "In that (or some) case the earth would swallow him up." The use of *πῶς ἂν* in later Greek (*πῶς κε*, ο 195) to express a wish is entirely different; for there the speaker represents himself as asking "in what case would a thing happen?" His desire that it should happen follows only from the anxiety with which he seeks for its conditions, and hence depends entirely on the interrogative form of the sentence. In short *κε* necessarily implies some conditioning circumstances, whereas a wish necessarily excludes them (see Lange, *EI*, p. 183). It seems therefore inevitable that we should read *δέ* with Bekker. A similar question arises on ο 545, where *εἰ κε* apparently expresses a wish, but Lange shews that it is really a conditional protasis: *EI* pp. 192-4 (particularly note 16), and H. G. § 300, where this instance

might have been mentioned. For *γαῖα χάνοι* cf. Δ 182. *αὐθι*, on the spot, E 296, etc.

284. **Ἄιδος εἶσω**, sc. *δῆμον*: for *εἶσω* in the *Il.* always takes the acc. after it; and Ἄιδης is a person, not a place, cf. A 3.

285. There are three readings of this line: (1) that of the text, which is not given by any MS., but was the reading of Zenod.; (2) *φρέν' ἀτερ που*, instead of *φίλον ἦτορ*, A and Aristarchos; (3) *φρέν' ἀτέρπου*, vulg. with all MSS. but A. Of these (3) construes, but the form *ἀτερπος* is barbarous. Heyne has remarked that it is not found in the *Lexica* of Apoll. and Hesych. The Homeric form is *ἀτερπής*. (2) was explained by Aristarchos as follows:—*δόξαίμι ἂν ἐκλελῆσθαι τῆς κακοπαθείας καὶ χωρὶς αὐτῆς γεγονέναι· ἐνιοὶ δὲ ἀγνοήσαντες γράφουσιν ἀτέρπου*, i.e. "I should deem that (being) apart (*που*?) from lamentation I had forgotten it in my heart." But for the authority of Ar. such an elucidation would probably not have been listened to for a moment. It can hardly be called Greek, much less Homeric. The only resource is to adopt the reading (1): it is quite impossible to say whether Zenod. invented it or found it in old sources; but his authority is surely enough to give it the precedence over nonsense, however well attested. At the same time we must admit that there remains the problem how the other reading came into exist-

ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραίας.
αὐτῇ δ' ἐς θάλαμον κατεβήσето κηῶντα,
ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
Σιδουίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290
ἦγαγε Σιδουίηθεν, ἐπιπλῶς εὐρέα πόντον,
τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνη,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὡς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
βῆ δ' ἰέναι, πολλὰ δὲ μετεσσεύοντο γεραίαι.
αἰ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
τῆσι θύρας ὤϊξε Θεανὸ καλλιπάρηος,
Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
αἰ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὸ καλλιπάρηος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
εὐχομένη δ' ἠῤῥατο Διὸς κούρη μεγάληο·
“ πότνι' Ἀθηναίη, ῥυσίπτολι, δία θεάων, 305

ence—and of this no satisfactory solution has been given.

288. *κατεβήσето*, i.e. from the *ὑπερῶν* on the first floor, where the women worked, to the *θάλαμος* or treasure-chamber on the ground-floor at the back of the house (see the plan in Buchholz, *Realien*). 288 = ο 99, 289 = ο 105, 293-5 = ο 106-8, with small variations. One of the editions of Ar. had also the variant ἡ δ' εἰς οἶκον ἰούσα παρίστατο φαρμακοῖσιν from ο 104: but Hekabe is already in the οἶκος. κηῶντα, Γ 382.

289. This line as given in the MSS. twice neglects the *F*. Bentley with one MS. conj. *παμποίκιοι* for *-οι*. For *ἐνθ' ἔσαν οἱ* (Ar. *ἔσαν*, to shew that *οἱ* was not the article) Heyne proposes *ἐνθα δ' ἔσαν*, Nauck *ἐνθα τ' ἔσαν*, Paley *ἐνθ' ἦν οἱ* after Hes. *Theog.* 321, *τῆς δ' ἦν τρεῖς κεφαλαί*. Compare ο 105, where Ameis takes *οἱ* for the article.

The lines 289-92 are quoted by Herodotos, ii. 116, together with δ 227-230, 351-2, as evidence that Homer followed the old tradition of the journey of Paris and Helen to Egypt related in 113-115, and was therefore not the author of the *Kypria*, which brought the fugi-

tives to Troy on the third day from Sparta. He quotes the lines as being ἐν Διομήδεος ἀριστείῃ, a title now confined to E, but perfectly appropriate to the present passage, as down to 310 Diomedes is still the chief terror of the Trojans. The reading of the MSS. of Herodotos agrees exactly with the vulgate: but we could not expect to find them an independent authority.

290. For τὰς Welcker conj. *τοῖς*, which gives a much more likely sense. The change may naturally be accounted for by the neighbourhood of the fem. substantive.

292. τὴν ὁδόν, as ζ 165, H. G. § 136, 1. ἀνήγαγε, properly “took away to sea,” cf. Γ 48; and cf. *κατελθεῖν*, to return home.

295. νεάτος ἄλλων: for this idiomatic use of the superl. see A 505, *ὠκυμρότατος ἄλλων*: and for νεάτος, A 381, I 153.

298. For this Theano cf. E 70, A 224. From 300 it would appear that her post was as much a civic as a religious appointment.

303 = 92, 308-310 = 93-95.

305. ῥυσίπτολι, MSS.: *ἀμεινον δὲ ῥυσίπτολι*, Schol. A. We have *ἐρυ-*

ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶ
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310
 ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 "Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρη.
 ἔνθ' Ἐκτωρ εἰσήλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

sármates O 354, II 370, but that is from *Ferwō* to draw, a distinct verb from *ρύομαι*, *ἐρύομαι* to protect (see on A 216), which has *υ* in the sigmatic forms with but few exceptions. *ῥυσίπτολις* occurs in Aesch. *Septem*, 129. 306-7 are imitated by Vergil, *Aen.* xi. 483.

311. ἀθετεῖται ὅτι πρὸς οὐδὲν τὸ ἐπιφώνημα (concluding remark) καὶ οὐκ εἰθισμένον· κατὰ μὲν γὰρ τὸ ἐναντίον ὁ Zeus ἐπιβεβαιοῖ κατανέων (i.e. apparently it contradicts the promise of Zeus in A). καὶ ἐξῆς δ' ἐπιλεγόμενον "ὡς αἱ μὲν ῥ' εἶχοντο" σαφῶς γίνεται περισσὸς ὁ στίχος· γελοία δὲ καὶ ἡ ἀνανεύουσα Ἀθηνᾶ, Schol. A (Aristonikos?). It is hard to believe that such remarks come from Ar., who can hardly have forgotten the fact that ἀνανεύειν is repeatedly used metaphorically by Homer to signify a refusal. The line it is true may be spared, and the ὡς at the beginning of two consecutive lines is certainly a stumbling-block (but cf. P 424). Bekker and Nauck content themselves with rejecting the line; but the real explanation seems to be that suggested by Bergk and developed by Christ, that 311 is the ending of the Διομήδεος ἀριστεία, and 312 the first line of a new rhapsody: cf. X 515, Ψ 1. With 311 compare II 250, and still more B 419, Γ 302, which shew that the ἐπιφώνημα is not unusual as the Schol. says.

312. The imperf. followed by the

plup. shews that what follows happens contemporaneously with the preceding.

316. It looks at first sight as though δῶμα here meant only the great hall as opposed to the sleeping-rooms. But the word is of general signification, and includes the women's apartments in X 442, ρ 541, σ 314 (see Buchh. ii. 2, 129). It is more reasonable to regard it as meaning the building as opposed to the αὐλή, and thus including the θάλαμος as a part. The latter is particularly named because it is the scene of the following incident.

319. It is impossible to say whether we ought to read ἔχ' ἐνδεκάπηχυν with MSS., or ἔχεν δεκάπηχυν with some of the old commentators. Either length seems unwieldy to us, but in O 678 Aias uses a pike of twice the length, and Xenophon (*Anab.* iv. 7) incidentally mentions that the spears of the Chalybes were 15 cubits long. See J. H. S. iv. p. 299, where also will be found some remarks as to the πόρκης. The old explanation of this is no doubt correct, ὁ κρῖκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δόρατος. Dr. Schliemann found at Hissarlik spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft. This necessarily implies the use of some sort of ferrule to prevent the wood from splitting, probably a "lashing" of wire. πάροιθε, "before him" as he went: cf. T 437, ἐμὼν βέλους ὀξὺ πάροιθεν.

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώνοντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῆσι γυναιξίν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 τὸν δ' Ἔκτωρ νείκεσσαν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325
 “δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἶνεκ' αὐτὴ τε πτόλεμός τε
 ἄστῃ τὸδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,

321. *ἔποντα*, “handling.” The root *sa*k, which appears in Greek as *ἐπ*, is apparently a derived form of *sa* “together”; whence comes the sense of “laying hand to” a thing, and in the middle voice “joining oneself to” a person, *i.e.* accompanying. *ἄπτω* is probably also a parallel formation from *sa*m, the longer form of *sa*, and shews clearly the connexion of the ideas of *joining* and *touching*. The simple *ἔπω* occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of *treating* or *managing*. The aor. is, with very few exceptions, only found in *ἐπισπεῖν μόρσιμον ἡμῶν* and similar phrases; where it has the sense of *joining*, *i.e.* *reaching*, an end (cf. French *toucher à sa fin*). (See a full discussion of the verb in *Journal of Phil.* vol. xiv. p. 231 *sqq.*) Owing to the ordinary view that *ἀμφέπειν περιέπειν*, etc., mean “to busy oneself about” a thing, critics have found a needless difficulty in the absence of the preposition here; Bekker has even conjectured *περὶ κάλλιμα* for *περικαλλέα*. Curiously enough, the next line is the only place where the simple *ἀφῶν* is found, though the compound *ἀμφαφῶν* is common in Homer, and *ἐπαφῶν* is Attic. Both verbs are closely connected in sense as in origin; the “dandy” Paris is turning over and admiring his fine armour with the same affection which Odysseus shews to his old bow, *τόξον ἐνώμα, πάντη ἀναστρωφῶν*, φ 393; in τ 586 *τόξον ἀμφαφῶντας* means “handling” the bow with the intention of using it.

322. The comma after *θώρηκα* is approved by Nikanor, and is undoubtedly right: the two participles need a conjunction, as they are obviously co-ordinate, φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious

variant *τόξα φῶντα* which is found in D and explained by Schol. LV to mean “making bright.”

324. The constr. *κελεύειν τι* is elsewhere found in H. only where the accus. is a neuter pronoun, *e.g.* ρ 193, *τά γε δὴ νόοντι κελεύεις*. The simple dat. of the person is however common enough, and the addition of the acc. to express the content of the verb is quite in accordance with the use of that case.

326. οὐ . . . καλὰ, see H. G. § 136 and compare *οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας* I 115. The mention of the *χόλος* has caused critics a good deal of trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaos. It seems best to suppose therefore that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans: though Paris himself seems to take the remark seriously (335), and the irony is perhaps almost too veiled for the Epic style. There is a possible alternative, to take *χόλον* as meaning “the anger of the Trojans against you,” such as is exemplified in Γ 56, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as *νέμεσις* is commonly used of the indignation shewn by others; *e.g.* β 136 *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, χ 40 ἀνθρώπων νέμεσις*, cf. N 122 *ἐν φρεσὶ θέσθε ἕκαστος αἰδῶ καὶ νέμεσιν*. On the other hand it leaves *τόνδε* without its proper deictic force; we should be led to suppose that some particular manifestation of Trojan resentment was immediately present to Hector and Paris, but this is not the case. The phrases *κόλον ἐνθεο θυμῷ* λ 102, and *μὴ χόλον ἐνθεο θυμῷ* ω 248, are also strongly in favour of the interpretation first given.

329. *μαχέσαιο*, fall out with, as E 875, I 32, etc.

ὄν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηλοιο θέρηται."
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτωρ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
 νῦν δέ με παρειπούσ' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὠρμησ' ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώιον ἔσσεσθαι· νίκη δ' ἐπαμβέβηται ἀνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
 ἢ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' ὀίω."
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυβαίολος Ἐκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηΐδα μελιχλοισιν·
 "δᾶερ ἐμεῖο, κυνὸς κακομηχάνου ὀκρυόεσσης,
 ὡς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κύμ' ἀπόερεσέ πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνουος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἴσχα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω

330. ὄν τινά, so Ar. ; MSS. εἴ τινά.

331. πυρὸς θέρηται, as A 667, and in a different sense ρ 23. For the use of the gen. cf. H. G. § 151 e.

333 = Γ 59.

334. Cf. A 76. σύνθεο = mark my words, as Γ 84, ο 318, π 259, ρ 153.

336. προτραπέσθαι, to yield myself up to anguish (at my defeat); an isolated use of the word.

337. This is apparently a reference to Γ 432, but the application is not very exact.

339. ἐπαμβέβηται ἀνδρας, shifts over the warriors, i. e. goes first to one, then to another. For this use of ἀμβέβησθαι cf. O 684 θρώσκων ἄλλοσ' ἐπ' ἄλλον ἀμβέβηται, α 375 ἀμβέβημενοι κατὰ οἴκους. For the sentiment cf. Γ 440, Σ 309.

344. For κακομηχάνου ὀκρυόεσσης, Curtius, (*El.* no. 77), after Payne Knight, would read κακομηχάνου κρυόεσσης, rightly. ὀκρυόεσσα is a vox nihili recurring only in I 64, which admits of the same

correction. For κρυβεις in this metaphorical sense cf. E 740, I 2, and we may perhaps compare βιγεδανῆ Ἑλένη Γ 325.

346. Compare υ 61-82, where the ἀρπυιαί, the personified storm-winds, carry off the daughters of Pandareos. So also α 241.

348. ἀπόερεσέ, swept away; prob. root vars of Lat. *verr-ere*: cf. also Φ 283, 329, and Curtius, *El.* no. 497 b, *St.* vi. 266 sqq. For this use of the indic. of the past tense to express a supposition, by a sort of attraction to the mood of the principal verb ὄφελε, see H. G. § 325, where it is well explained. The other instances in H. are 350 below, α 218, δ 178.

349. τεκμαίρομαι, to ordain as a final decision, as η 317, cf. H 30, 70, κ 563, λ 112, μ 139.

351. ἤδη, indic. as 348. νέμεσις here evidently means "the righteous indignation felt by men." For αἴσχα = reproaches, see 524, Γ 242.

ἔσσουνται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς,
 οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' αἰίδιμοι ἔσσομένοισιν."
 τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή με κάθιζ', Ἐλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπέοντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὡς κεν ἐμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
 καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·
 οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 ἢ ἦδη μ' ὑπὸ χερσὶ θεοῖ δαμόωσιν Ἀχαιῶν."
 ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 αἴψα δ' ἔπειθ' ἴκανε δόμους ἐν ναιετάουτας, 370
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ' ἢ γε ξὺν παιδί καὶ ἀμφιπόλῳ ἐνπέπλω
 πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.
 Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἀκοίτιν,
 ἔσθη ἐπ' οὐδὸν ἰών, μετὰ δέ δμῶησιν ἔειπεν· 375
 "εἰ δ' ἄγε μοι, δμῶαί, νημερτέα μυθήσασθε·
 πῆ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
 ἢ ἐ πη ἐς γαλόων ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι

353. ἐπαυρήσεσθαι, reap the fruits: v. A 410.

356. ἀρχῆς, so Zenod. and one MS.; the rest with Ar. having ἀτης. See note on Γ 100.

358. αἰίδιμοι, cf. θ 579-580, ἵνα ἦσι καὶ ἔσσομένοισιν αἰοιδῆ, and ω 200, of Klytaimnestra, στυγερῆ δέ τ' αἰοιδῆ ἔσσει' ἐπ' ἀνθρώπων. Paley quotes also Theokr. xii. 11, ἐπεσσομένοις δὲ γενοίμεθα πᾶσιν αἰοιδά. The phrase ἔσσομένοισιν αἰοιδῆ occurs also Theog. 251, in a good sense, in which signification the adj., a ἀπαξ λεγόμενον in H, occurs often in later Greek.

361. For this use of ὄφρα where we should rather have expected the infin. (as I 398, 42) cf. A 133, Δ 465, E 690. It is hardly likely that ἐπέσσυται is used without the object expressed (in A 173

φεύγειν is to be supplied), in which case ὄφρα might indicate a purpose.

365. The best MSS. give οἰκόνδ' ἐσελεύσομαι, but some six or seven either read οἰκόνδε ἐλεύσομαι or have variants pointing directly at it. There can therefore be little doubt that La R. is right in adopting it in the text after Ahrens; the vulg. is obviously an attempt to avoid the hiatus, which in the principal caesura is quite legitimate.

376. εἰ δ' ἄγε, used in addressing several persons and followed by plural, as B 331, 437, Θ 18, Γ 441, etc. So in Attic, Aesch. Pers. 140, Eum. 307, etc.

378. γαλόων, εἰνατέρων, her husband's sisters or his brothers' wives, glores and ianitrices.

Τρωαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;” 380
 τὸν δ’ αὐτ’ ὄτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε περ ἐς γαλόων οὔτ’ εἰνατέρων ἐνπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρωαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ’ ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ’ ἄκουσεν
 τεύρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει
 μαινομένη ἐικυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”
 ἡ ῥα γυνὴ ταμίη, ὃ δ’ ἀπέσσυτο δώματος Ἔκτωρ 390
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐνκτιμένας κατ’ ἀγυῖας.
 εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστνυ,
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξιμεναι πεδλόνδε,
 ἐνθ’ ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
 Ἄνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβη ὑποπλακίη, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσων·
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἔκτορι χαλκοκορυστῆ.
 ἡ οἱ ἔπειτ’ ἦντησ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ

388. ἀφικάνει, apparently in perf. sense: cf. Ξ 43, ξ 159, ν 328.

389. μαινομένη, cf. X 460, also of Andromache, *μαινάδι ἴσθ*.

390. ἡ ῥα with the subject expressed as here is rare; the only other cases are γ 337, χ 292, X 77. In the second clause after ἡ ῥα καὶ however the subject is not uncommon, e.g. A 528 (Ameis-Hentze, *app.* on σ 356).

392. εὔτε is used asyndetically as always when the clause which it introduces stands first in the sentence; see Ameis and Merry on γ 9.

393. τῇ ἄρ’, so MSS. (except a few which give τῇ δ’ ἄρ’): the vulg. τῇ γάρ is merely a device to avoid the hiatus.

394. πολύδωρος, Hesych. πολλά λαβούσα δῶρα, πολύφερμος, πολυέδνος, and Schol. A πολλά ἔδνα παρὰ τοῦ ἀνδρὸς λαβούσα. But the ἔδνα were given not to the bride, but to her father. The δῶρα however may indicate the gifts which human nature would prompt the suitor to offer when, as in Homeric days, woman had begun to assert her independence, and the ἔδνα were no more than a relic of the already extinct custom

of the actual purchase of wives. But it does not seem quite natural to describe a wife as “having had many wedding-presents made to her.” Others compare it with *ἠπιόδωρος* (251 above) in the sense of “generous,” “open-handed,” which is preferable.

396. Ἡετίων seems to be attracted to the case of the following relative; see H. G. § 271, where Ξ 75, 371, K 416 are quoted: Bekker, H. B. i. 314, adds others, e.g. θ 74, λ 122. Thus Bentley’s Ἡετίωνος δ *ναίε* is not necessary. A similar case of epanalepsis in a different case is to be found in α 50-51—

νήσω ἐν ἀμφιρύτῃ, θοὶ τ’ ὀμφαλὸς ἐστὶ θαλάσσης,

νήσος δενδρήεσσα, θεὰ δ’ ἐν δώματα ναίει.

The site of Thebe is fixed by the later name *Θήβης πεδλόν*, given to the plain of Adramyttion, Herod. vii. 42, etc. For Ἡετίων cf. also A 366, Ψ 827, X 479.

398. ἔχεθ’ Ἔκτορι: this use of the dative (which is not mentioned in H. G. § 143) is analogous to the dat. after *δαμάζειν*, etc. (cf. Γ 301). For *ἔχεω* = have to wife, cf. Γ 123.

ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἱ δὲ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίου ἤματι Ἄιδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς
 βουσίην ἐπ' εἰλιπόμεσσι καὶ ἀργεννῆς ὀίσσιν.
 μητέρα δ', ἣ βασιλευεν ὑπὸ Πλάκῳ ὑλήεσση, 425
 τὴν ἐπεὶ ἀρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβῶν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σὺ μοί ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυνναῖκα·
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα

418. It was a universal custom among the primitive Aryan nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykenai, where an extraordinary quantity of swords was found in the graves with the dead. So Elpenor prays, λ 74, ἀλλά με κακῆται σὺν τεύχεσιν ἄσσα μοι ἔστιν: see μ 13. It is noteworthy that armour is not mentioned in any of the three full descriptions of a funeral (Ψ 165-177, Ω 785-804, ω 63-84; in the case of Achilles his armour was of course given to be adjudged by the Greek captains, ω 85). But the idea that the departed warrior needed his arms in the next world belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

421. οἷ . . . οἷ, a good instance of the parataxis of co-ordinate clauses by which the relative was developed from the demonstrative.

422. ἰῶ, masc. here only: the fem. ἰα occurs frequently. The origin of the forms is doubtful; ἰῶ will be formed by

false analogy if ἰα comes from *ma*, but this is very doubtful. The fem. ἰα is also found in an Aeolic inscription (Col-litz, 214, 12), and is given by the tradition in Sappho (*fr.* 69), but there is no other trace of the masc. *ἰα*.

428. βάλ' Ἄρτεμις, cf. 205.

429-432. For imitations of these famous lines, see (besides Soph. *Aj.* 514, already referred to) Eur. *Hel.* 278; Ovid, *Her.* iii. 51; Ter. *Andria*, i. 5, 60.

433-439 were athetized by Ar. on the grounds (1) that it is not fitting that Andromache should act like a rival commander (*ἀντιστρατηγεῖν*) to Hector; (2) that it is not true that the wall is represented as specially accessible at this spot; nor are the enemy now near the walls. A modern reader will probably feel with more force the objection that we are presented with an anticlimax after the noble outburst of the preceding lines. But perhaps this is not a more valid criticism than the reasons of Ar. There was a legend—which of course may have grown out of these words—that when Apollo and Poseidon built the walls of Troy the mortal Aiakos helped them at this point of the circuit; see Pind. *Ol.* viii. 31-46, where Apollo says to Aiakos, Πέργαμος ἀμφὶ τεαῖς, ἥρωες, χερὸς ἐργασίας ἀλίσκεται. This is the θεοπρόπιον referred to in 438. For the ἐρινεός as a landmark *v.* A 167, X 145: it stood in the plain outside the wall, so that this

ἰα comes from *ma*
 See *Classical Rev.*
 2, part 1.

ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος·
 τρίς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῶ καὶ ἀγακλυτὸν Ἴδομενῆα
 ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τις σφιν ἐνισπε θεοπροπίων ἐν εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 "ἢ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
 αἷ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρῶεσσι μάχεσθαι, 445
 ἀρνούμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλλος ὀπίσσω, 450
 οὐτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κοινήσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὄσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρῦέεσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ εὐῶσα πρὸς ἄλλης ἴστων ὑφαίνους,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ἑπερείης

line seems inconsistent with the preceding αὐτοῦ μῦθ' ἐπὶ πύργῳ, an argument for the interpolation of the passage.

435. Of course *τρίς* must refer to the period before the opening of the Iliad: this is not in itself an objection to the genuineness of the passage, cf. I 352 sqq. We should however have expected Achilles to be named among the leaders.

442. So X 105, under similar circumstances. *ἑλκεσιπέπλους*: for the form of the compound see H. G. § 124 c, 126, 2.

444. οἶδὲ . . . ἀνωγεν, *litotes*, like οὐκ ἔαν, "forbids."

446. Hector's only object is honour, as he despairs of final success. ἀρνούμενος, A 159.

447-9 = Δ 163-5, q. v.

453. The opt. *πέσοιεν* throws into the background, as a mere imagination, the fate of all but Andromache, which by the subj. *ἀγῃται* is emphasized as a fact vividly foreseen. *ὑφαίνους* and *φορέοις*

again present less vividly the secondary consequences. For the two latter forms a few MSS. give *ὑφαίνης* and *φορέης*, which Bekker has adopted, needlessly.

455. H. uses *ἐλεύθερος* only in this phrase (II 831, T 193) and *κρητήρα ἐλεύθερον*, *inf.* 528. Cf. *δοῦλιον ἡμαρ*, 463, and many phrases in which *ἡμαρ* is used to express a state.

456. *πρὸς ἄλλης*, at the bidding of another woman. For this use cf. A 239 (H. G. § 208).

457. Ἐν Θεράπῃ δὲ κρήνην τὴν Μεσσηίδα ἰδὼν οἶδα, Pausan. iii. 20, 1. (Therapne was in Lakonia.) According to B 734 Ἑπέρεια was a fountain in Thessaly. Cf. Pind. P. iv. 125, ἐγγὺς μὲν Φέρης κρᾶναν Ἑπερῆδα λιπῶν. Döderlein has well observed that Argos indicates Agamemnon, Messes Menelaos, and Hypercia Achilles, as the probable possessors of Andromache. Aristarchus remarked that owing to these words of

καί ποτέ τις εἶποι ' πατρός γ' ὄδε πολλὸν ἀμείνων ' 480
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
 κτείνας δήμιον ἄνδρα, χαρείη δὲ φρένα μήτηρ."

ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 παῖδ' ἑόν· ἢ δ' ἄρα μιν κηώδει δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· 485

" δαιμονίη, μή μοί τι λίην ἀκαχίζεις θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνήρ· Ἄϊδι προιάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται. 490
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχασθαι· πόλεμος δ' ἀνδρεσσι μελήσει

βίην ἀγαθόν τε, but the line would be improved by the omission of the particle τε altogether.

479. For εἶποι MSS. give εἴπησι, but the former is doubtless the right reading, for several reasons. (1.) The Schol. A (Nikanor) on the line runs τὸ ἐξῆς, "καὶ ποτέ τις εἶποι ἐκ πολέμου ἀνιόντα": therefore εἶποι must have been the reading of Ar. The same words are quoted in the Schol. on N 352, and οἱ is written over ησι in A. (2.) Out of 120 passages where πατρός occurs in H. the α is nowhere else short. (3.) The confident prediction expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. γ' 85ε is also the reading of Ar., and clearly superior to δ' 8γε, which is given by all MSS.

480. ἀνιόντα appears to be governed by εἶποι in the sense "say of him as he returns"; but this construction seems to be quite unique. The possible alternative is to translate "say to him"; though this is hardly sufficiently supported by the passages quoted, M 60 (210, N 725), P 237, 334, 651, T 375, ψ 91. In all of these εἶπε stands immediately with its object. We may however compare τ 334, πολλοὶ δὲ μιν ἐσθλὸν ξειπὼν: from which we may explain the clause here "πατρός . . . ἀμείνων" as a sort of object-clause expressing the content of the verb like ἐσθλόν. So we have ἐν εἰπεῖν τινα, to speak well of a person, α 302. These lines cannot fail

to recall the famous prayer in Soph. *Aj.* 550—

ὦ παῖ, γένοιο πατρός εὐτυχέστερος,
 τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἄν οὐ κακός.

487. ὑπὲρ αἴσαν, see B 155. "Ἄϊδι προιάψει, A 3.

488. For the use of the middle perfect participle see X 219, ι 455; in α 18 πεφυγμένος ἦεν ἀέθλων the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies successful avoidance (v. Nitzsch on α 18). For the periphrastic perf. cf. πεφυλαγμένος εἶναι Ψ 343, and in the active E 873.

489. τὰ πρῶτα, once for all, see A 235.

490-3 recur with slight variations in α 356-9, φ 350-3; and for the last line and a half cf. also T 137, λ 352-3. The present context is that which they suit best (v. Scholia on α 356), and if there has been any copying it is from here. τὰ σ' αὐτῆς, so edd. with one MS. (*caet. σαντῆς*), in accordance with the canon of Arist. that the compound reflexive pronouns are not found in H. The elision of the α of σά is however not very natural, and it is possible that the MSS. here are right and the canon wrong; v. La Roche, *Hom. Unt.* p. 139, according to whom we must read αὐτὸν μὲν (not αὐτὸν μιν) in δ 244. Nauck conj. τέ' αὐτῆς.

492. ἐποίχασθαι, properly of weaving only: cf. A 31. But the word came to be used vaguely, of "going about" one's work as we say. Cf. ν 34 δόρπον ἐποίχασθαι, ρ 227, σ 363 ἔργον.

πάσιν, ἔμοι δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

ὧς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουρι· ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν 495
ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.

αἴψα δ' ἔπειθ' ἴκανε δόμους ἐν ναιετάοντας
Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνώρσεν.

αἰ μὲν ἔτι ζῶν γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἕζεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὃ γ' ἐπεὶ κατέδου κλυτὰ τεύχεα ποικίλα χαλκῶ,
σεύατ' ἔπειτ' ἀνὰ ἄστου, ποσὶ κραιπνοῖσι πεποιθώς. 505

ὧς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι εὐρρείῳ ποταμοῖο,
κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ᾧμοις ἀίσσονται· ὃ δ' ἀγλατῆφι πεποιθώς, 510
ρίμφα ἐ γούνα φέρεε μετὰ τ' ἤθεα καὶ νομὸν ἵππων·

493. For *πάσιν ἔμοι δὲ μάλιστα* Bekker, followed by Nauck, conj. *πάσι, μάλιστα δ' ἔμοι*, which is probably right; as it not only admits the *F* of *Φίλιψ*, but brings the phrase into agreement with the similar passages, X 422, α 359, λ 353, φ 353, ψ 61.

500. *γόον*, an anomalous form, “perhaps an aor. from the noun *γῶος*; so possibly *δπλασθαι το get ready*, from *δπλον*, and *θέρμετο γρεῖο ιααρμ*, from *θερμός*,” H. G. § 32. (Add *κτύπε* by *κτυπέω*, Θ 75.) Cf. also the pf. part. *πεφυζύτες*, from *φύζα*, and other possible instances, *ib.* § 26, 5. Others regard it as a mistaken form for *γῶων* (*γῶάω*) which occurs κ 567. Fick (*Hom. Od.* p. 2) reads *γῶαν*, comparing *γέλαν* in a lyric fragment (Bergk, *fr. aesp.* 77).

505. With this and the following lines compare X 21-23, and for the whole famous simile, Verg. *Aen.* xi. 492-497.

506. *στατὸς*, “stalled,” cf. the word *stabilum*. *ἀκοστήσας*: Hesych. *ἀκοστή κριθή παρά Κυπρίοις*. Schol. A, *κυρίως δὲ πάσαι αἱ τροφαὶ ἀκοσταὶ καλοῦνται παρά Θεσσαλοῖς*. A variant *ἀγοστήσας* was explained to mean “befouled,” from an imaginary *ἀγοστός* = *λύπος*. The former explanation must be accepted,

though the word *ἀκοστή* is not known elsewhere.

507. Cf. X 23, *θέησι τιτανόμοις πεδίοιο*. On the form *θείω* cf. Curtius, *Verb.* i. 304, *Gr. Et.* 5 p. 577. It would be better to write *θείω* for *θέω* in Homer, as a proto-Epic form, on the analogy of the Aeolic *πρεύω*, and the fut. *θείσσειν*.

510. *ὃ δὲ*, a *nominativus pendens*. For similar anacolutha compare B 353, E 135, α 275.

511. *ἤθεα*, haunts: so the word is used in ξ 411 of the sties in which the swine sleep, and frequently for “dwelling-places” by Herodotos (v. 15, etc.) *νομόν*, pasturage.

The swing of the dactylic verse has been universally recognized as harmonizing with the horse's gallop, like Vergil's “Quadrupedante putrem sonitu quatit ungula campum.”

The effect depends not only on the rhythm, but partly on the nasal consonants and the *ρ*. It is dangerous to lay too great stress however on the rhythm: Mr. Nicholson has pointed out that the passage which in all Homer shews the largest consecutive number of purely dactylic lines (five) occurs in the

ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὡς τ' ἠλέκτωρ, ἐβεβήκειν
 καγχαλῶν, ταχέες δὲ πόδες φέρων. αἶψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν 515
 στρέψουσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὡς ἐκέλευες."
 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτωρ· 520
 "δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἶη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω 525
 πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἴνεκα σείω.
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶν ἔπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐνκνήμιδας Ἀχαιοῦς."

description of Patroklos' funeral! (Ψ 166-170.)

513. ἠλέκτωρ the Shiner, i.e. the sun (Curt. *Et.* no. 24; Skt. *ark'-as* = sun); so T 398, ὡς τ' ἠλέκτωρ Ἰπερίων. Mr. Gladstone's explanation, that the word is another form of ἀλεκτρῶν, has not found followers.

514. καγχαλῶν must mean "laughing with self-satisfaction"; so K 565, ψ 1, 59. But in Γ 43 it means "scoffing" (in later Grk. καχάζω: Lat. *cachinnus*).

516. δάριζε, cf. X 127.

518. ἦ μάλα δὴ: Paris exaggerates an imaginary accusation by way of "fishing for a compliment"; a most vivid touch, which is partly lost if we put a note of interrogation at the end (cf. Schol. A, τὸ ἦ πειστικῶς καὶ ἠθικῶς).

519. ἐναΐσιμος both here and in 521 can be expressed by the Lat. *iustus* (here *iusto tempore*). The connecting link is the idea of "proper measure"; cf. ὑπὲρ αἴσαν, 333, etc.

522. ἔργον, what you *effect* in battle: cf. Δ 470, 539.

523. τὸ is of course not the article, but the accusative representing the following object-clause. On the expression κῆρ ἐν θυμῷ Hentze remarks that it virtually means "my heart within me." The

Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as *τίη μοι ταῦτα φίλος διελέξατο θυμός*; *εἶπε πρὸς ὃν μεγαλήτορα θυμόν*: compare the expression in the Psalms, "I commune with my heart." It is therefore wrong to compare more or less rhetorical phrases like "in my heart of hearts."

524. ἀκούω must here be subjunctive, as A 80, etc. ὅθ' of course is *στε*, not *στι*.

526. τὰ δέ, "the rest," i.e. the hard words he has had to speak to Paris, now and previously. ἀρεσσόμεθα, I will make up for: exactly as Δ 362.

528. στήσασθαι, set up as the centre of a banquet where the freeing of Troy should be celebrated by libations to the gods. Cf. I 202, κρητῆρα καθίστα. For the middle Paley compares Theokr. vii. 150, κρητῆρ' Ἡρακλήι γέρον ἐστάσατο Χείρων.

529. ἐλάσαντας, we should have expected the dative: but the "accus. cum infin." construction has begun even in H. to exercise the attractive power which afterwards became so extensive (H. G. § 237-241), aided in this particular case by the obvious ambiguity which would arise from the vicinity of the other dative θεοῖς.

ΙΛΙΑΔΟΣ Η.

Ἔκτορος καὶ Αἴαντος μονομαχία. νεκρῶν ἀναίρεσις.

ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἔκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κ' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὡς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν

H

The seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction, which really belongs to the preceding book (1-16), the single combat of Aias and Hector occupies more than half the rest (17-312), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the Iliad. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 98) that we find anything at variance with the general tone of the epos. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book III. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two duels should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which

can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon *ἐξ ἔριδος*, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector's words, 69-72, to the violation of the oaths. If this discreditable incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector's almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case then we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the MSS. what may be a valuable hint to shew that they were not originally to be found here; for in line 73 the reading of all the MSS. is *ὁμῶν μὲν γάρ*, for which editors have accepted the reading of Aristarchos, *ὁμῶν*

οὔρον, ἐπεὶ κε κάμωσιν ἐνξέστης ἐλάττησιν
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
 ὡς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.
 ἔνθ' ἐλέτην ὁ μὲν υἷδν Ἄρηιθόοιο ἄνακτος,

5

δ' ἐν γάρ. It hardly needs pointing out that the δέ is required only if 69-72 stand in the text, while if they be cut out the speech runs on quite naturally with the μὲν γάρ in 73.

With this omission once made there ceases to be any reason for supposing the author of this episode to have had any knowledge of Γ and Δ; and we have a rational ground for holding that we have here the oldest form of the duel incident, subsequently developed into that between Menelaos and Paris. It is possible, as Christ has suggested, that these two forms of the same idea may have been used at first as alternative passages, the one longer and the other shorter, of which either one, but not both, could be used in making up an Iliad for the purposes of recitation. In any case to a hearer they are separated as they stand by a sufficiently long interval to make their inconsistency the less obvious; but to hold that they were composed in their present form for their present places in a poem conceived from the first as a whole, is hardly within the bounds of reason.

We now pass to the second part of the book, lines 313-482, where the difficulties are of a yet more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege; Thucydides pointed out the inherent improbability of such a delay, and the words of Ξ 31-32 seem to imply that the wall was built when the ships were first drawn up on the land. The fact seems to be that as the wall is not mentioned in the earlier battles, which are all fought out in the open plain, while it is an important element in the part of the story to which we are now coming, it seemed to some rhapsode that a specific account of the way in which it was introduced into the story was required, and that he chose this place for interpolating it; possibly using, as I have suggested on line 340, a piece of older poetry in which the building was described, but at an earlier period of the siege. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first

landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks; just as Priam may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Γ). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses sufficient to demand a further defence; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told. On the other hand there are passages against which in themselves no serious objection can be raised; the burying of the dead, the Trojan assembly, and the description of the primitive market with which the book ends. I see no reason why these should not all be pieces of the original story, not very artistically joined together by passages which are chiefly made up of lines from other parts of the Homeric poems, and contain a good many obvious interpolations, including a long one which was unanimously condemned by the judgment of antiquity (442-464). Hence arises an obscurity in the chronological sequence of the days which can hardly be paralleled in Homer.

1. *πυλέων*, Bentley conj. *πόλεως* or *ρα πυλέων*, as the gen. plur. fem. in *-ων* is almost always counted as a single syllable. The only exceptions appear to be M 340 *καὶ πυλέων* and φ 191 *ἐκτός θυρέων*. (He should however have rather suggested *πόλιος*, as *πόλεως* is not found in H. except as a variant in one or two passages, Δ 168, T 52.)

5. There is the same variation in the MSS. here between *ἐπεὶ κε κάμωσιν* and

Ἄρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης
 γείνατ' Ἀρηίθοος καὶ Φυλομέδουσα βοώπις· 10
 Ἐκτωρ δ' Ἡιονῆα βάλ' ἔγχει ὀξυόεντι
 αὐχέν' ὑπὸ στεφάνης ἐυχάλκου, λῦσε δὲ γυῖα.
 Γλαυκὸς δ' Ἴππολόχοιο πάις, Λυκίων ἀγὸς ἀνδρῶν,
 Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
 Δεξιιάδην, ἵππων ἐπιάλμενον ὠκειάων, 15
 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὡς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων ἄξασα
 Ἴλιον εἰς ἱερὴν. τῇ δ' ἀντίλος ὄρνυτ' Ἀπόλλων 20
 Περγάμου ἐκκατιδῶν, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶ·
 τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "τίπτε σὺ δὴ αὐτὸν μεμαυῖα, Διὸς θυγάτηρ μεγάλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνήκεν; 25
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκία νίκην

ἐπει κεκάμωσιν as in A 168. Aristarchos seems to have preferred the former, as Ariston. says ἐν τισι γράφεται ἐπὶ τὴν ἐὰν δὲ οὕτως ἔχη, προεκτετόν ὑφ' ἐν, κεκάμωσι, ὡς λελάχωσι.

6. πόντον θαίνοντες, here only for the frequent phrase (in Od.) ἅλα τύπτοντες. Schol. A mentions a variant ἐρέσσοντες.

9. For the title κορυνήτης see line 138, and for the difficulties involved in the legend, 149.

10. βοώπις is used of a mortal as in Γ 144, where see the note.

12. στεφάνη seems to be merely one of the numerous synonyms for the helmet: see K 30, ἐπὶ στεφάνην κεφαλῆφιν αἰέρας θήκατο χαλκείην. It can hardly mean any special part, as here it covers the neck, while in A 96 it goes over the forehead. There is no archaeological evidence of anything that can be called the "brim" of the helmet. For λῦσε Ar. read λύντο, as in 16.

15. ἐπιάλμενον, compare E 46; the aor. part. here is a reason against regarding ἐπιβησόμενον there as a future; it can only mean, "just mounted" on his chariot.

17. The Argives appear to be routed after their success in E with very little trouble; but this is no doubt in order

to avoid the monotony of fighting. The ἀριστεία of Diomedes, having been fully developed, is now dropped. The turning of the battle—which here has no great effect upon the story—is told in a condensed form; 17-18 = E 711-12, 19 = B 167, 21 = Δ 508.

22. φηγῶ, the oak tree near the Skaian gate, see on E 693.

25. θυμὸς ἀνήκεν: this phrase, which is peculiar to the Iliad, occurs only here and Φ 395 without an infinitive expressing the aim. The passage in Φ seems to be a reminiscence of the present lines.

26. The epithet ἑτεραλκῆς occurs only with νίκη, except in O 738, where we have ἑτεραλκία δῆμον. The idea in all cases seems to be "a victory giving might to the other side," i.e. turning the tide of battle, ὅταν οἱ νικῶντες νικῶνται, ἢ ὅταν οἱ πρῶην νικηθέντες νικῆσωσιν, Schol. A; in O the δῆμος is a reserve to change the tide of war. It is easy to see how from this meaning is derived the use of ἑτεραλκῆς in later Greek (Herod.) in the sense of *anceps pugna*, a battle where the tide keeps turning. This however cannot be deduced from either of the alternatives which have been proposed—(1) "decisive" victory, giving might to one only of the two parties; (2) victory "of other strength," i.e. won by divine interfer-

δῶς, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλαίρεις.
 ἀλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἶη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δημοτήτα
 σήμερον· ὕστερον αὐτε μαχήσονται, εἰς ὃ κε τέκμων 30
 Ἴλλου εὐρωσιν, ἐπεὶ ὡς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστν."

τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμπιοι μετὰ Τρῶας καὶ Ἀχαιοῦς. 35
 ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;"

τὴν δ' αὐτε προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων·
 "Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσσειται οἴσθεν οἶος

ence (Mr. Monro ; in O 738 "a people to gain fresh help from"). We may compare for the sense of *ἕτερος* in composition *Zeὺς ἑτερορρεπής*, Aesch. *Supp.* 403 ; *ἑτερόρροπος* = "ambiguous, uneven," and the only other compound of *ἕτερος* in Homer (in a rather late passage, however) *ἑτερήμερος*, "changing from day to day," λ 303. Compare also Aesch. *Pers.* 950.

28. This line is a simple but good instance of the way in which the conditional sentence has been formed from two originally independent paratactic clauses. The optative in what we now call the "protasis" has its original meaning of a *wish* ; the apodosis is added to shew the result of the wish, with *κεν* to refer back, "in that case." Thus the line really means "Ah would that thou mightest hearken to me ! Then it would be far better" (L. Lange, EI, p. 52) ; and we might even put a colon instead of a comma after *πίθοιο*.

30. *τέκμων*, properly a thing established ; hence, as in A 526, the determination, settling of a resolve ; or, as here, a fixed goal, a limit of destiny. This is illustrated by l. 70 below, "Zeus settles an appointed time, against which you are to take Troy or yourselves be vanquished." Hence, as Buttmanu remarks, comes the later sense of "foretelling by a sign" ; for one who foretells an event by personal divine knowledge, like Kirke (κ 563, λ 111), "appoints," "destines" it to mortals ; to a god the two are identical. In N 20 Poseidon *ἕκτο τέκμων*, *Αἰγιάς*, i. e. "the goal which he had set for his journey" ; II 472 *τοῖο*

εἴβετο τέκμων, "attained the end at which he aimed." The only question which can arise on the present passage is whether *τέκμων* means "the limit set by fate for Ilios," or "the goal set for themselves by the Greeks with regard to Ilios." Ameis, on the analogy of II 472, accepts the latter interpretation. There however the verb is *εἴβετο* in the middle, which makes some difference (v. however δ 374), while here it is in the active ; and the similarity of l. 70 seems decisive in favour of the former : "let them fight on" (the fut. gives the sense "for all I care") "till they find out by experience the limit set by fate for Ilios." So I 48, 418.

32. For *ἀθανάτησι* Aristophanes read *ἀμφοτέρησι*, Zenod. *ἀθανάτοισι*.

36. For *μέμονα* with fut. infin. cf. B 544, o 522, etc. The pres. and aor. infinitives are however rather more common.

39. *οἴσθεν οἶος*, which recurs l. 226, is, with *αἰνόθεν αἰνώς*, 97, a phrase peculiar to this book, and hard to explain. Of *αἰνόθεν αἰνώς* we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in *μέγας μεγαλωστί*, *δύμιον δύμιτέλεστον* : no one has succeeded in explaining why the local suffix *-θεν*, with its very definite signification, should be used for the purpose. In *οἴσθεν οἶος* the meaning seems to be "man to man," and the repetition will then have a ground beyond mere emphasis. Bentley suggested *οἶον*, Döderlein *οἶω* (with *μαχέσασθαι*) ; and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι· 40
οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἶον ἐπόρσειαν πολεμίζειν Ἔκτορι δίφ·"
ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
τῶν δ' Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
βουλήν, ἧ ῥα θεοῖσιν ἐφήνδανε μητιόωσιν. 45
στῆ δὲ παρ' Ἔκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
"Ἔκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
ἧ ῥά νύ μοι τι πίθοιο ; κασίγνητος δέ τοι εἰμι·
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὸς δὲ προκάλεσσαί Ἀχαιῶν ὅς τις ἄριστος 50
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι·
οὐ γάρ πῶ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
ὣς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετῶν·"
ὣς ἔφαθ', Ἔκτωρ δ' αὖτε χάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55
μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
καδ δ' Ἀγαμέμνων εἰσεν ἐυκνήμιδας Ἀχαιούς.
καδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἐξέσθην ὄρνισιν ἑοικότες αἰγυπιοῖσιν
φηγῶ ἔφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60

found in *αὐτὸς ἐφ' αὐτοῦ*, *αὐτὸς καθ' αὐτόν*. Phrases like *ἄλλοθεν ἄλλος*, B 75, have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. *ἀγασσάμενοι*, either "admiring" his chivalry, or "jealous" of their honour (cf. Ψ 639 *ἀγασσάμενοι περὶ νίκης* — a doubtful line however), "grudging" him the advantage. Observe the change of mood in *ἐπόρσειαν*, these two lines being added independently, and expressing the remoter result.

44. *θυμῷ*, i.e. not by the outer ear, but by his power as a soothsayer, Z 76.

48. For a wish expressed by the (potential) optative in a question cf. Δ 93. The clause is virtually a protasis of which the apodosis is here the imper. *κάθισον*, as in Δ *τλαίης κεν* (L. Lange, EI, p. 75).

53. This line was athetized by Ar. on the ground that Helenos had understood the counsel of the gods only *διὰ τῆς μαντικῆς*. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine ad-

monitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athene or Apollo above, and seems quite inconsistent with Hector's words in 77, to say nothing of his behaviour in 216.

54-6 = Γ 76-8. The joy of Hector is rather less appropriate here than in Γ.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood *ἑοικότες* to mean "after the manner," not "in the likeness," of birds; a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240. The explanation of one Scholiast, *ὡς ἐφίξει ὄρνεον φντῶ, οὐτῶ καὶ αὐτοὶ ῥαδίως ἐκαθέσθησαν*, is hardly likely to gain much acceptance.

ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φρήξ
 ὄρνυμένιοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοιαῖ ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ. "Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
 "κέκλυτέ μεν, Τρώες καὶ ἔνκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι "Ἐκτορι δίῳ. 75

63. φρήξ, lit. "shudder," the ripple before a rising wind. Cf. φρήξ μέλαινα δ 402, φ 126, and for the gen. Ζεφύροιο, ὑπὸ φρικῶς Βορέῳ Ψ 692.

64. Aristarchos read πόντον ὑπ' αὐτῆς, taking μελάνει as transitive. There was another reading πόντος ὑπ' αὐτὸν (sc. Ζεφύρον). The reading of the text seems to be eclectic, but it is strongly supported by μ 406, ἤχλωσε δὲ πόντος ὑπ' αὐτῆς. Ar. was no doubt led to read πόντον by the fact that verbs in -άνω and -άνω are almost always transitive in Homer. We have however in T 42 κυδάνω intr. by the side of the trans. use in Ξ 73, and so ἰάνω is intrans. except in Ψ 258. Curtius (*Vb.* i. 265) remarks moreover that μελάνω appears to be formed as a denominative from the noun-stem μελαν-, in which case the analogy of verbs where -αν- is a formative of the present stem would not hold: but it may come directly from the root; cf. μολ-άνω by μύλος, which are doubtless connected (*Et.* no. 551).

69-72. These lines, which must refer to the violation of the truce in Δ, are rejected by a large proportion of critics, and seem intolerable in the present place (see the introduction to this book). For the meaning of τεκμαίρεται εἰς ὃ κε, see on l. 30. It is not at all necessary to supply κακὰ after τεκμαίρεται: the object of the verb, as there indicated, is the whole relative clause εἰς ὃ κε, etc., "appoints us a limit, viz. until."

72. The MSS all give δαμείετε. Some

have taken this to be an opt., but there is no analogy whatever for such a form. The best attested form of the subj. is δαμήετε, which is restored by Bekker and La Roche. A full statement of the general question between εἰ and ἦ is given by Mr. Monro, *H. G.* p. 316, App. C. Christ however holds that the forms with εἰ really represent an old subjunctive in -ω, analogous to the Doric and Sanskrit futures κρυψίω ἠδὲσζαμι (*Rhein. Mus.* xxxvi. 28). He has however to alter the MS. reading in many passages where it gives ἦ before ε and ἦ. In the conflict of traditional testimony it can only be said that his view is sufficiently probable to justify us in retaining the MS. reading here. See on εἴη in 340.

73. The MSS. give μὲν, for which Ar. read δ' ἐν. There can be little doubt that μὲν was the original reading, only changed to δ' ἐν after the interpolation of 69-72.

74. For νῦν ὃν τινα Didymus mentions a variant εἰ καὶ τινα. ἀνώγει, so MSS.; La Roche reads ἀνώγη: he points out that the use of the subjunctive is invariable after ὅς τις, where used, as here, to express a supposition: A 230, N 234 and often (except apparently β 114). In such a point the MS. reading is of no authority.

75. The Alexandrian critics took offence at Hector applying to himself the epithet δίος. It will however be felt by any one who is in sympathy with the

ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῶ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶη δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν
 καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
 ὄφρα ἐ ταρχύσωσι κάρη κομόωντες Ἀχαιοὶ 85
 σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ·
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,
 νηὶ πολυκλήιδι πλέων ἐπὶ οἴνοπα πόντον·
 ' ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.' 90
 ὡς ποτέ τις ἔρειε· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται."
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἴδεσθεν μὲν ἀνήσασθαι, δεῖσαν δ' ὑποδέχθαι.
 ὀψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπεν

heroic age that this is no more than a somewhat naïve touch of self-consciousness such as is quite characteristic of Hector. *δοσ* indeed is in Homer little more than an epithet of ordinary courtesy. Hentze however remarks that the only other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in *Θ* 22, where Zeus calls himself *Ζῆν' ὄπατον μῆστορα*. We may compare Vergil's "Sum pius Aeneas."

76. *ἐπὶ μάρτυρος*, so A, as two words: cf. B 302 for the form *μάρτυρος*. The other MSS. give *ἐπιμάρτυρος*, which may be defended by the analogy of *ἐπιβούκολος*, *ὄφρηλοχος*, etc.: see Z 19. The sense is the same in either case.

79. *δόμεναι*: for the infin. used for the imper. of the third person see on Γ 285, Z 92; H. G. § 241.

85. *ταρχύωσι*, cf. Π 456, 674. The word is connected with *τάριχος*, and probably with *τέρσειν*, *torreo* (Curtius, *Et.*⁵ p. 729), and must therefore mean something more than simple burying. Helbig (*Hon. Epos*, pp. 42, 43) suggests with great probability that it alludes to some process of partial mummification, such as seems to have been used on the bodies found at Mykenai; most likely

by the use of honey as a preservative. This was known in Babylon in early times, and was used when Agesilaos the Spartan king died in Egypt. The custom of placing pots of honey on the bier (see Ψ 170) may be a relic of this forgotten usage.

87. For *καὶ ποτέ τις εἴπησι* followed by *ὡς ποτέ τις ἔρειε* cf. Z 459. The difference between subj. and future is only that the former expresses a confident assurance in the speaker's mind, connected with the suppositions he has been making; while the future simply makes an assertion independently of the manner in which the speaker regards it as connected with himself. It is well known that there are several ancient grave-mounds on the shore of the Hellespont (examined by Dr. Schliemann, see his *Ilios*); these no doubt suggested the speech of Hector.

94. *ὀψὲ δὲ δὴ* is the regular complement of the formal line 92 in books H-I, where the two go together six times; and so twice in the Odyssey (η 155, ν 321), but not elsewhere in Homer. Indeed the word *ὀψὲ* occurs eighteen times in these three books and the Odyssey, against three times in the rest of the Iliad (once each in Δ, P, Φ).

νείκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·
 ἢ μὲν δὴ λῶβη τάδε γ’ ἔσσεται αἰνόθεν αἰνώς,
 εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσω.
 ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἡμενοὶ αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτως· 100
 τῷδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθεν
 νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”
 ὡς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῆ
 Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν·
 αὐτὸς τ’ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων

95. For *νείκει ὄνειδίζων* there was a variant, perhaps conjectural but very plausible, *νείκε*, which Didymus mentions as occurring in “some of the notes” (*ἐν τισὶ τῶν ὑπομνημάτων*) of Aristarchos. It will stand for *νείκει*, added asyndetically as a continuation of *μετέειπεν*. (For these “notes,” which were regarded as of inferior authority to the *συγγράμματα* or dissertations, see Ludwich, p. 24.)

96. See B 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Menelaos towards the Greeks. For *αἰνόθεν αἰνώς* see on line 39.

99. The line is a curse, “May you rot away to the elements of which you were made.” The legend that man was formed out of water and clay is very common; e.g. in Hesiod, *Opp.* 61, when Zeus creates Pandora, he commands Hephaistos *γαίαν ὕδρι φέρειν*: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read

*πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα·
ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα
τελευτᾷ.*

100. *ἀκλεῆς*, neuter, adverbially. Others write *ἀκλέες*, nom. plur. by hyphaeresis for *ἀκλεῆς*, which perhaps has sufficient analogy to support it. See H. G. § 105, 4; Buttman, *Lexil.* 296.

101. *τῷδε*, dative as with *μάχεσθαι*, etc.

102. *πείρατα*: it is hard to say whether

in this and similar phrases the word has an abstract sense, “the issues of battle,” or a physical, “the rope-ends” (see μ 51, 162); the contending armies being regarded as puppets pulled this way and that by the powers above, who thus become “wire-pullers” in the most modern sense. The latter explanation, which was adopted by Ar. (Schol. N 359), though at variance with the general Homeric conception of the gods, who do not usually need such grossly corporeal means of influence, seems to be indicated by phrases like *κατ’ ἴσα μάχην ἐτάνυσσε Κρονίων* A 336, *εἰ δὲ θεὸς περ Ἴσον τείρειεν πολέμου τέλος* T 101, *ἔριδα κρατερῆν ἐτάνυσσε Κρονίων* Π 662, *αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν* Ξ 389: as well as in the very difficult lines

*τοὶ δ’ ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
πείραρ ἐπαλλάξαντες ἐπ’ ἀμφοτέροισι τάνυσσαν,*

N 358-9. We may perhaps compare the symbolical action of the Ephesians, when they connected the temple of their goddess by a rope with the city walls to enable her to help the defenders (Herod. i. 26), and of Polykrates who dedicated Rheneia to Apollo by binding it to Delos with a chain. The phrases in question are therefore perhaps to be regarded as conventional survivals from a more primitive stage of religious belief which did not die out till a later period from the region of popular superstition.

104. *βιότοιο τελευτῆ*, γράφεται καὶ *θανάτοιο τελευτῆ*, Did. (Vergil’s “mortis metae,” *Aen.* xii. 546).

δεξιτερῆς ἔλε χειρός, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ ἄφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρῆ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
 μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνوني φωτὶ μάχεσθαι,
 Ἴκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων. 115
 ἀλλὰ σὺ μὲν νῦν ἴξεν ἰὼν μετὰ ἔθνος ἑταίρων,
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἶ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησιν
 δηίου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.”
 ὃς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρωσ, 120
 αἴσιμα παρειπών· ὁ δ' ἐπέλιθετο. τοῦ μὲν ἔπειτα
 γηθόσσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει· 125
 ἦ κε μέγ' οἰμῶξετε γέρων ἱππηλάτα Πηλεὺς,
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἡδ' ἀγορητής,
 ὃς ποτέ μ' εἰρόμενος μέγ' ἐγήθειεν φ' ἐνὶ οἴκῳ,

108. For δεξιτερῆς . . . χειρός Bentley would read δεξιτερὴν χεῖρα, on account of *Fēpos*: cf. *Ξ* 137, *Ω* 671, *α* 121, etc.

109. This use of *χρῆ* with the gen. is elsewhere confined to the *Odyssey*. The form regularly used in this construction in the *Iliad* is *χρεώ*. For ἀνὰ δ' ἴσχεο Herodianus and apparently Ar. read ἀνὰ δὲ σχέο or ἀν δὲ σχέο.

111. ἐξ ἔριδος, “virtually ‘to fight a match,’” lit. to fight a battle arising from mere rivalry: cf. *δ* 343 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαυσεν ἀναστάς, *A* 8 ἐριδι ξυνέηκε μάχεσθαι.

113-14. We have no incident in the *Iliad* to which these lines can refer; indeed they contradict *I* 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. Ar. appears, according to Didymos, to have read τούτῳ γε and ἀντιμολῆσαι, and to have suggested *δ* καὶ μέγα φέρτατός ἐστιν in place of *δ* περ σέο πολλὸν ἀμείνων, which he considered rude to Menelaos.

117. The short *a* of ἀδειῆς is against the usage of the Homeric poems, which have retained the original *δF* of *δFέος* and its compounds. As an emendation

Ahrens has suggested *εἰ πέρ τ' ἀδFειῆς καὶ δει*: others have preferred to regard 117-119 as an interpolation, the last couplet being made up of reminiscences of *T* 72-3 and *E* 409. The repetition *δηίου* . . . *δηιοτῆτος* occurs only here and 174; it is especially disagreeable in view of the fact that *δηιοτῆς* regularly means the general engagement, not a single combat. See on *I* 20. For γόνυ κάμπτειν “to take rest,” cf. also *ε* 453. The phrase is common in tragedy.

120. See on *Z* 61.

125. When Gelon demanded the command of the Greek army from the embassy who had come to ask his help against the Persians, Syagros the Spartan envoy replied “ἦ κε μέγ' οἰμῶξετε ὁ Πηλοπίδης Ἀγαμέμνων, πυθόμενος Σπαρτιήτας τὴν ἡγεμονίην ἀπαραιρησθαι ὑπὸ Γέλωνος τε καὶ Συρηκοσίων.” This is evidently an adaptation of the present line, and is an interesting proof of the date to which the consciousness survived that a short vowel, at least before a liquid, could be lengthened by the ictus alone. For the visit of Nestor to Peleus, when enlisting the Greek army, see *A* 765 *sqq.*

127. Zenod. appears to have read *δς*

πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἐκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰεῖραι 130
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἄιδος εἶσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 ἠβῶμ', ὡς δ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοι τε καὶ Ἀρκάδες ἐγγεσίμωροι,
 Φειᾶς πὰρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλιῶν πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὁμοισιν Ἀρηιθόοιο ἀνακτος,
 δίου Ἀρηιθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλιζωνοὶ τε γυναῖκες,
 οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκούργος ἔπεφνε δόλω, οὐ τι κράτει γε,
 στενωπῷ ἐν ὀδῷ, δθ' ἄρ' οὐ κορύνῃ οἱ δλεθρον

ποτε μεϊρόμενος μεγάλ' ἔστενε, taking μεϊρόμενος as "being parted from his son." But, as Didymos points out, such a sense of μεῖρεσθαι is not Homeric. The reading, if admissible, would have the advantage of avoiding the awkward repetition of εἰρόμενος . . . ἐρέων, but would lose the essential contrast between οἰμῶξεε and ἐγήθεε (see Ludwig, i. 275; Aristonikos on I 616).

128. τόκον, "birth," i.e. parentage: apparently a more special term than γενεή, family. The word recurs in this phrase again in O 141, o 175, and in both it may have the same meaning, though there is a possible alternative, "offspring." This does not suit the present passage, though the Scholiasts put it forward (πατέρα καὶ παῖδα, Schol. A), and it was the prevalent meaning in later Greek (e.g. Οἰδίου τόκος, Aesch. Sept. 372, 407). The only remaining instances of the word in Homer are T 119, P 5, both times in the physical sense of "childbearing." Cf. T 203, Ἴδμεν δ' ἀλλήλων γενεήν, Ἴδμεν τε τοκῆας.

129. This is the only case in Homer of the construction of ἀκούειν with acc. and participle, so common in later Greek. πεύθομαι is used in the same way only in δ 732.

130. In his "corrected commentaries" (ἐν τοῖς ἐξηγητασμένοις, see Ludwig i. 19, Lehrs p. 22) Ar. read βαρείας χεῖρας, "hands heavy with age."

135. This passage can hardly be reconciled with geographical facts. Φειᾶ is no doubt the same as Φεαί (o 297) in Elis; but there is nothing known of a Keladon or Iardanos anywhere near that town, nor, it would seem, are there any rivers that could correspond. Strabo wrote Ἀκίδοντι for Κελάδοντι, Χάδας for Φειᾶς. Pausanias, v. 5, 9, identifies the Iardanos with the Akidas, on the authority of "a certain Ephesian." Ar. took κελάδοντι as an attribute of the Iardanos. The authorities and their various elucidations will be found in Ebeling's Lexicon, s.v. Κελάδων; it is clear that nothing short of the excision of 135 as copied from γ 292 with a reminiscence of o 297 (Christ), or a general assertion of an interpolator's incapacity (Köchly), will obviate the inconsistency. The cicerones of Olympia identified one of the scenes on the chest of Kypselos with this battle (Paus. v. 18, 6).

142. This Lykurgos is included in the list of early Arkadian kings given by Pausanias (viii. 4, 10), who further mentions the "narrow way" which was pointed out as the scene of the death of Areithoos, and was even adorned with his tomb (viii. 11, 4). This is no doubt however founded upon the Epic, rather than upon genuine local tradition. The στενωπὸς ὁδὸς evidently implies a pass so narrow as not to allow the κορυνήτης room to swing his club.

χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὐδεὶ ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλων Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίωφι φίλῳ θεράποντι φορῆναι·
 τοῦ ὅ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδειδισαν οὐδὲ τις ἔτλη·
 ἀλλ' ἐμὲ θυμὸς ἀνήκε πολυτλήμων πολεμίζων
 θάρσει ϕ , γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων.
 καὶ μαχόμενι οἱ ἐγὼ, δῶκεν δέ μοι εὐχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήρορος ἔνθα καὶ ἔνθα.
 εἴθ' ὡς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160

149. It is clear that if the now aged Nestor took the armour in question in his early youth (153) from the man who had it from Lykurgos in his old age, the Areithoos from whom Lykurgos took it cannot by any reasonable chronology have left a son young enough to be fighting in the tenth year of the siege of Troy; yet in l. 10 this would seem to be implied. Moreover the Areithoos of l. 8 lived in Arne in Boeotia, whereas Areithoos here seems to be an Arkadian. The only way in which the two passages can be brought into harmony is by supposing that $\delta\upsilon$ in l. 9 refers to "King Areithoos" of the line above, so that "Areithoos the Mace-man" had a son, "King Areithoos," who, we must suppose, migrated from Arkadia to Boeotia; and that Menesthios is grandson of Areithoos I. and son of Areithoos II. This explanation is however very forced, and leads rather to the conclusion that the author of the present passage was as vague about his legendary history as about his geography. We shall elsewhere (A 670) see reasons for believing that a speech by Nestor about his youthful prowess offered a convenient opportunity for later interpolation.

153. ϕ , i.e. in my hardihood: see A 393. This is obviously better than the two ways in which ϕ can be taken to be

the pronoun of the third person: (1) to fight against his bravery; (2) in the courage of *it*, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of $\beta\eta$ in the sense of "a strong man," for (2) the use of the quasi-personal epithet *μεγαλήτωρ* with *θυμὸς*. Zenod. is said to have read *θάρσει ἐμῷ*, but to judge from his usual practice this is probably a mistake, and means that he explained *θάρσει ἐμῷ* to mean *θάρσει ἐμῷ*.

156. *παρήρορος* seems to mean "sprawling," having passed through the sense of "dangling loosely" from that of "hung on at the side," which we have in the case of the trace-horse. Cf. Aesch. *Prom.* 363, *ἀχρεῖον καὶ παρᾶρορον δέμας*. So in Ψ 603 it means "loose, uncontrolled," in mind. For *πολλός* in the sense of "big" cf. A 307, Ψ 245, Σ 493, etc.: *μέγας καὶ πολλὸς ἐγένεο*, Herod. 7, 14; *πολλὴ μὲν ἐν βροτοῖσι . . . Κύπρις*, Eur. *Hippol.* 1, cf. 443; and often. The combination *πολλὸς τις* is common in Herod., but is not elsewhere found in Homer.

160. With this use of *οἱ* of the second person cf. T 324, *ὃ δὲ . . . πολεμίζω*. The use does not seem natural to us, and is made even less so by *ἔασιν* in the previous line, where we should have looked for *ἔστέ*.

- ὡς νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέσταν.
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θούριω ἐπειμμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντι,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 ἄν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἐκτορι δῖφ.
 τοῖς δ' αὐτὶς μετέειπε Γερήνιος ἵππότης Νέστωρ· 170
 “ κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐκνήμιδας Ἀχαιοῦς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγησιν
 δηλοῦ ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.”
- ὡς ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαο.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἦ Τυδέος υἱὸν
 ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180
- ὡς ἄρ' ἔφαν, πάλιν δὲ Γερήνιος ἵππότης Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,
 Αἴαντος. κῆρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη
 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·
 οἱ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185

171. The form *πεπάλασθε* (and *πεπαλάσθαι* in ι 331) can hardly be right. If they are derived from *παλάσσω* to scatter, sprinkle, the form should be *πεπάλαχθε*, which was read by some here, but expressly repudiated by Aristarchos. There is no other instance of the use of *παλάσσομαι* to mean “drawing lots”; whereas *πάλλομαι* does occur in that sense (O 191, Ω 400), and has a reduplicated aor. *ἀμπεπαλῶν*. We should therefore read *πεπάλασθε* here and *πεπαλέσθαι* in ι with Döderlein and Nauck; unless indeed we are prepared to follow Ahrens in regarding the text-form as an aorist with an *a*-stem, on the analogy of *εἶπα*, *ἤνεια*, which certainly seems insufficient. *ὅς κε λάχῃσιν* looks like the use of *ὅς* to introduce an indirect question. But this is against all the history and use of the pronoun: the sentence

really means, not “draw lots to see who shall be chosen,” but “draw lots (for one man), and he shall be chosen.” Practically of course the meaning is the same, as the idea of a question is inherent in the drawing of lots; but theoretically the distinction must be carefully observed. Cf. B 365 (Delbrück, *Elym. Forsch.* i. 41).

177. See Γ 318: the same variant *θεοῖς*, *ιδέ* occurs here also.

179. On the form of the prayer see B 413, Γ 285.

184. *ἐνδέξια*, A 597. Some have seen in the use of the word an allusion to the sacred nature of an appeal by lot; but it may be no more than a graphic touch. It is evident that the marking in 175 did not imply any writing, as no one understands any mark but his own.

ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γνῶ δὲ κλήρου σῆμα ἰδῶν, γήθησε δὲ θυμῷ.
 τὸν μὲν πὰρ πόδ' ἔδον χαμάδις βάλε φώνησέν τε· 190
 “ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμῆμα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳνι ἄνακτι 195
 σιγῇ ἐφ' ὑμέων, ἵνα μὴ Τρῳῆς γε πύθωνται,
 ἧὲ καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·
 οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”
 ὧς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίῳνι ἄνακτι· 200
 ὦδε δέ τις εἴπεσκεν ἰδῶν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, Ἰδθηεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσην ἀμφοτέροισι βίην καὶ κύδος ὄπασσον.” 205
 ὧς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νόροπι χαλκῷ.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,

186-9. Observe the rapid changes of subject in these lines: ἴκανε, the herald; βάλε and ὑπέσχεθε, Aias; ἔμβαλεν, the herald; γνῶ, Aias.

192. δοκέω, to think, with infin., seems to occur only here in Homer; but σ 382 shows the transitional stage, “to seem to oneself.” δῶν in the next line is of course an aorist.

195. ἐφ' ὑμέων, as T 255 ἐπ' αὐτόφιν εἶατο σιγῇ. The idea seems to be, “Do not let the Trojans hear your words, lest they may endeavour to counteract your petitions by prayers of their own”; this he immediately revokes by the καὶ in 196, virtually = “nay.” There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state-secret of the highest importance. 195-199 were athetized by Zenod., Aristophanes, and Ar. on the ground that “they are not consistent in

the character of Aias, and that he raises objections to himself (ἀνθυποφέρει ἑαυτῷ) absurdly”; a judgment which does not commend itself.

197. For ἐκὼν Ar. read ἐλών; but ἐκὼν and ἀέκων are sometimes joined more from a desire to emphasize the second than in strict logic; the phrase indeed may fairly be compared to ἀνόθεν αὐῶς and ολόθεν οἶος. The collocation recurs in a somewhat different sense, Δ 43: cf. οὐκ ἐθέλων ἐθελούση, ε 155, and γ 272, Aesch. P. V. 19, etc., for somewhat similar reduplications. For the subj. δίηται cf. the instances in H. G. § 276 a.

198. ἰδρεῖη as Π 359, ἰδρεῖη πολέμοιο. Aristophanes seems to have read οὐδέ μὲν ἰδ. The best MSS. give οὐδέ τ' ἀδρεῖη. οὔτως, Döderlein conj. αἰτως, which is certainly more Homeric, “a mere dolt.”

199. For τραφέμεν, intrans., B 661. ἔλπομαι, ironical, precisely as we say “I hope I am not so stupid.”

207. For τεύχεα the MSS. give τεύχη

σεύατ' ἔπειθ' οἶός τε πελώριος ἔρχεται Ἄρης,
 ὃς τ' εἶσιw πολεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχασθαι 210
 τοίους ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι, νέρθε δὲ ποσσὶν
 ἦε μακρὰ βιβιάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
 "Ἐκτορὶ τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχλὸς κάμε τεύχων, 220
 σκυτοτόμων ὄχ' ἄριστος, "Ἐλη ἐνὶ οἰκία ναίων·
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφῆων, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας

(A has *ea* written over *η*). Elsewhere they vary between the two forms, but *ea* is most in accordance with the tradition. (La Roche, H. U. 14, 6.)

212. βλοσυροῖσι, "fierce," a sort of *oxymoron* with *μειδιῶν*, like *δακρύνειν γελῶσασα*, Z 484. Curtius and others explain βλοσυρός as "big, burly," deriving it directly from *βλαθ* = *varāh* to grow, cf. βλωθρός "tall" (*Gr. Et.* no. 658). But "fierce" is the universal meaning of the word elsewhere in Homer (O 608, A 36) and Hesiod (*Scut. Her.* 147, 175, 250), and generally in later Greek. Plato however uses it to mean "burly," "bluff." In *προσώπασι* Fick would see a relic of a genuine Aeolism, *πρὸς ὀπασσι*: but "smiling at his eyes" would be a strange expression, and Fick does not suggest any other interpretation. *προσώπατα* occurs σ 192. νέρθε, as opposed to the face. So we have *πόδες καὶ χεῖρες ὑπερθεν*.

214. μὲν, so Ar.: MSS. μέγ'. There is little to choose between the two.

219. The "tower-like" shield of Aias is his constant attribute: it is the favourite type of the coins of his island of Salamis, and his son Eurysakes is named from it. Cf. A 526. The description, ἥτε πύργος, seems to suggest that, instead of being round or oval, it was oblong, like the *scutum* of the Roman legionary. This shape was not known

in classical Greece, but it is attested for the pre-Dorian times by the representations of warriors on the archaic intaglios found by Dr. Schliemann at Mycenae (see J. H. S. iv. 283).

220. χάλκεον ἑπταβόειον, explained in 223. The seven layers of hide were probably fastened on to a wooden frame; the layer of metal was nailed on the top of them. Observe the obvious allusion in Τυχλὸς . . . τεύχων, and cf. Τέκτων Ἀρμονίδης E 59; and for the use of κάμε, B 101.

221. Ἐλη, in Boeotia, B 500, where the first syllable is long (*in arsi*), E 708. It has been suggested that this may be the town of the same name in Cyprus; but Homer never shews such knowledge of distant countries as would be implied in his naming a mere artificer in Cyprus. Kinyras, the only Cyprian he mentions by name, was, as we know, a legendary and semi-divine character there (A 20); so that the breastplate which he gives to Agamemnon is another matter.

222. αἰόλον, "sparkling" with the light upon the metal surface. This is the only tenable meaning of the word; Buttman's explanation "easily moved" (*Lexil.* p. 65) is in the last resource based upon a mistaken notion as to the *μίτρα* (see E 707). "Agile" is the last epithet to be applied to this shield of Aias.

στῆ ῥα μάλ' Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 " Ἐκτορ, νῦν μὲν δὴ σάφα εἴσειαι οἴοθεν οἶος,
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασιν,
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κείτ' ἀπομνήσας Ἀγαμέμνονι ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοῖοι, οἳ ἂν σέθεν ἀντιάσαιμεν,
 καὶ πολέες. ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο."
 τὸν δ' αὐτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 " Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἤντε παιδὸς ἀφανροῦ πειρήτιζε 235
 ἢ ἐ γυναικός, ἢ οὐκ οἶδεν πολεμῆια ἔργα·
 αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἄζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·

226. οἴοθεν οἶος, "man to man" (as 39), by experience in single combat; an ironical repetition of Hector's own words.

230. ἀπομνήσας, giving his wrath full vent; see on B 772.

231. τοῖοι οἳ, cf. P 164; the οἳ is exegetical of τοῖοι, not correlative; we might have had τοῖοι ἀντιάσαι, as in β 60. Heyne and others would reject 229-232, with little reason. Indeed the last line is evidently alluded to in 235.

235. The usual course in a single combat was to draw lots for the first cast; see Γ 324-5. Aias, in telling Hector to begin, assumes a certain superiority, as though condescending to give his enemy every advantage, as in the old story, "Messieurs les Anglais, tirez les premiers." Similarly in Φ 440 Poseidon, as the older and wiser, tells Apollo to take the first shot. This is why Hector feels himself treated like a child. πειρήτιζε, i.e. try if you can frighten me: cf. T 200.

238. The form βῶν is unique. It has been supposed to be a contraction for βοείην, but this is quite incredible, and is not supported by the analogy of βῶσαντι in M 337. It is the accusative of βοῦς, which is twice used to mean "a shield" simply (τυκῆσι βοεσσί M 105, βῶας αἶας M 137). The exact form of the word is however doubtful. There was a variant βῶ for βῶα, but as the Homeric form must have been βῶα this does not deserve much consideration. Aristophanes read βῶν. We have how-

ever some (very slight) testimony indicating that βῶς was a form in actual use, in Hesych., βῶν ἀσπίδα, Ἀργεῖοι: and Priscian, vi. 69, "et Aeolis et Doris βῶς dicunt pro βοῦς," cf. Lat. *bōs*, and Aeol. *βῶν* for *οῦν*. Hinrichs (*Hom. El.* p. 98) thinks that βῶν may represent βοφ-ν, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. *gām*, acc. of *gāus*. (see H. G. § 97).

239. The sense of ταλαύρινον and the construction of τό both admit of doubt, and hence several alternative explanations of this line have been offered. The common solution (that of Aristarchos) is that τὸ is the relative agreeing in sense with βῶν, as though σάκος had been used instead: just as we have τό following *αἰχμή* in Δ 238; cf. also Φ 167, μ 74. Then ταλαύρινον will mean "of tough hide," from *ταλα(F)ος* enduring, and the translation will be "which is a sturdy weapon for me to fight with." The title of Ares, ταλαύρινος πολεμιστῆς (E 289, etc.) will then mean "the warrior with shield of sturdy hide." This is possible in itself; but as the adjective recurs only in these phrases, it is hardly possible here to separate *ταλ.* from *πολεμίζειν*. If these two then be joined, we may take τό either as an acc., "therefore it is in my power," or as a nominative representing the whole of the preceding sentence, "that is to me." With the last alternative again we may either take ταλαύρινος in the sense given above, "that is to me (in my eyes) to fight as

οἶδα δ' ἐπαῖξαι μόθον ἵππων ὤκειάων, 240
οἶδα δ' ἐνὶ σταδίῃ δηῖφ μέλπεσθαι Ἄρηι.
ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
λάβρη ὀπιπέυσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι."
ἦ ῥα καὶ ἀμπεπαλῶν προτεὶ δολιχόσκιον ἔγχος,
καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
ἔξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,
ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο. δεῦτερος αὐτε
Αἴας διογενῆς προτεὶ δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην. 250
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·
ἀντικρὺς δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίθη καὶ ἀλεύατο κῆρα μέλαιναν.
τῷ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
σύν ῥ' ἔπεσον λείουσιν εὐκότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρὶ,
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῆ·

a warrior with shield of sturdy hide"; or we may derive the adjective directly from root τ(α)λα, and divide it *ταλα-φρῖνο-ς*, "shield-bearing"; "that is what I call fighting as a shield-bearer." And this appears to be the best explanation (so Hentze). It still remains a question whether *ταλαύρων* is masculine, in a construction of accusative with infin., or a neuter used adverbially. The phrase *ταλαύρων πολεμιστῆς* appears to be in favour of the former alternative.

240. *ἐπαῖξαι*, to charge, as *ἐπαῖξασκε κατὰ μόθον* Σ 159, *Ἐκτορῆ ἐπαίσσων* Ψ 64. Fighting in the chariot is here opposed to *σταδίῃ*, battle on foot.

241. *μέλπεσθαι*, to dance the war-dance to Ares. So when Meriones "dodges" to avoid a spear, Aineias calls him an *ὄρχηστής*, II 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battle-scene in dumb-show. Hector means, "I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battle-field." The custom, as we know, survived till historical times in Greece, under the name of *πυρρίχη*.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Hentze remarks, *οὐ γάρ . . . τύχωμι* is really a parenthesis between *ἀλλά* and the act of throwing, which forms a practical "principal sentence." Cf. Φ 487-489.

244. A large part of the description of the fight is told in the same words as the duel between Paris and Menelaos: 244 = Γ 355, 250-4 = Γ 356-360, 256-7 = E 782-3, 259 = Γ 348, 264-5 = Φ 403-4.

247. *διὰ*, in the sense of "passing through and out of," regularly takes the gen. (see H. G. § 216); here, where the idea "out of" is not in place, it has the acc.

255. *ἐκσπασσαμένω*, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that *ἔγχεα* must here mean *ξίφη*, in order to give the participle its usual meaning, "drawing" a sword. It was probably on this ground that Zenod. rejected 255-257 (and probably 258).

259. The reading of the MSS. here, as in Γ 348 (q. v.), is *χαλκόν*.

- Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἧ δὲ διαπρὸ 260
 ἤλυθεν ἐγγαίη, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπήλθε, μέλαν δ' ἀνεκήκκειν αἶμα.
 ἀλλ' οὐδ' ὡς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεῦτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αἰείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,
 εἶσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δὲ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδ' ἐνιχριμφθείς· τὸν δ' αἶψ' ὄρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νύξ δ' ἦδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “Ἰδαῖ, Ἔκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους· 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἧ περ ἂν οὔτος.”
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε

267. ἐπομφάλιον, ἐπὶ τῷ ὀμφαλῷ. See note on μεταμάζιον, E 19.

269. ἴν' ἀπέλεθρον, see E 245. ἐπέρεισε, E 856. Here it seems to mean “pressed into the spear immeasurable strength.”

270. μυλοειδέϊ, like the upper stone of the ancient quern or handmill, such as is turned by the maids in η 104, etc. So μυλάκεσσι, M 161.

272. ἀσπίδ' ἐνιχριμφθείς, so Ar.: MSS. ἀσπίδι ἐγγριμφθείς. This word seems to mean “pressed into” his shield by the force of the blow, which drives the shield hard upon him. Apollo is

watching the fight from the oak-tree, l. 60.

273. οὐτάζοντο, the imperf. means “they would have been *for* wounding each other.”

275. Observe the “chiastic” arrangement, Τρώων — Ἀχαιῶν, Ταλθύβιος — Ἰδαῖος.

277. σχέθον, Bentley σχέθε, on account of the F of *Feire*. So also Christ.

286. ἧ περ ἂν οὔτος, supply ἀρεῆν.

288. The combat has been ἐξ ἐριδος only, a mere trial of skill. Thus Hector means, “Since you have proved yourself a match for me, we need go no

καὶ πιτυτὴν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δημοτῆτος 290
 σήμερον· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην·
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὡς σὺ τ' ἐυφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σοὺς τε μάλιστα ἔτας καὶ ἑταίρους, οἳ τοι ἕασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἀνακτος
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ὧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300
 ' ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.' ”
 ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον
 σὺν κολεῶν τε φέρων καὶ ἐντμήτῳ τελαμώνι·
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι', ὁ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δὲ χάρησαν,
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·

further.” This chivalrous acknowledgment of an enemy’s prowess is rare in Homer, and recalls rather the stories of mediaeval knighthood.

289. *περὶ*, “exceedingly.”

291-2 are no doubt interpolated here from 377-8, where they are quite in place. *ἐτέροισι* evidently implies a general combat between the two armies, and is not consistent with the single combat, which is never put forward as intended to have any decisive result upon the course of the war. Nor is there, either before or afterwards, any suggestion that the duel is to be renewed. 293 also was justly athetized by Aristarchos, as a weak repetition from 282. The speech runs quite smoothly when the three lines are omitted.

294. *ὡς σὺ τε*, as though a second clause with *καὶ ἐγὼ* subordinate to *ὡς* were to be added; instead of which we have in 296 an independent sentence with the fut. in place of the subj.

295. Athetized by Ar. on the ground that by the special reference to *ἔται* (cf. Z 239) and *ἑταῖροι* it unduly limits the more general *πάντας Ἀχαιοῦς*.

298. *μοι* seems to be a *dativus ethicus* belonging to the whole sentence, “on my account.” *εὐχόμεναι*, with thanksgivings; so *εὐχῶλαι*, v 357. *θεῖον ἀγῶνα*, the holy assemblage of worshippers. Some take *εὐχόμεναι μοι* together, and understand it of quasi-divine honours paid to Hector, who *θεὸς ὡς τιετο δῆμῳ*: but it is surely not allowable to press a rhetorical expression into its literal sense in the very place where mention of the *θεῖος ἀγῶν* makes such a meaning obviously impious. There was a variant *θύονται* for *δύσονται*, apparently in the sense “do sacrifice to the assembled gods.” But such a construction is quite impossible; though *θεῖος ἀγῶν* certainly has this sense in Σ 376.

302. *ἀρθμήσαντε* “reconciled,” only here; cf. *ἀρθμοί*, π 427.

305. *δίδου*, by the side of *δῶκε*, marks the second gift as simultaneous with the first; see H. G. § 71, 1. According to the later legends, both these gifts proved ill-omened to the recipients, Hector being dragged behind the chariot of Achilles by the belt of Aias, who in turn slew himself with the sword of Hector; for

καί ῥ' ἦγον προτὶ ἄστν, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὐθ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γέγοντο,
 τοῖσι δὲ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315
 τὸν δέρον ἀμφὶ θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείράν τ' ὀβελοῖσιν,
 ὀπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἕλις. 320
 νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
 ἦρος Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἦρχέτο μῆτιν
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πολλοὶ γὰρ τεθνήασι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἶμα κελαινὸν ἐύρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὀξὺς Ἄρης, ψυχαὶ δ' Αἰδόσδε κατήλθον· 330
 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἠοὶ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσι καὶ ἡμίονοισιν· ἀτὰρ κατακίομεν αὐτοὺς
 [τυτθὸν ἀποπρὸ νεῶν, ὡς κ' ὀστέα παισὶν ἕκαστος

ἐχθρῶν ἄδωρα δῶρα, κοῦκ ὀνήσιμα: see Soph. *Ag.* 1029.

310. ἀελπτέοντες, still despairing of his safety, not yet able to believe that he was indeed alive.

313. With this line begins the second and probably later part of the book; see introduction. A large portion of it consists of lines which are found in other parts of the Iliad, and, in two or three cases, in the Odyssey. 313 = I 669, 314-5 = B 402-3, 316 = τ 421, 317-320 = A 465-8, 321 = ξ 437, 322 = A 102, 323 = A 469, 323-6 = I 92-5, 326 = A 73.

316. ἀμφὶ ἔπον, handled, “treated” it, i.e. cut off the superfluous parts, in order to make it ready for roasting. διέχευαν, divided into joints; μίστυλλον, cut into slices.

321. So Herodotus enumerates among the privileges of the Spartan kings (vi.

56), τῶν θνομένων ἀπάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας. Cf. Verg. *Aen.* viii. 183, “vescitur Aeneas . . . perpetui tergo bovis.”

332. κυκλήσομεν on the analogy of κατακίομεν must be aor. subj.; “let us wheel hither,” i.e. bring on waggons. The use of oxen to draw waggons occurs in Homer only here and in Ω 782. They are yoked to the plough, K 352, N 703.

334-5 were athetized by Ar. on the sufficient ground that the making of a τύμβος ἄκριτος was inconsistent with taking home the bones: a practice which we do not elsewhere find in the Homeric age, though it is alluded to by Aesch. *Ag.* 435-444. The use of ἕκαστος too is strange; the natural meaning would be, “that every man may carry his own bones back.” As it stands, we must take it to mean “that every man may

οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν.] 335
 τύμβον δ' ἄμφι πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δειμόμεν ὄκα
 πύργους ὑψηλοῦς, εἰλαρ νηῶν τε καὶ αὐτῶν,
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη· 340
 ἔκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,
 ἧ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἄμφις ἐούσα,

take somebody's bones back to the children of her owner."

336. **ἐξαγαγόντες**, a difficult expression. Ar. explained it "marching out," a sense in which the word occurs in Xen. and later Greek; for the Homeric use he compared *ἐσάγουσα* (Z 252), explained to mean "entering in," but this is not satisfactory. *ἐξάγειν* is used by Thuc. in the sense of "extending" the circuit of a circumvallation (i. 93, ὁ περιβολὸς ἐξήχθη), and though the word is more naturally used of "drawing" a line of walls than of "raising" a mound, still this is the most plausible explanation. Others again explain "bringing earth from the plain." It would be most natural to understand "bringing the corpses out of the plain," but this has already been mentioned in 332.

337. **ἄκριτον**, one for all alike. The idea seems to have been to combine utility with piety by making the burial mound serve as part of the circuit of the walls. The mound is however never mentioned afterwards as part of the works of defence.

339. **πύλας** does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates; see note on M 120.

340. **εἴη** MSS.: *εἴη* G. Hermann. There is a certain case of this form of the subj. in *μερείω* Ψ 47, and possible cases in I 245, Σ 88, ο 448 (for *εἴθῃ*), ρ 586. The following remarks may be made upon the point:—(1) The form *εἴη* would necessarily imply a subj. termination -*ω*, such as is postulated by Christ, v. on l. 72. *εἴ(σ)η* could never give *εἴη*, or (which La Roche would require) *ἦη*; there is no analogy with the vocalic stems *θη- σση-* and the like. (2) If a form *εἴη* existed, it would be almost certain to be corrupted into the ordinary *εἴη*. (3) The use of the opt. after a principal tense is far commoner than we

should expect. But the instances commonly given require important limitation. In ρ 243 *ὡς* *εἴθῃ* after an imperative expresses a *wish*, and here the opt. is in place. In A 344 the reading is wrong. In ρ 250 we may read *ἄλφῃ*. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with *ὄ* and *κεν*, though not uncommon, is entirely confined to the Odyssey. (See Weber, *Entwicklungsgesch. der Absichtssätze*, pp. 43-45.) These considerations seem decisive in favour of the subj. here, if Christ's suggestion can be accepted, and on this etymologists have yet to decide. If not, the only resource is either to suppose that in 439, where the opt. is in place, we have a piece of older poetry, which has been worked into the story by composing Nestor's speech out of it, while leaving one refractory word in the original form; or else to consider *εἴη* as a false archaism on the mistaken analogy of *θεῖη* and similar subjunctives. It is curious that another question between *η* and *η* arises in the same line, as there was a variant *ἱππηλασίῃ* (Schol. B), where the word was taken as a substantive—a reading which deserves consideration. For the ordinary reading, where it is an adj., compare *ἱππῆλατος*, δ 607.

342. **ἧ κε . . . ἐρυκάκοι**: here, in the relative sentence with *κε*, the opt. is quite in order; see the numerous instances in H. G. §§ 304-306. **ἀμφὶς ἐούσα** appears to mean "surrounding the camp"; but this sense of surrounding *completely* properly belongs only to *περὶ*: *ἀμφὶ* and *ἀμφὶς* mean properly "on both sides"; then they come to signify "on different sides," and so can be used to indicate surrounding, not by a continuous line, but by individual points—a distinction corresponding to that between *umher* and *herum* in German. The *δεσμοὶ ἀμφὶς ἔχοντες* in θ 340 seem however to shew that *ἀμφὶς*

μή ποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων."
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένετ' Ἴλιου ἐν πόλει ἄκρη, 345
 δεινὴ τετρηχῦα, παρὰ Πριάμοιο θύρῃσιν.
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 "κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγειτ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 ψευσάμενοι μαχόμεσθα· τῶ οὐ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὦδε.]"
 ἦ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη 355
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις, 360
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί.
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 ἀντικρὺς δ' ἀπόφῃμι, γυναῖκα μὲν οὐκ ἀποδώσω,
 κτήματα δ', ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ,
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιβείναι."
 ἦ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη 365
 Δαρδανίδης Πριάμος, θεόφιν μῆστωρ ἀτάλαντος,
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

came ultimately to be identical with *περ*, though perhaps only at a late date. I do not find any other instance however in Homer. In Γ 115 *ἀμφίς* is clearly "on both sides" of each heap, not "all around." Perhaps therefore we ought to take it to mean here "apart from" the wall; the trench is generally conceived as being some distance away from the wall itself, and *ἐγγύθει* shews at all events that they were not to be in immediate contact, like the modern moat with a rampart.

Half of the following passage (344-405) is made up of lines found in other parts of the Iliad.

346. *τετρηχῦα*, see on B 95; and for the assembly at the gates of Priam's palace, B 788.

352. *ψευσάμενοι* is not elsewhere found in H. with an accusative. Hence some

take *ὄρκια* to be an "accus. of relation," "having been false in the matter of the oath."

353. This line was evidently added in order to supply a verb to the phrase *οὐ νύ τι κέρδιον ἡμῖν*, which does not need one. The clause *ἵνα μὴ ῥέξομεν ὦδε* cannot be translated so as to make good sense: it looks as though it were meant for "unless we do thus." But for such a sense the Greek language affords no support. Aristarchos, while obelizing the line, read *ἴν* for *ἵνα*, which does not help matters.

357. *φίλα*, pleasing (not "friendly").

362. *ἀπόφῃμι*, to declare outright: cf. I 422.

363. *Ἀργεος*, here in the general sense of the Peloponnesos: Helen of course had been brought from Sparta. *οἴκοθεν*, from my own store.

“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἢδ’ ἐπίκουροι,
 ὄφρ’ εἴπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὡς τὸ πάρος περ, 370
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 ἦώθεν δ’ Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν·
 καὶ δὲ τόδ’ εἰπέμεναι πυκινὸν ἔπος, αἶ κ’ ἐθέλωσιν 375
 παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροῦς
 κήομεν· ὕστερον αὐτε μαχησόμεθ’, εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶη δ’ ἐτέροισί γε νίκην.”
 ὡς ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
 [δόρπον ἔπειθ’ εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380
 ἦώθεν δ’ Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
 τοὺς δ’ εὖρ’ εἰν ἀγορῇ Δαναοῦς, θεράποντας Ἄρηος,
 νηὶ πάρα πρυμνῇ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσιν
 σταῖς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κήρυξ·
 “ Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385
 ἠνώγει Πριάμῳ τε καὶ ἄλλοι Τρῶες ἀγανοὶ
 εἰπέμεν, αἶ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν·
 κτήματα μὲν, ὅσ’ Ἀλέξανδρος κοίλης ἐνὶ νηυσὶν
 ἠγάγετο Τροίηνδ’—ὡς πρὶν ὠφελλ’ ἀπολέσθαι—, 390
 πάντ’ ἐθέλει δόμεναι καὶ ἔτ’ οἴκοθεν ἄλλ’ ἐπιθεῖναι,
 κουριδίην δ’ ἄλοχον Μενελάου κυδαλίμοιο
 οὗ φησιν δώσειν· ἦ μὲν Τρῶές γε κέλονται.

368-9 are omitted by A.

371. There seems to be no reason for this advice here: the line is probably interpolated, owing to the similarity of the preceding line, from Σ 299, where it is appropriate, as the Trojans are camping in the plain near the Greek camp.

375. *ἔπος*, “proposal,” which however is expressed not in a direct form, but politely as a supposition; as though “make to them this proposition; we suppose they will be willing,” etc. It is not necessary to supply any apodosis to αἶ κε. εἰπέμεναι represents the 3d person imperative, see on 79.

380. Wrongly interpolated from Σ 298; here the phrase κατὰ στρ. ἐν τελέεσσιν is quite inappropriate; cf. 371. The best MSS. omit it in the text.

381. ἦώθεν, next day; the Trojan assembly must, like the Greek council, have been held late at night. The Greek assembly, it may be presumed, is being held to carry into effect the decision of the preceding council. But the want of clearness in marking the passage of the night is quite unlike the real Epic style.

383. According to A 806 it was the ship of Odysseus, not of Agamemnon, which marked the place of assembly.

387. εἶ κε . . . γένοιτο is not part of the message, but apparently a courteous introduction by Ἰδαῖος himself; Mr. Monro compares “an it please you.”

393. ἦ μὲν, virtually “although”: this clause shews how such a conjunctive sense may arise in simple particles introducing a paratactic clause, where the concessive quality is given only

καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε
 παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395
 κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 " μήτ' ἄρ' τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
 μήθ' Ἑλένην· γνωτὸν δέ, καὶ δὲ μάλα νήπιός ἐστιν,
 ὧς ἦδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱὲς Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε ἄρ' Ἰδαίων προσέφη κρείων Ἀγαμέμνων· 405
 " Ἰδαί, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὧς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 ἀμφὶ δὲ νεκροῖσιν κατακαίεμεν οὐ τι μεγαίρω·
 οὐ γάρ τις φειδῶ νεκῶν κατατεθνηώτων
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μελισσέμεν ὤκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."
 ὧς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
 ἄψορρον δ' Ἰδαίος ἔβη προτὶ Ἴλιον ἱρήν.
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρώεσσι καὶ Δαρδανίωσιν

by the context. Τρώες, Antenor seems to be regarded as the leader of a popular party. Cf. Γ 149, 454. For μήν some MSS. read μν.

394. ἠνώγεον, so MSS.: Spitzner and most subsequent edd. read ἠνώγει(ν). In form it must be the imperf. of a secondary present ἀνωγέω (like γεγωνέω by the side of γέγωνα), of which however there is no further evidence. Bentley's ἠνωγον (as I 578, etc.) is therefore preferable, as an aorist; see note on A 313, and for another view H. G. § 27. It may be observed that the change to the 3d plur. is natural, in order to shew that the subject is not the same as that of σφησιν.

400. Ἀλεξάνδροιο, ablative gen. "from A.": cf. A 596.

402. ὀλέθρου πείρατα, "issues of destruction": though the metaphor of the end of a rope is suggested by ἐφήπται. See 102, B 15.

408. There is a slight pause after νεκροῖσιν, "as concerning the dead."

409. The sense seems to be "there is

no grudging concerning dead corpses, as to giving them the consolation of fire speedily." The last clause would in Attic be introduced by μή οὐ. Mr. Monro (H. G. § 234 *fin.*) regards the infin. as "equivalent in sense to the genitive depending on a noun"; "there is no grudging about the appeasing." It seems simpler to regard it as a case of epexegetis, where the original dative sense of the infin. is still felt, "for the appeasing by fire." For οὐ φειδῶ with gen. compare X 243-4, μηδέ τι δούρων ἔστω φειδωλή. πυρὸς, as in πυρὸς λελαχέων, πρήσαι (B 415, q.v.), etc.

411. ὄρκια, the oath of truce. It is not clear why Idaeos lifts his sceptre to all the gods, when only Zeus, the presiding deity of oaths, is named: see K 328, where the sceptre is again used as the instrument of the oath as in A 234.

412. τό as the article with σκῆπτρον looks like a later use. Mr. Pratt (in MS.) suggests δ.

414. Δαρδανίωσιν only here and Θ 154; it is of course a patronymic; cf. υἱὲς Ἀχαιῶν.

πάντες ὀμμηγερέες, ποτιδέγμενοι ὀππότη ἄρ' ἔλθοι 415
 Ἴδαϊος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπεν
 στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὤκα,
 ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἄργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν
 ὠτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 ἐξ ἀκαλαρρεΐταιο βαθυρρόου Ὠκεανοῖο
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
 ἔνθα διαγνώναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 ἀλλ' ὕδατι νίζοντες ἀπο βρότου αἱματόεντα, 425
 δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὧς δ' αὐτως ἐτέρωθεν ἐκνήμιδες Ἀχαιοὶ 430
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 ἦμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,

415. **ποτιδέγμενοι**: Cobet (M. C. 360) conj. **ποτιδέχμενοι**, which is accepted by Christ. See B 794.

416. **ἀπέειπεν**, "declared," as I 309, 431, Ψ 361, and elsewhere; cf. **ἀπόφημι** in 362. In A 515 and other places it means "refuse."

418. There is a slight change of construction in **ἕτεροι δὲ μεθ' ὕλην**, as though another **ἕτεροι** had introduced the preceding clause.

420. **ὠτρύνοντο νέκυσ**, so Ar.: MSS. **ὠτρύνον νέκυσ**, but the active **ὠτρύνειν** is always transitive. **νέκυσ**, acc. pl. as ω 417: see H. G. § 100 for other instances. But the line is judged spurious by van Herwerden, Christ, and Nauck; no doubt rightly.

421-2 = τ 433-4. It may be observed that the lines appear to have been adopted in the Odyssey from this passage, not *vice versa*; as the omission there of the clause **οὐρανὸν εἰσανιών** makes the second line very awkward.

423. **ἦντεον** can hardly be a correct form; we should rather read **ἦνταον**.

424. **χαλεπῶς ἦν**: for the use of the adverb instead of the adj. with **εἰμί** see H. G. § 162, 4, a. **ἀλλά** in the next line means "but yet by washing them

they could discern; and so," etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to *cry aloud*, which was the habit of a non-Greek people, see Ω 721: hence the silence of the Greeks does not need mention.

428. **ἐπενήνεον** only here, and **παρενήνεον** in Od. It is a reduplicated intensive of **νέω**, **νηέω**. For the long syllable Curtius (*Vd.* ii. 153, 390) compares **δαι-δάλλ-ω**, **κω-κύ-ω**, etc. Bekker however conj. **ἐπενήσεον**, which is probably right.

431-2 can hardly be considered genuine if 420 is to be condemned. Nauck and Christ however raise no objection to this couplet.

433. In the compound **ἀμφιλύκη ἀμφί** seems to give the idea of doubtfulness, hesitation between two sides, just as in our "twilight," where *twi-* "is used in the sense rather of 'double' or 'half.' The ideas of double and half are liable to confusion; cf. A.S. *twēon*, doubt, from the hovering between two opinions," Skeat, *Dict. s.v.* This sense is common in later Greek compounds, **ἀμφιλογος**, **ἀμφιγνοεῖν**, etc., but there is no other instance in Homer. With this line

τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν
 πύργους θ' ὑψηλοῦς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἰππηλασίῃ ὁδὸς εἴη·
 ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρυξαν 440
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.
 ὧς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτῶνων.
 τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων· 445
 “Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαίαν,
 ὃς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 οὐχ ὀράας, ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
 τείχος ἐτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον 450
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ;
 τοῦ δ' ἦ τοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἤως·
 τοῦ δ' ἐπιλήσονται, τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἦρψ Λαομέδοντι πόλισσαμεν ἀθλήσαντε.”
 τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

another day must begin, but the mention of the night is even more imperatively demanded here than in 381.

434. *ἔγρετο* MSS., was awakened or aroused (*ἐγείρω*); *ἔγρετο* La Roche and others, from *ἀγείρω*, “gathered”; and this is perhaps preferable. The same question arises on Ω 789.

435-440 = 336-341.

443-464 were rejected as an interpolation by Zenod., Aristophanes, and Aristarchos, on the ground that the same question arises in the beginning of M with no allusion to this passage. In this they are followed by most editors; and if we accept M 1-34 as genuine there can be no doubt that their judgment is right. If however that passage be rejected, as seems to be necessary, there is no decisive argument against the episode here; though it is a suspicious fact that out of the twenty-two lines the following appear more or less in other places: 443 = Δ 1, 445-6 = E 420-1, 449-50 = M 5-6, 454 = A 517, 455 = Θ 201, 460 = B 140, 462 = M 31, 464 = E 274, etc.; or nearly half.

445. Poseidon is not generally found in Olympus unless specially summoned, cf. T 13-14.

447. *ἐνίψει*, will declare his intentions to the gods in order to ask their approbation. This fut. of *ἐνέπω* recurs only in β 137, λ 148. For the ε from root *σεπ* see Curt. *Et.* p. 467, no. 632; the correctness of the form is shewn by the use in Pindar of *ἐνίπτω*, which is apparently a later deduction from the Homeric word.

451. *ἔσσην* sc. *γῆν*, so Ar. and A, with the Ambrosian palimpsest: *ἔσσην* is the reading of Zenod. and the vulgate. So also 458.

452. *τὸ ἐγὼ*, so Ar.: A and other MSS. *τό τ' ἐγὼ*. The hiatus is harsh immediately after the main caesura.

453. See Φ 446 (where Poseidon alone builds the wall), Pind. O. viii. 31: the story seems to be later than the older parts of the Iliad (cf. however Z 438). *ἀθλήσαντε*, so best MSS. (Ar. *-σαντες*), with much toil; cf. O 30, the only other instance in H. *πόλισσαμεν*, “built,” cf. *πεπόλιστο* T 217. For *ἦρψ* most MSS. read *ἦρω* as a dactyl. So θ 483.

- “ ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οἶον ἔειπες. 455
 ἄλλος κέν τις τοῦτο θεῶν δεισσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χειράς τε μένος τε·
 σὸν δ’ ἦ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδναται ἡώς.
 ἄγρει μάν, ὅτ’ ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, 460
 τεῖχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,
 αὐτὶς δ’ ἠϊόνα μεγάλην ψαμάθοισι καλύνψαι,
 ὡς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”
 ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 δύσετο δ’ ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
 βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
 νῆες δ’ ἐκ Δήμνοιο παρέστασαν οἶνον ἄγουσαι
 πολλαί, τὰς προέηκεν Ἰησονίδης Ἐύνηςος,
 τὸν ῥ’ ἔτεχ’ Ἐψιπύλη ὑπ’ Ἰήσωνι ποιμένι λαῶν.
 χωρὶς δ’ Ἀτρείδης Ἀγαμέμνονι καὶ Μενελάῳ 470
 δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
 ἔνθεν ἄρ’ οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ’ αἰθωνι σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ’ αὐτῆσι βόεσσιν,
 ἄλλοι δ’ ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ’ ἐπικούροι·
 παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς

463. ἀμαλδύνηται: this verb recurs only in the same connexion M 18, 32. Curtius (*El.* p. 230, no. 255, *b*) connects it with βραδύς, Skt. *mṛdu-s* for *mardus*, Ksl. *mladā*, tender.

464. For this line as a sign of interpolation see E 431.

467. παρέστασαν, so MSS.: Bentley, followed by Cobet (M. C. p. 296), read *παρέστην*, and the use of the aorist, “arrived” then and there, not “had come,” gives additional point to the narrative, besides saving the *F* of *Φάινος*.

468. This is one of the few allusions in Homer to the legend of the Argonauts. The others are in Φ 40, Ψ 746, and μ 69-72. Lemnos is mentioned also in B 722, Θ 230. The Minyan colony there seems to be regarded as preserving a friendly neutrality towards the Greeks. In I 72 the supply of wine is said to come from Thrace.

470. χωρὶς, specially.

471. μέτρα, as Ψ 268, β 355, implying some recognized quantity.

472. ἔνθεν ἄρ’, ἐνθ’ ἄρα, Cobet (M. C. 296), to save the digamma.

474. αὐτῆσι, “whole” or “live,” as opposed to the hides.

475. Rejected by Zenod., Aristoph., and Ar., on the ground that ἀνδραπόδος is a later word, unknown to Homer. The heteroclite dat. ἀνδραπόδεσσι does not recur in Greek: it seems to suggest the derivation from ἀνδρός ποῦς, which is however very doubtful. Zenod. ἀνδραπόδοισι. Ar. also objected to the (fifth) repetition of ἄλλοι.

478. There is no reason for confining σφιν to the Greeks alone; Zeus gives both sides alike ominous warning of the coming battles.

σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἤρειν,
 οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πιέειν, πρὶν λείψαι ὑπερμενεί Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

481. For πρὶν πιέειν Ar. read *πιέμεναι*. sisting in sleep." Ovid. translates by
 482. See I 713, τ 427. δῶρον seems "carpebant munera somni," *Fasti*, iii.
 to mean "the gift (of the gods) con- 185.

ΙΛΙΑΔΟΣ Θ.

κόλος μάχη.

Ἴῆος μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραunos
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.
 αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουν·

Θ

The plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book I., forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

Grote held that Θ was a part of the original "Achilleis," and followed immediately on A, the intervening books being an interpolated "Ilias." There can be no doubt that the beginning of the book stands in close relation with the end of A; and the idea that the prohibition to the gods should follow the promise to Thetis is probably correct. But there is a great objection to the supposition that the book as a whole occupied a place in any original scheme of an Iliad. This lies in the fact that so large a number of lines is found in other passages as to give to considerable portions all the appearance of centos made up

from other books previously existing. This is especially noticeable in the transition from the opening scene in Olympus to the actual fighting; see note on line 28. From 28 to 72 every line, except 33-37 and half of 51, occurs elsewhere; and in the rest of the book, excluding repetitions of messages and other lines within the book itself, no less than 203 lines out of 461 occur elsewhere in the Iliad and Odyssey. It may be added that the sudden changes in the fortune of war, without adequate cause in the defeat of individual Greek heroes, are hardly worthy of the best Epic economy.

There is a sufficient motive for the interpolation of this book in the desire to fit Book IX., which, as we shall see, is almost undoubtedly of later origin, into its place in the story; for it presupposes a defeat of the Greeks.

Here, as elsewhere in passages of probably later origin, there are possibly fragments of old poetry worked in; this is perhaps the case with the *ἀμειβία* of Teukros, which is quite in the Homeric spirit, and contains very few lines which reappear anywhere else. From 266 to 329 there are only ten lines which recur outside this book, and of these several are quite formal. Christ thinks that the opening passage, 1-27, is also older than the rest. This is possible, but these lines do not fit in between A and Λ in their present form.

In spite of this apparent want of originality in the composition of the

“ κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θείαιαι, 5
 [ὄφρ’ εἴπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.]
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ’ ἅμα πάντες
 αἰνεῖτ’, ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 ὄν δ’ ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 ἐλθόντ’ ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἠερόεντα,
 τῆλε μάλ’, ἤχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
 τόσσον ἔνερθ’ Ἀΐδεω, ὅσον οὐρανός ἐστ’ ἀπὸ γαίης·
 γνώσεται ἔπειθ’, ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ’ ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες,
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες·

book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of Book ix.; one who was a rhetorician of the highest order rather than an Epic poet in the proper sense, trusting for effect rather to his speeches than his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but poor interpolations; see 28-40, 184-212, 524-541.

1. This line was placed by Zenodotos after 52.

4. ὑπό, simply “thereat.” It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. θείαιαι, a form which recurs, only in this particular phrase, in Θ 20, θ 341.

6 is omitted by the two best MSS., AD.

7. For θεός Aristophanes read θεῶν. τό γε anticipates διακέρσαι, “this, namely to thwart.” For the verb cf. O 467 μάχης ἐπὶ μῆδεα κείρει δαιμόνων, and ἐνικλᾶν Θ 408.

12. πληγείς, sc. with lightning, as 455, O 17. For οὐ κατὰ κόσμον cf. B

214 and 264. Οὐλυμπόνδε, i.e. far away from the battlefield, cf. 456.

13. The following passage seems to have been in the mind of the author of Hesiod’s *Theogony*, where we find several similar lines: thus *Theog.* 720, Τάρταρος ἠερεῖς ἰς τόσσον ἔνερθ’ ὑπὸ γῆς ὅσον οὐρανός ἐστ’ ἀπὸ γαίης: 726, τὸν περὶ χάλκεον ἔρκος ἐλήλαται: 732, πύλας δ’ ἐπέθηκε Ποσειδῶν χάλκεας: 811, ἔνθα δὲ μαρμάρειαι τε πύλαι καὶ χάλκεος οὐδός.

14. The βέρεθρον reminds us of the famous βάραθρον at Athens. The word is used again of the cave of Skylla in μ 94.

18. I have followed Nikanor (with L. Lange and Döderlein) in putting a comma after πάντες and a colon at the end of the next line, so that κρεμάσαντες goes closely with πειρήσασθε, “fasten a rope, and try me.” With the ordinary punctuation, in which there is a colon after πάντες and no stop after κρεμάσαντες, it is necessary to assume a rather harsh change of construction, “the participle being regarded as half independent, and the imperative being added in 20 as though another finite verb had preceded.” (So Ameis.)

19. It is curious that this line, which evidently alludes to a mere trial of strength by pulling at a rope, ἐκυστίνδα, should have been made the base of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, *Theaet.* 153 c, τὴν χρυσὴν σείραν ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει. Eur. *Or.* 982,

πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θείαι· 20
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίουδε
 Ζῆν' ὑπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσαι,
 αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·
 σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων."
 ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 ὀψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
 εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἐπικεκτόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητᾶων,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις, 35
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὄνησει,
 [ὡς μὴ πάντες ὄλωνται ὀδυσαμένοιο τεοῖο·"]
 τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·

τῶν οὐρανοῦ μέσον χθονός τε τεταμέναν αἰωρήμασι πέτραι ἀλύσει χρυσάεσι. The neo-Platonists took up the idea, and from them it was handed on to the Alchemists of the middle ages, in whose mystical cosmogony the *aurea catena Homeri* signified the whole chain of existences up to the *quinta essentia universalis*. The rope is here of gold simply because it is divine.

23. Ameis points out that the δὴ shews that *στε* is here strictly temporal, and not merely conditional; "as soon as I determined to pull." For ἐθέλοιμι Aristarchos read ἐθέλωμι, which is perhaps less appropriate, as the case is purely imaginary; see note on A 549. πρόφρων, in good earnest.

24. For the use of the "comitative" dative with αὐτός see H. G. § 144. The object of ἐρύσαιμι is "you."

25. The exact idea of this line is uncertain. It may mean that Zeus is in heaven, holding one end of the rope, and that he fastens the other end to Olympus as a part of the earth. This seems to have been the view of Aristarchos. The alternative is to suppose that for the moment the poet forgets that Olympus is part of the earth, and conceives Zeus as fastening to a peak of

it his own end of the rope, and so leaving earth and sea suspended. This seems more natural, but contradicts the canon of Aristarchos, that in Homer Olympus is always the mountain in Macedonia, not another name for the sky. Lehrs, *Arist.* p. 168.

28. The following passage, down to 40, was athetized by Aristarchos, on the grounds that it is wholly composed of lines from other places, and that it entirely destroys the effect of the masterful words of Zeus. Few will be disposed to doubt the validity of these reasons for condemnation. 31 is the same as α 45, etc., 32-37 = 463-468, 39-40 = X 183-185. The lines seem to have been added by some one who thought that excuse was needed for the moral support so freely given to the Greeks by Athene, K 507, Λ 438, O 668, P 552, etc.

32. ἐπικεκτόν, cf. E 892, and for οἶτον ἀναπλήσαι Δ 170.

37. τεοῖο is a quite impossible form, recurring only in the equally spurious line 468. Rohde and others have proposed to read τεεῖο for σεῖο, which may be defended on the analogy of τεός (τεFός) for σός: v. H. G. § 98. Zenod. omitted the line altogether.

“ θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40
 ὡς εἶπων ὑπ’ ὄχεσφι τιτύσκειτο χαλκόποδ’ ἵππω
 ὠκυπέτα, χρυσέησιν ἐθειρήσιν κομόωντε,
 χρυσὸν δ’ αὐτὸς ἔδυνε περὶ χροῦ, γέντο δ’ ἰμάσθλην
 χρυσεῖην εὐτυκτον, ἐοῦ δ’ ἐπεβήσεται δίφρου.
 μάλισταξεν δ’ ἐλάαν· τῷ δ’ οὐκ ἀέκοντε πετέσθην 45
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ἴδην δ’ ἵκανε πολυπίδακα, μητέρα θηρῶν,
 Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
 ἔνθ’ ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
 λύσας ἐξ ὀχέων, κατὰ δ’ ἠέρα πουλλὴν ἔχευεν· 50
 αὐτὸς δ’ ἐν κορυφῆσι καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
 οἱ δ’ ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ’ αὐτοῦ θωρήσσοντο.
 Τρῶες δ’ αὐθ’ ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55
 παυρότεροι, μέμασαν δὲ καὶ ὡς ὑσμῖνι μάχεσθαι,
 χρεοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ’ ὠίγνυντο πύλαι, ἐκ δ’ ἔσσυτο λαός,
 πεξοὶ θ’ ἵππηές τε· πολὺς δ’ ὀρυμαγδὸς ὀρώρειν.
 οἱ δ’ ὅτε δὴ ῥ’ ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
 σὺν ῥ’ ἔβαλον ῥίνους, σὺν δ’ ἔγχεα καὶ μένε’ ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαί

39. τριτογένεια, see Δ 515. πρόφρονι θυμῷ, “in full earnest,” which entirely contradicts the former speech of Zeus.

43. χρυσόν, his panoply, made, like other divine gear, of the noblest metal. Cf. E 729, etc. γέντο, a rather difficult form. According to Fick it is for γένθτο from root *ganāh*, *ghānd*, of *χανδ-άνειν*, *pre-hend-o*, etc. It recurs in N 241, Σ 476. According to Hesychius however the word is Cyprian and the root is *γεμ*: γέννον Κύπριοι καὶ λαβὴ καὶ κάθιζε: ἀπό-γεμε ἀφελκε and ὄγγεμος συλλαβή, where *ῶν* is the known Cyprian form for *σύν*. The ordinary theory that it represents *ελετο*, *ν* standing for *λ* as in Dor. *ἦρθε* for *ἦλθε*, is untenable, as there is no certain analogy for the representation of *F* by *γ*, even if *ελείν* was ever *Fελείν*, which is very doubtful.

47. Gargaros seems to be regarded as a part of Ida, cf. Σ 292. According to Kallimachos the peaks of Ida were Gar-

garos, Lektos, and Phalakre. For the expression *μητέρα θηρῶν* cf. B 696, I 479, Δ 222.

49-50 = E 775-6, except that here the best MSS. give *κατὰ* for *περὶ*.

51. κύδει γαίων, see A 405, E 906.

53. The δεῖπνον is here, as in Δ 86 (*q.v.*), in anticipation of a long day's fighting, taken before the start from the camp.

55. It may be noticed that ὠπλίζεσθαι in Homer means “to prepare” in a general way, cf. H 417, etc. The use of the verb as identical with θωρήσσεσθαι seems to be a later specialisation; besides the present passage it occurs in Homer only in ω 495, the latest part of all the poems. So the use of ὄπλα to mean armour occurs only in K 254, 272, Σ 614, T 21.

57. χρεοῖ, cf. A 341. 58-9 = B 809 810, *q.v.*; 60-65 = Δ 446-51.

ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρμαγδὸς ὀρώρειν.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκειν,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτιο, 70

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.
 αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75

ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 ἐνθ' οὔτ' Ἰδομενεὺς τλῆ μίμνειν οὔτ' Ἀγαμέμνων,
 οὔτε δὴ Ἀϊαντες μενέτην, θεράποντες Ἄρηος·
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὖρος Ἀχαιῶν, 80

οὔ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφῶ

66. *ἱερὸν ἦμαρ*, so *κλέφας ἱερὸν* A 194, etc. The epithet expresses the natural feeling of man towards phenomena which he sees to be beyond his own power, and which he instinctively tends to worship as actual superior beings.

68. *ἀμφιβεβήκειν*, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ 400, and in a metaphorical sense Z 355.

69. *ἐτίταινε*, drew out at full length, so as to leave the scale-pans clear; *ἔλκε* (72), lifted off the ground. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer's time; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have in all probability been evolved in his mind by two quite different processes, and he sees no necessity to reconcile them. The appeal to the scales recurs in the same

words in X 209-210, when the death of Hector is at hand. In that passage it seems to be much more in place, as the fates are really fatal; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed. *ταηλεγέος* occurs also in the parallel line X 210, and often in the *Odyssey*, always in the same phrase. The oldest derivation seems to be the best, *παρατεταμένην ἐχοντος τὴν ἀλγηδὸνα*, Hesych., "bringing long woe," from *τανάος* and *ἀλγος*. See Merry on β 100.

73. This couplet was athetized by Aristarchos, and seems quite indefensible. The dual *ἐξέσθην* must be meant to stand for the plural; there is no reason why Zeus should have taken two fates for each side. Matters are not mended by the alternative *ἐξέσθεν* mentioned by Schol. A (Didymos?) The lines seem to be a gloss on 72.

75. A free use of thunder and lightning is characteristic of this book; see 133, 170, 405.

81. Aristarchos, "in some of the commentaries," read *ἐδάμνατο*, which seems rather more appropriate to the effect of an immediately fatal wound.

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο,
 ἄκρην κὰκ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνεν
 φασγάνῳ ἀίσσων, τόφρ' Ἐκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμῶν θρασὺν ἠνίοχον φορέοντες
 Ἐκτορα. καὶ νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοῆν ἀγαθὸς Διομήδης.
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 πῆ φεύγεις μετὰ νῶτα βαλῶν, κακὸς ὡς ἐν ὀμίλῳ ;
 μὴ τίς τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”
 ὡς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,

84. For *καίριον* see on Δ 185.

86. *περὶ χαλκῷ*, a bold phrase, “writhing about the point of the arrow.” Similar expressions occur in N 441, 570, Φ 577, Ψ 30, λ 424, μ 395; but in all of these the victim is pierced through the middle of the body, which makes the expression more natural.

87. The *παρήγορος* or extra trace-horse is mentioned by Homer only here and in II 152, cf. δ 590 *τρεῖς ἵππους καὶ δίφρον*.

89. *ἠνίοχον* is here used in the general sense of rider in the chariot, not as distinguishing the driver from the *παρὰβάτης*: so in T 401 *ἠνιοχῆα* means the fighter. From 121 we see that as a matter of fact Hector is not conceived as driving his own chariot. So also P 427. It may be noticed that *θρασύς* is an epithet peculiarly appropriated to Hector: it is used eight times of him in Homer, and only four times of all other heroes together.

94. *μετὰ νῶτα βαλῶν*, generally rendered “turning thy back,” a strange use. It is perhaps allowable to understand the shield as the direct object of *βαλῶν*, “throwing thy shield behind thy back,” as we know was actually done in retreat, e.g. by Aias in Δ 545, *ὄπισθεν δὲ σάκος βάλεν ἐπταβόειον*. The taunt in

95 thus gains in sarcastic bitterness, “take very good care of your back.” Such an expression as *μετὰ νῶτα βαλεῖν* describing a well-known manœuvre might easily pass into a technical phrase in which it was needless to name the shield. In X 283 however the words of l. 95 are used merely to express the inherent disgrace of a wound in the back; cf. also N 289.

97. It was debated by the old critics whether *ἐσάκουσε* meant that Odysseus did not *hearken*, or only that he did not *hear* what was said. The former was the view of Aristarchos, but the latter is supported by the fact that Homer never represents any of the leading Greek heroes as a downright coward. The compound does not recur in H., and both senses are found in Trag. The fact that the flight here is caused by the act of Zeus would hardly exonerate Odysseus under the circumstances, as Diomedes is able to resist the panic for a while under the action of a special incentive.

99. *αὐτός*, i.e. *μόνος*, as B 233, N 729. The phrase *προμάχοισιν ἐμίχθη* seems out of place here, as it is regularly used of a hero who comes forward from the rear to take his place among the champions of his own side; but now there are no Greek *πρόμαχοι* at all, as all have fled.

στῆ δὲ πρόσθ' ἵππων Νηληιάδαο γέροντος, 100
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
 ἠπεδανὸς δὲ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι·
 ἀλλ' ἀγ' ἐμῶν ὀχέων ἐπιβήσῃσιν, ὄφρα ἴδῃαι 105
 οἰοὶ Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι,
 οὓς ποτ' ἀπ' Αἰνεΐαν ἐλόμην, μήστωρα φόβοιο.
 τοῦτω μὲν θεράποντε κομείτων, τῶδε δὲ ἐνὶ
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἐκτωρ 110
 εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμησιν.”
 ὡς ἔφατ', οὐδ' ἀπίθῃσιν Γεργήνιος ἵπποτα Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτων,
 ἴφθιμος Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ· 115
 τῶ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἠΐα σιγαλόεντα,
 μᾶστιξεν δ' ἵππους· τάχα δ' Ἐκτορος ἀγχι γένοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἠνίοχον θεράποντα, 120
 υἱὸν ὑπερθύμου Θηβαίου Ἴνιοπῆα,
 ἵππων ἠνὶ ἔχοντα βάλε στῆθος παρὰ μαζόν.
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' ἀθι λύθη ψυχὴ τε μένος τε.
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνίοχοιο·

103. γῆρας ὀπάζει, as Δ 321. Here as elsewhere the MSS. vary between ὀπάζει ἐπέγει and ἰκάνει.

104. For the horses of Nestor, which seem to have been as famous for their slowness as those of Diomedes for their speed, see Ψ 309.

105-107. See E 221-223; and for the phrase μήστωρα or μήστωρε φόβοιο, E 272. Here, as there, MS. evidence is in favour of the latter reading, though the consensus is not universal.

108 was athetized by Aristarchos, according to Aristonikos, on the following grounds:—ὅτι ἀτοκὸν προστιθέσθαι τὴν ἱστορίαν τῷ εἰδότε καὶ ὁ καιρὸς δεῖται συντομίας· καὶ ὅτι τὸ ποτέ χρονικὴν ἔχει ἔμφασιν, τῆς ἀφαιρέσεως γεγονίας τῆ πρὸ ταύτης ἡμέρας. These arguments hardly seem sufficient.

109. As usual τοῦτω is used of the more distant, τῶδε of the nearer to the

speaker, of two objects. θεράποντε, Eurymedon (Λ 620) and Sthenelos.

111. For the use of the future instead of the subj. in final clauses see H. G. § 326, 3. For εἰ, which has by far the best MS. authority, most editors read ἦ. But this use of ἦ to introduce a dependent interrogation is not well supported. See H. G. § 338, note.

114. ἴφθιμος, so two of the best MSS., AD; the rest give ἴφθιμοι. Cf. Ψ 511, ἴφθιμος Σθένελος.

116. Here and in 137 the MSS. vary between σιγαλόεντα and φοινικίζοντα. For the latter cf. Δ 141 and ψ 201, which shew that the art of staining leather purple was well known.

122. ὑπερώησαν, “swerved aside thereat,” on missing the guiding hand; as Ψ 433 (ἵπποι) ἠρώησαν ὀπίσω. For the verb ἐρώω see on B 179.

124. πύκασε, “covered up,” veiled

τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κείσθαι, ὃ δ' ἠνίοχον μέθεπε θρασύν. οὐδ' ἄρ' ἔτι δὴν
 ἵππω δευέσθην σημάντορος· αἴψα γὰρ εὖρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἠΐα χερσίν.
 ἔνθα κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἠΐτε ἄρνες,
 εἰ μὴ ἄρ' ὄξυ νόησε πατήρ ἀνδρῶν τε θεῶν τε.
 βρουτήσας δ' ἄρα δεινὸν ἀφήκ' ἀργήτα κεραυνόν,
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὤρτο θεείου καιομένοιο, 135
 τῷ δ' ἵππω δεισαντε καταπτῆτην ὑπ' ὄχεσφιν.
 Νέστορα δ' ἐκ χειρῶν φύγον ἠΐα συγαλόντα·
 δείσε δ' ὃ ἦ ἐν θυμῷ, Διομήδεα δὲ προσέειπεν·
 “ Τυδεΐδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γινώσκεις, ὃ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει,
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἴ κ' ἐθέλησιν,
 δώσει· ἀνὴρ δὲ κεν οὐ τι Διὸς νόον εἰρύσσαιτο,

his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and P 83. Cf. *ἔρος φρένας ἀμφεκάλυψεν* Γ 442, etc.

126. *μέθεπεν*, “drove in quest of”; the construction is the same as in E 329, *Τυδεΐδην μέθεπεν κρατερώνυχας ἵππους*, the direct object *ἵππους* being omitted here, as continually with *ἔχειν* when meaning “to drive.” *ἐφέπειν* is used in a similar way, Π 724, 732, Ω 326. That the idea of “handling” horses (see note on Z 321) passes naturally into that of “driving” them is shewn—if proof be needed—by the special application of the word *μένειν* (our *manage*) from *manus*. The common explanations, “to follow with the eyes, to seek or strive after” (L. and S.), or “busied himself about,” or simply “went after,” cannot be derived from the other uses of the root *ἐπ*, which never means simply “to go.” Much less does *ἔπομαι* mean “to follow at a distance”: it always is used of accompanying, and the middle is kept quite distinct in use from the active.

130. *ἀμήχανα*, fatal, irremediable, lit. “admitting of no *μηῆος*” to evade them, see I 249.

131. Cf. Z 73. Schol. V says that

this line was continued *ἐν τισι τῶν παλαιῶν* by the following:—

*Τρῶες ὑπ' Ἀργείων, ἔλιπον δὲ κεν Ἐκτορα
 δῖον
 χαλκῷ δρωθέντα, δάμασσε δὲ μιν Διομήδης.*

The sudden turn in the battle is quite out of proportion to what has gone before; there is no indication of any general rally on the Greek side, and the idea that Diomedes could unaided have caused a general rout of the enemy seems to be a mere outbidding of his exploits in the fifth book, even where he has divine assistance. These objections could to some extent be evaded by supposing 131 to be an interpolation.

135. For the smell of sulphur accompanying a lightning flash see Z 415.

136. For the form *καταπτῆτην* see B 312.

139. *φόβονδ' ἔχε*, lit. “drive towards flight.” Cf. E 252 *φόβονδ' ἀγόρευε*, and *πεδίονδ' ἔχον* Γ 263.

141. *ὀπάξει* is of course the transitive form of *ἔπεται* above, “makes to accompany.”

143. *εἰρύσσαιτο*, a singular use of this verb, obviously different from that in A 216, where it means “to obey, ob-serve.” It appears to be rather analogous

οὐδέ μάλ' ἴφθιμος, ἐπεὶ ἡ πολὺ φέρτερός ἐστιν." 145
 τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Διομήδης·
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 "Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 'Τυδεΐδης ὑπ' ἐμείο φοβούμενος ἕκετο νῆας·
 ὧς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεία χθών." 150
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότητα Νέστωρ·
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.
 εἴ περ γάρ σ' "Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
 τῶν ἐν κονίησι βάλες θαλεροῦς παρακοίτας." 155
 ὧς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχαδ' ἵππους
 αὐτίς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ "Ἐκτωρ
 ἠχῆ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 τῷ δ' ἐπὶ μακρὸν ἄνσε μέγας κορυθαίολος "Ἐκτωρ· 160
 "Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν·
 νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
 ἔρρε, κακῆ γλήνη, ἐπεὶ οὐκ εἶξαντος ἐμείο

to B 859, *ἐρύσσατο κῆρα*, warded off fate, meaning here, "no man can defend himself from the designs of Zeus." But the other forms in *εί-* always mean either "observe" in the sense of obeying, or "guard, protect," as II 542, T 93, X 303, etc. In π 463 *εἰρύαται* means "watch" in a hostile sense. The same divergence of meaning is seen in the use of *φυλάσσω* and *φυλάσσομαι*, by which the Scholiasts explain the present word.

147. It is most natural to take *τόδε* as agreeing with *ἄχος*, "this is the sore grief." It is however possible to understand it as an accusative anticipating the content of the following clause, "It is in respect of this that great grief comes upon me, namely, that," etc. For this use of the pronoun cf. *τό γε* E 827, and *τὸ δέ* Z 523.

148. The future *φήσει* is found only here and in 153.

150. *ἀπειλήσει*, here in the primitive sense, "declare loudly," cf. Ψ 863, 872, and θ 383 *ἀπειλήσας βητάρμονας εἶναι ἀρίστους*. The word is possibly connected with *ἠπίω*, but this is doubtful. For the last half of the line see Δ 182.

153. *εἴ περ φήσει* admits Diomedes' view of Hector's action as right, "though Hector will indeed say."

157. *φύγαδ' ἔτραπε*, like *φόβονδ' ἔχε* above (139).

161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 260, H 321, M 310, with the notes on those passages.

163. *ἄρα* with *τέτυξο*, "you are after all," as often. *ἀντὶ*, lit. in the place of a woman, *i.e.* no better than one. It may also mean "as good as," *i.e.* no worse than, I 116, Φ 75, θ 546; it merely indicates equality.

164. *γλήνη*, "plaything," doll, puppet. The word recurs in Ξ 494, ι 390, in the sense of the pupil of the eye (so also Soph. O. T. 1277); and the cognate *γλήνεα* is found in Ω 192, meaning trinkets (compare *τρίγληνος* Ξ 183, "with three drops," of earrings; Helbig, H. E. 185). The word seems to come from the root *γαλ* directly, and to mean "something bright." In the present passage it has been taken to mean "girl" by a process the inverse of that

πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας 165
 ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”
 ὧς φάτο, Τυδείδης δὲ διάνδιχα μερμήριζεν,
 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
 τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
 σῆμα τιθεῖς Τρώεσσι, μάχης ἑτεραλκεία νίκην.
 “Ἐκτωρ δὲ Τρώεσιν ἐκέκλετο μακρὸν αὔσας·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 γυγνώσκω δ', ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κύδος, ἀτὰρ Δαναοῖσι γε πῆμα·
 νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὸν ἐρύξει·
 ἵπποι δὲ βέα τάφρον ὑπερθορέονται ὀρυκτῆν.
 ἀλλ' ὅτε κεν δὴ νησὶν ἔπι γλαφυρῆσι γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δηλοιο γενέσθω,
 ὧς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἄργεῖους παρὰ νησίν, ἀτυζομένους ὑπὸ καπνοῦ.]”

by which *κόρη* comes to mean the pupil of the eye. But it implies no more than “you pretty toy.” *οὐκ* of course goes with *ἐπιβήσεται*, not with *εξαπτος*.

166. *δαίμονα δώσω*, “I will deal thee fate,” a strange expression, not elsewhere found. Cf. *δόμην θάνατον* I 571, and the phrase *δαίμονος αἶσα*. Zenod. read *πότμον ἐφήσω*, a more likely phrase. Aristarchos and Aristophanes athetized 164-166, partly on account of this, partly because they considered the lines “poor and unsuited to the characters of the speakers.” Against this may be set Bergk’s remark that the speech of Hector without these lines is very weak and jejune.

167. *διάνδιχα μερμήριζεν*, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial “had half a mind to turn his horses and to fight.” See on A 189, where the same phrase is found.

171. For the phrase *μάχης ἑτεραλκεία νίκην* see H 26. According to Nicanor, the comma must be put after *Τρώεσιν*, as is always printed, *ἐάν γὰρ συνάπτωμεν, σολοικοφανὲς γίνεται*. *I.e.* he objects to taking *σῆμα* as an accusative in apposition with the preceding line, “by way

of a sign,” and joining *τιθεῖς ἑτ. νίκην Τρώεσιν*, “appointing for the Trojans a turning of the tide of battle.” This construction is perhaps possible, though not very Homeric; it may have been suggested by the fact that the common phrase is *σῆματα φαίνων*, or the like. There is no difficulty in taking both *νίκην* and *σῆμα* with *τιθεῖς* by a slight *zeugma*.

177. For *οἱ* Dion. Sidon. read *οἱ*, which is pleasing in itself, and agrees with the habit of making a decided pause after *νῆπιος* used interjectionally, instead of connecting it closely with what follows. We have however *νῆπιοι οἱ* in O 104 and α 8, so that the question is doubtful. *μηχανάσθαι* is elsewhere always followed by an adj. in the neuter plural, not by a substantive.

178. *ἀβλήχρ'*, E 337. *οὐδενόσωρα*, “not worth a thought”; *ἀπαξ λεγόμενον* in Greek till Oppian. Döderl. takes it to mean “recking of nothing,” impious, which may be right. Hes. explains *οὐδενὸς φυλακτικά*, guarding nothing. For the almost unique composition of the word see H. G. § 124 c.

181. *μνημοσύνη γενέσθω*, a sort of periphrastic passive to *μνήμηναι*; cf. *φειδῶ γίνεται*, H 409.

183 is omitted by all the best MSS. ;

ἦ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε·
 [ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἦδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἶσας 225
 εἴρυσαν, ἠυορέη πίσυνοι καὶ κάρτεϊ χειρῶν·]
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῆ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἄς ὀπότ' ἐν Λήμνῳ κενεαυχέες ἠγοράσθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίῳν τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιόι εἶμεν 235
 Ἐκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ.
 Ζεὺ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῆδ' ἄτη ἄσασ καὶ μιν μέγα κῦδος ἀπηύρας ;
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμὸν

223. μεσσάτῳ, only here and A 6. γεγωνέμεν οὐ ψιλῶς ἐστι φωνεῖν, ἀλλ' ἀκουστὸν φθέγγεσθαι, Schol. A, rightly. 222-226 = A 5-9; the last three lines are omitted here by the best MSS. 227 = A 275, 228 = E 787.

229. εὐχωλαί, “boastings,” not in a bad sense, which is only given by κενεαυχέες. For the phrase πῆ ἔβαν cf. E 472, Ω 201. The following relative clause is evidently imperfect, as there is a verb wanting either after ἄς or ὀπότ' according as we punctuate. If we put a comma after Λήμνῳ, we must assume an ellipse of ἦτε, as in our idiomatic “you boasted when in Lemnos.” It is common enough for the substantive verb to be omitted in relative clauses (H. G. § 271), and an instance after a temporal adverb will be found in κ 176, ὅφρ' ἐν νηὶ θεῆ βρώσις τε πόσις τε: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join ὀπότ' with ἠγοράσθε, and hold that there is an anacoluthon, the verb governing ἄς being forgotten after the interposed relative clause. Christ thinks that the confused construction indicates an interpolation by a cyclic poet from a narrative in the Kypria, which may from the abstract we possess have given some such story of a feast on the journey to Troy. But this is hardly probable. There is an evident allusion to the famous wines of Lemnos; see H 467.

231 was athetized by Aristarchos on the ground that beef does not tend to make men boastful.

232. For ἐπιστεφέας see A 470.

234. στήσεσθαι, with ἀντί, apparently “would weigh” as much as (see on 163); ἀξιοί being also used in this literal meaning. So Schol. B. Schol. A explains ἀνθ' as ἀντα, hardly so well, on the question-begging ground that if it is for ἀντί it would have no accent.

235. Athetized by Aristarchos and Aristoph. on the ground that it quite spoils the rhetorical effect of the reproach; Agamemnon ought to say “we are no match even for the weakest Trojan.” It has all the appearance of a gloss. Aristarchos would have preferred to read Ἐκτορος ὃ δὴ κῦδος Ὀλύμπιος αὐτὸς ὀπάξει, but we are not told if this is a conjecture or not.

237. This throwing of the blame upon the ἄτη of Zeus is a favourite resource of Agamemnon; see T 91, etc. The form ἄσασ is in accordance with the best analogy, but the best MSS. read ἄσας. If we retain the trisyllable form we must read -τη α- as one syllable by synizesis, as the forms in αα never have both short, though one or other of the two is often so. The contracted form is supported by ἄσε λ 61, ἄσατο T 95.

πλήθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἶλει δὲ θοφῷ ἀτάλαντος Ἄρηι 215
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας εἴσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοῖς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,

the camp, as in M 333, *πάπηνεν δ' ἀνὰ πύργων Ἀχαιῶν*, though in this sense the plural is most common. The real difficulty lies in the two prepositions *ἀπό* and *ἐκ*. The latter should mean "starting from," and therefore imply a space bounded on one side by the ships. But how could any space bounded by ships and foss be *ἀπὸ πύργων* when the wall is between them? If we could understand *πύργος* as indicating some point of the wall, as for instance the "common grave" at one end (H 337), *ἀπό* might indicate the portion of the space between ships and wall remote from this end; but there is no reason why one end only of the camp should be specified. The only other interpretation consistent with the words is, I think, that which joins *ἀπό* with the verb, and takes *πύργων τᾶφρος* together, "all that the moat of the wall encloses from (*i.e.* up to) the ships." This is consistent and intelligible, but the order of the words is very harsh. The explanation which is generally approved is that of La Roche, according to which *ἐκ* means "outside the ships," and the space indicated is that between the wall and the moat, the Greeks not being actually driven inside the wall in this day's fighting at all. But this use of *ἐκ* for *ἐκτός* can hardly be supported; it has to mean here "in a space separated from" the ships; whereas the use of *ἐκ*, unlike that of *ἀπό*, always implies one of two things, either motion out of a space, or position in a space "starting from," and therefore in continuous connexion with, a limit; both of which senses have to be excluded here. In other words, to give the required meaning we ought to have *ἀπὸ νηῶν ἐκ πύργων*. Of the passages quoted by La Roche for the use of *ἐκ* the only one which has a real similarity to the sense he wants is Ξ 130, where *ἐκ βελῶν* means

"out of range." But analogy shews that this phrase means a space measured from the margin of the range of darts. It may further be urged that 217 and 220-222 shew that no stress can be meant to lie on the fact that the Greeks are not yet driven within the wall; rather they are at the very last line of defence which can save the ships. Although in many passages the moat and the wall are regarded as two lines with a considerable space between them, *e.g.* Σ 215, yet this is one of the points in which the poem shews decided unsteadiness of conception of the actual scene of conflict. The choice therefore seems to lie between the two explanations first given, unless we are prepared to adopt the reading of Zenodotos, or to make such a change as that suggested by Mr. Monro, *ἐπὶ πύργῳ τᾶφρος*, "the wall with its moat."

221. It is not quite clear whether Agamemnon holds the mantle in his hands in order to be the freer, like Odysseus in B 183, or to call attention to what he is doing; perhaps both ideas may be intended. It may be noticed that purple does not seem to be a distinctively royal colour in Homer, see θ 84, δ 115, etc.

222. *μεγακῆτεϊ*, "with mighty hollow," capacious; so Φ 22, "with mighty maw," and of the sea "with mighty deeps," γ 158. Jordan proposes to derive the word from the ordinary sense of *κῆτος*, "monster," explaining *πόντος μεγακ.* as "teeming with great monsters," and *μεγακ. νηὶ* as "with a great monster" at the prow; for it was a common practice, as we see from the early vase-paintings, to make the prow of the ship in the form of a huge animal's snout, like a pig's, and to paint a great eye upon it (see B 637). But it is probable that the projecting "rain" was not a part of the oldest Greek ship; see Helbig, H. E. p. 56.

νηὶ πολυκλήιδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρὶ' ἔκηα, 240
 ἰέμενος Τροίην ἐντείχεον ἐξαλαπάξαι.
 ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνηον ἐέλδωρ·
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὐτῶ Τρώεσσιν ἕα δάμνασθαι Ἀχαιοὺς."
 ὧς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφιοι ταχείης·
 παρ δὲ Διὸς βωμῶ περικαλλεῖ κάββαλε νεβρὸν,
 ἔνθα πανομφαίῳ Ζηνὶ ρέζεσκον Ἀχαιοί. 250
 οἱ δ' ὡς οὖν εἶδονθ', ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθ' οὐ τις πρότερος Δαναῶν πολλῶν περ εόντων
 εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμουίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
 τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,

239. The derivation and original sense of ἔρρειν are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going *in misfortune, under a curse*, and the like, is appropriate, if not necessary. Mr. Ridgeway however has remarked (*Journ. Phil.* xii. p. 32) that it seems to be used in an Elean inscription (Collitz, 1153) in the simple sense "to go, have recourse to," but the reading there is very doubtful. Cf. Σ 421, I 364. The sense "on my ill-omened journey hither" is obviously appropriate here.

243. αὐτούς, *i.e.* even if we fail of our purpose let us at least save our lives.

246. ἀπολέσθαι MSS., ἀπολείσθαι Ar., which is adopted by Naber and Christ on the analogy of ι 496, μ 230. But the best reading in the former passage is δλέσθαι not δλείσθαι: while in the latter φανείσθαι represents a future φανείται in the speaker's mind, which is not the case here.

247. τελειότατον, ἐπιτελεστικώτατον Schol., most sure to bring fulfilment.

250. πανομφαίῳ, *i.e.* to whom belong all omens by sounds or voices, such as Odysseus asks from Zeus in υ 100, φήμη τίς μοι φάσθω. The epithet only occurs here, and is certainly not very appropriate to the particular omen.

254. εὔξατο, could boast that he had driven his horses in front of Tydeides. This is the only case in Homer of πάρος with the genitive. It takes up πρότερος in the preceding line. La R. however prefers to connect Τυδείδαο with πρότερος, and πάρος with σχέμεν, to drive right onwards, a use for which there seems to be no analogy whatever. ἐξελάσαι in Attic would require ὥστε. μαχέσασθαι, aor., to take up the fight. πρῶτος, Tydeides, by a rather awkward change of subject.

258-260. E 40-42, etc.

261. τὸν δὲ μετ', *sc.* ἤλυθεν. 262-265 = H 164-167. It is curious that Odysseus

τοῖσι δ' ἐπ' Αἴαντες θούριν ἐπειμμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντη,
 τοῖσι δ' ἐπ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε παλίντονα τόξα τιταίνων,
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρωσ
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀιστεύσας ἐν ὀμίλῳ
 βεβλήκειν, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν δλεσσειν, 270
 αὐτὰρ ὁ αὖτις ἰὼν, πάις ὧς ὑπὸ μητέρα, δύσκειν
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.
 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
 Ὅρσιλοχον μὲν πρῶτα καὶ Ὅρμενον ἠδ' Ὁφελέστην 275
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 στή δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν· 280
 “Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηται
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα
 καὶ σε νόθον περ ἔοντα κομίσσατο ᾧ ἐνὶ οἴκῳ·

is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.

266. *παλίντονα* probably alludes to the form of the “Scythian” bow, with a double curve, “bent back” in the middle to form a handle. Or it may mean simply “elastic,” springing back when bent.

267. This mode of fighting is characteristically oriental. In the Assyrian sculptures, especially in sieges, we often find a warrior with a large shield and spear accompanied by an archer who crouches down and shoots from under the shield. The same practice is also found, though rarely, on the old Greek vases.

270. *βεβλήκει*, so best MSS.; Ar. *βεβλήκοι*, a very doubtful form (see H. G. § 83), and not necessary. With the next clause the construction changes, so that *ἦρωσ* in 268 is left as a *nominativus pendens*.

277 is omitted by the best MSS. It is from M 194, Π 418.

279. *ἄπο*, as Ω 605 *πέφνεν ἀπ' ἀργυρέοιο βιοῖο*.

281. *φίλη κεφαλὴ*, cf. Ψ 94, Σ 82, 114, O 39, and the allusion in Plato, *Phaedr.* 264 A, *Φαῖδρε φίλη κεφαλὴ*.

282. *φόως*, which generally means “safety, succour,” here, by a slight *zeugma*, includes the idea of “glory” to the father.

284. Athetized by Aristarchos and Aristophanes, and entirely rejected by Zenodotos, on the ground that the mention of Teukros' origin is out of place, and is of a nature rather to displease than to encourage. *κομίσσατο*, “took up,” is a slight *hysteron proteron* with *τρέφε*. According to the common tradition, Teukros was the son of Telamon by Hesione, daughter of Laomedon, who had been captured by Herakles when he took Troy, and given to Telamon; whence the name Teukros. But he is repeatedly called the *κασιγνητος* of Aias

τὸν καὶ τηλοθ' ἔοντα ἐκλείης ἐπίβησον. 285
 σοὶ δ' ἐγὼ ἐξερέω, ὡς καὶ τετελεσμένον ἔσται·
 αἶ κέν μοι δῶη Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 Ἴλιον ἐξαλαπάξαι, ἐκτίμενον πτολίεθρον,
 πρῶτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χειρὶ θήσω,
 ἢ τρίποδ' ἢ ἐ δῶα ἵππους αὐτοῖσιν ὄχεσφιν 290
 ἢ ἐ γυναῖχ', ἢ κέν τοι ὄμῶν λέχος εἰσαναβαίνοι."
 τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 "Ἄτρεΐδῃ κῦδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μὲν τοι, ὅση δύναμίς γε πάρεστιν,
 παύομαι, ἀλλ' ἐξ οὐ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 ὀκτῶ δὴ προέηκα τανυγλώχινας ὀιστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηιθῶν αἰζήων·
 τούτων δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα."
 ἦ ῥα καὶ ἄλλον ὀιστὸν ἀπὸ νευρήφιν ἴαλλεν 300
 Ἔκτορος ἀντικρὺς, βαλέειν δέ ἐ ἴετο θυμός.
 καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὁ δ' ἀμύμονα Γοργυθλίωνα,
 υἱὸν ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰφ·
 τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνεира, δέμας εἰκυῖα θεήσιν. 305
 μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνὶ κήφῳ,
 καρπῷ βριθομένη νοτίησί τε εἰαρινῆσιν·
 ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

(see M 371, κασ. καὶ πατρος), a word which is commonly used of brothers uterine (see A 257, Ω 47), so that Aristarchos seems to have thought that the legend of Hesione was not known to Homer and that Teukros was regarded as a legitimate son. But Polydoros is the κασίγνητος of Hector (T 419), though by a different mother (Φ 91). The mother of Aias was Eëriboia.

285. ἐπίβησον, cf. B 234, ψ 13, 52, χ 421.

289. πρεσβήιον, here only in the sense of "prize to the first man," (see note on πρέσβα, Δ 59); a form recalling the later πρωτεῖον, δευτερεῖον, etc.

290. ἵππων Zenod. and Aristoph.; the reading is perhaps to be preferred to ἵππους of Aristarchos and all MSS. but one (Townl.), which would be likely to be introduced in order to avoid the hiatus.

291. εἰσαναβαίνοι: for the opt. after the fut. cf. H 342.

296. δεδεγμένος, Herodianus δεδεγμένος. See on Δ 107.

297. τανυγλώχινας, with "thin," or perhaps "straight," bars; see on Γ 228.

299. The comparison of Hector to a mad dog or man is rather favourite; see I 239, 305.

304. ἐξ Αἰσύμηθεν (or Αἰσύμηθεν, as Zenod., Aristoph., and Aristarchos wrote) of course goes with ὀπυιομένη, "taken as a wife from A."

305. Athenaeus, xiv. 632 F, quotes this line in the form καλὴ Κασσιέπεια, θεοῖς δέμας εἰκυῖα.

306. ἦ τ' ἐνὶ κήφῳ, sc. ἐστίν. This is the simple explanation; though Lehrs considers it weak, and prefers to supply κάρη βάλλει from the preceding clause, comparing II 406, where ἔλκει has to be supplied after ὡς ὅτε τις φύς. This famous simile is imitated by Vergil, Aen. ix. 436, "Lassove papavera collo Demisere caput, pluvia cum forte gravantur."

Τεύκρος δ' ἄλλον οἰστὸν ἀπὸ νευρήφιιν ἱαλλεν
 "Ἐκτορος ἀντικρὺς, βαλέειν δέ ἐ' ἴετο θυμὸς. 310
 ἄλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρῆσφηνεν γὰρ Ἀπόλλων·
 ἄλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἠνιοχῆα,
 ἰέμενον πολεμόνδε βάλε στήθος παρὰ μαζόν·
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 "Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιοχόιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς εὐντα
 ἵππων ἠνὶ ἐλείν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμᾶι θόρε παμφανόωντος 320
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρὶ,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγειν.
 ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἰστὸν,
 θῆκε δ' ἐπὶ νευρῆ· τὸν δ' αὖ κορυθαίολος Ἐκτωρ
 αὐερόντα παρ' ὤμων, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στήθός τε, μάλιστα δὲ καίριον ἐστίν,
 τῆ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,
 ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,
 στή δὲ γυνῆξ ἐριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτιο πεσόντος, 330
 ἀλλὰ θέων περιβῆ καὶ οἱ σάκος ἀμφεκάλυψεν.
 τὸν μὲν ἔπειθ' ὑποδύντε δὴ εἰρήρες ἑταῖροι,
 Μηκιστεὺς Ἐχλοιο πάϊς καὶ δῖος Ἀλάστωρ,
 νῆας ἐπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 ἄψ δ' αὐτίς Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335

312. For Archeptolemos see 128, and for 313-317 see 121-125.

318. ἀδελφεόν, sc. of Hector, as he was a natural son of Priam, II 738.

321. ὃ δέ, as often, introduces a fresh act of the subject of the preceding clause; c.g. 302 above.

323. φαρέτρης, the second syllable is elsewhere always long. ἐξείλετο, in sense a pluperfect.

325. αὐερόντα, see A 459. The word recurs in a similar sense M 261. παρ' ὤμων naturally goes with it in the sense "drawing the bow back to the shoulder," but the following clause shews that it has to be taken also with βάλεν. ἀποέργει, cf. X 324, ἦ κληῖδες ἀπ' ὤμων

T

αὐχέν' ἔχουσιν, λαυκανίην, ἵνα τε ψυχῆς ὠκιστος θλεθρος. The expression is hardly so exact here, as the collar bone cannot be said to hold asunder neck and breast in the same way as it holds apart neck and shoulders; still the meaning is clear.

326. For καίριον, or, as I should prefer to read, κήριον, see Δ 185.

328. νευρῆν, according to the use of the word in Homer, must mean "bow-string," but the breaking of this seems such a subordinate matter that we should rather have expected νεῦρον, the sinew of the arm; cf. O 469.

332. ὑποδύντε, "getting under him" to bear him off, as P 717. 331-334 = N 420-423.

οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς,
 "Ἐκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμαίνων.
 ὡς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτοὺς τε, ἐλισσόμενόν τε δοκεύει, 340
 ὡς "Ἐκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμην Τρώων ὑπὸ χερσίν,
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
 χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 "Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους
 Γοργοῦς ὄμματ' ἔχων ἢ βροτολογιοῦ Ἄρης.
 τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
 ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;
 οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες δλωνται
 ἀνδρὸς ἐνὸς ῥιπῆ· ὁ δὲ μαινεται οὐκέτ' ἀνεκτῶς 355
 "Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργεν."
 τὴν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

340. ἰσχία, accus. of the part affected; ἄπτομαι does not take a direct accusative in Homer. δοκεύει: this change from subjunctive to indicative is very rare after the simple τε, though common after δέ τε: hence Nauck is perhaps right in reading δοκεῖη. In such a matter the tradition is of little importance. The verb means "watches for him as he keeps turning round."

341. ὤπαζε, pressed hard upon, cf. γῆρας ὄπαζε, and see E 334. The use of the cognate ἐφέπειω may also be compared.

345. The wall is not mentioned here, and seems to be included in the phrase σκόλοπας καὶ τάφρον. See on 213.

347. For εὐχετόωντο the more regular construction after τε καὶ would be a participle co-ordinate with κεκλόμενοι. Cf. Γ 80.

348. There is no mention of Hector having again mounted his chariot since 320. This is one of the points in which the poems often shew a certain want of

clearness. The idea is that it was the practice of each warrior to be accompanied by his chariot close at hand, and to mount or descend from time to time, according to the convenience of the moment.

349. For ὄμματα Aristarchos read ὄμματα, "τὰς ὁδοὺς καὶ τὰ ὁρμήματα," which is far less appropriate here than in the other passage where the word occurs, φ 252. In fact to Homer Gorgon was probably nothing more than a face. See A 36, and cf. κυνὸς ὄμματ' ἔχων A 225. For ἢ, which was read by Zenod. and probably by Aristarchos, all MSS. have ἢδέ, which can hardly be right.

353. κεκαδησόμεθα, from κήδομαι, cf. φ 153 κεκαδήσει, causal but in a rather different sense. (See Curtius, *Et.* no. 284.) It must not be confused with κεκᾶδοντο, from root *skad*, Δ 497, A 334. ὑστάτιόν περ, as we should say "even at this eleventh hour."

354. See 34.

355. ῥιπῆ, rush, furious onset.

“ καὶ λίην οὐτός γε μένος θυμόν τ’ ὀλέσειεν
 χερσὶν ὑπ’ Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσιν, 360
 σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεὺς·
 οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις υἷον
 τειρόμενον σώεσκον ὑπ’ Εὐρυσθήος ἀέθλων.
 ἦ τοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῷ ἐπαλεξήσουσαν ἀπ’ οὐρανόθεν προτάλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦδε’ ἐνὶ φρεσὶ πευκαλίμησιν,
 εὐτέ μιν εἰς Ἴδαιο πυλάρταο προύπεμψεν
 ἐξ ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἴδαιο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
 νῦν δ’ ἐμὲ μὲν στυγείει, Θέτιδος δ’ ἐξήνυσε βουλάς, 370
 ἦ οἱ γούνατ’ ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μάν, ὅτ’ ἂν αὐτε φίλην γλαυκώπιδα εἶπη.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ’ ἂν ἐγὼ καταδύσα Διὸς δόμον αἰγιόχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,
 ἦ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,

358. ὀλέσειεν, a proper opt., “I wish he might lose.” The ordinary phrase *θυμὸν ὀλέσσαι* is enlarged by *μένος*, apparently with a consciousness of its etymological connexion with *μαίνεται* in 355, which is again alluded to in the *μαίνεται* of 360. On the other hand there can be no such allusion in *μενέων ἀπερωεὺς*, 361.

363. Eurystheus is mentioned by name again in T 133, O 639; cf. also the late passage λ 621. The twelve labours are not mentioned, and it is doubtful if they formed a part of the Herakles legend as it existed in Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in Homer), see on E 397. He is first mentioned by name, as *πεντηκοντακέφαλος*, in Hesiod, *Theog.* 311. *πυλάρταο*, “warder of the gate” of the prison-house of the dead. *προύπεμψεν*, sc. Eurystheus.

369. *αἰπὰ*, headlong, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings typified the river of hell.

371-2 were athetized by Zenod. and Arist. as superfluous here. See A 512.

373. *ἔσται ὅτ’ ἂν*, the day shall come when he will call me his darling. See Δ 164, Z 448.

375. Observe the change in sense which is proceeding with *ὄφρα*: here it is used in the primitive meaning, “*until* I shall have armed myself”; while in the next line it has the derived sense, “in order that.”

378. *προφανέντε* is given only by A, with Aristarchos. Most MSS. read *-είσας*, with Zenod., but this shortening of the *-as* of the fem. acc. plural is a Doric peculiarity, not admissible in the Epic dialect. One MS., D, has *-είσα*, which might be allowable. But see *πληγέντε*, used of the same pair of goddesses in 455. The masculine form of dual is commonly used by women speaking of themselves in Attic. The participial construction is unique after *γηθῆεν*, but is found after *ἤχθετο* N 352. Cf. also *τίς ἂν τάδε γηθήσειεν* I 77, and H. G. § 245. *πτολέμοιο γεφύρας*, see Δ 371.

ἢ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
 δημῷ καὶ σάρκεσσι πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὧς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο,
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὐδαι, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἠρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτηρ.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπὸς τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηκεῖας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδθηεν ἐπεὶ ἴδε, χῶσατ' ἄρ' αἰνῶς,
 Ἴριον δ' ὠτρυνε χρυσόπτερον ἀγγελέουσας·
 "βάσκει ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' εἶα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτολεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυῖώσω μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός· 405

381-3 = E 719-721, 384-388 = E 733-737, 389-396 = E 745-752. 385-387 were athetized here by Aristarchos and Aristoph., and omitted by Zenod. as being out of place, because all these preparations lead to nothing, and Zeus is wearing his own panoply, see 43. So also were 390-391, as inappropriately repeated from the fifth book.

398. This is the only mention in Homer of a winged deity; the conception seems to have been introduced from the East in post-Homeric times. See Langbehn, *Die Flügelgestalten in der alt. Gr. Kunst*.

400. οὐ καλὰ συνοισόμεθα, it will not be well for us to fight; cf. Z 326, οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.

402. Observe σφῶιν here in the third person, σφῶιν in the second in 416; see A 8.

404. ἐς δεκάτους ἐνιαυτοὺς seems to be a confusion between ἐς δέκα ἐνιαυτοὺς and ἐς δέκατον ἐνιαυτόν. Paley compares Aesch. *Sept.* 118, where πύλαις ἐβδόμαις seems to stand for ἐπτά πύλαις.

405. Ἐλκεα is no doubt here the accusative, "shall they be healed of the wounds." If we take ἔλκεα as the subject, the use of the dual to mean "the wounds of the two" is very harsh. Aristarchos however seems to have understood it in this way, as he read in one of his editions ἀπαλθήσονται, which Didymos prefers. So also Hippocrates, who uses so many Epic expressions, says

ὄφρ' εἰδῆ γλαυκῶπις, ὄτ' ἂν ᾧ πατρὶ μάχηται.
 "Ἦρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν, ὅττι κεν εἴπω."
 ὡς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 [βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον]. 410
 πρῶτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 ἄντομένη κατέρυκε, Διὸς δὲ σφ' ἔννεπε μῦθον·
 "πῆ μέματον; τί σφῶιν ἐνὶ φρεσὶ μαίνεται ἦτορ;
 οὐκ ἕα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
 ὦδε γὰρ ἠπειλήσε Κρόνου πάις, ἣ τελείει περ, 415
 γυιώσειν μὲν σφῶιν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπησιν κεραυνός,
 ὄφρ' εἰδῆς, γλαυκῶπι, ὄτ' ἂν σφῶ πατρὶ μάχηται. 420
 "Ἦρη δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν, ὅττι κεν εἴπῃ.
 ἀλλὰ σύ γ' αἰνοτάτη, κύν ἀδέες, εἰ ἐτέον γε
 τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι."
 ἣ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
 αὐτὰρ Ἀθηναίην Ἦρη πρὸς μῦθον ἔειπεν·

ἐπὶ τὸ ἔλκος ἀθλαίνηται. But the use of the accusative to express the remoter object is quite Greek and simple, and is undoubtedly found in the next phrase, ἃ κεν μάρπησιν, where the construction is the same as in ἔλκος τὸ μιν βάλει Πάνδαρος Iφ E 795. The sense is "the wounds which the thunderbolt shall make by fastening upon them." There is no other similar use of μάρπτω in Homer.

406. εἰδῆ ὄτ' ἂν μάχηται, in our idiom "that she may know what it is to fight" with her father. For this pregnant use of εἰδέναι, to find the meaning of a thing, cf. A 185, H 226.

407. Compare Z 335. ἐνικλᾶν, literally to break off, i.e. thwart, like διακέρσαι in l. 8. ὅττι κεν εἴπω, so Aristarchos; MSS. ὅττι νοήσω.

410. For δὲ κατ' Aristarchos read δ' ἐξ, and for ἐς ἐπί, on the ground that the prepositions κατὰ and ἐς are only appropriate when used of a journey from Olympus to the lower earth, not of a passage from one mountain-top to another, ἀπ' ἴσου ἐπ' ἴσου. But the whole

line is of doubtful authenticity; two of the best MSS., AC, omit it in the text, and have it supplied by a second hand.

411. πρῶτησιν, at the entrance to the gate, from which the goddesses are just issuing.

415. ἣ, so Aristarchos; MSS. εἰ, which does not make good sense.

419. Observe the return to the *oratio recta*; the construction of κεν with an infin. in *oratio obliqua* is found only once in Homer, see on I 684.

420-424 were athetized by Aristarchos, not without good reason, 'as they are quite unsuited to the character of Iris, who always appears as a mere messenger. Of course the case against 423-4 is much stronger than against the first three lines. The last couplet is quite in the spirit of the unmannerly rudeness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in O 200-4.

423. αἰνοτάτη, sc. ἐσοί. This was the reading of Aristarchos, but it appears that there was a variant σοί (sc. νεμεσίζεται) for σύ γ'.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ’ ἐγὼ γε
 νῶι ἐὼ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν.
 τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
 ὃς κε τύχη· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
 Τρωσὶ τε καὶ Δαναοῖσι δικάζέτω, ὡς ἐπιεικές.”
 ὧς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
 τῆσιν δ’ Ὀρραι μὲν λῦσαν καλλίτριχας ἵππους,
 καὶ τοὺς μὲν κατέδησαν ἐπ’ ἀμβροσίησι κάπησιν,
 ἄρματα δ’ ἐκλίναν πρὸς ἐνώπια παμφανόωντα· 435
 αὐτὰ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον
 μίγδ’ ἄλλοισι θεοῖσι φίλον τετιμημένοι ἦτορ.
 Ζεὺς δὲ πατὴρ Ἴδηθεν εὐτρόχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δῖωκε, θεῶν δ’ ἐξίκετο θώκους.
 τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ’ ἀμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·

431. *δικάζετω*, let him decide for them, as A 542. τὰ ἅ, contemptuously, “those plans of his.” Cf. M 280. The combination of the possessive *δε* with the article is not common, occurring only eight times in the Iliad and six in the Odyssey.

433. For the position of the Horae as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as *ἵππιος*, for the Horae never possessed such an attribute. But Poseidon stands to his elder brother in the honourable position of *θεράπων* or squire for the moment; though it is strange that he should be upon Olympus without warning, see H 445.

435. *ἐνώπια*, a much disputed word, which recurs only in δ 42, χ 121, and Ν 261. The usual view is that these were the side walls of the entrance, which must then be regarded as a short passage from the street into the *αὐλή*. But such a passage, though found by Dr. Schliemann at Tiryns, would be a very inconvenient place for a chariot, which would block up the approach from the street. The explanation of Protodikos (*De Aed. Hom.*: Lips. 1877) and others seems therefore preferable, viz. that it means the part of the front wall of the *μέγαρον*, at the sides of the main door leading into it from the *αὐλή*, which faced the person who entered from the

street. This suits the passage in χ, and it would be under the protection of the colonnade, *αἰθουσα*, which ran along the front of the *μέγαρον*, so that a chariot placed here would be screened from the wet. *παμφανόωντα*, either as being of polished stone, or, according to Helbig, faced with polished wood, cf. *θύραι φαεῖαι* Ξ 169; and see φ 43.

441. *βωμοῖσι*, commonly taken to mean a stand on which the movable upper part of the chariot was placed when taken off the wheel-part; but rather, as such a construction would seriously interfere with the strength of a chariot, a stand on which the pole was placed to keep it horizontal when not in use. The mule-car seems to have had a movable box on the top (*ὑπερρετή* or *πεῖρωτος* Ω 190, § 70); but this is no proof of the existence of any such arrangement in the case of the war-chariot, where it would be not only useless, but prejudicial. *βωμοῖσι* is used again to mean the base of a statue in η 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. There were variants *ἀμβωμοῖσι*, *ἀμβώνεσσι*, both of which seem to have been taken to mean “on the steps” of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, E 194. It is impossible to say whether *λίτα*, which is found besides only in the dative *λίτῃ*, is a masculine singular or neuter plural.

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύσπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζεται Ὀλυμπος.
 αἶ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλύσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄπτοιο, 450
 οὐκ ἄν με τρέψειαν, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ·
 σφῶν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455
 ἀψ' ἐς Ὀλυμπον ἴκεσθον, ἴν' ἀθανάτων ἔδος ἐστίν.”
 ὡς ἔφαθ'· αἶ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη,
 πλησίσαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἀγριος ἦρειν· 460
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσήυδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 εὐ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπησ Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις,
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἦ τις ὀνήσει,
 ὡς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.]”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

444. ἀμφίς, apart from; as ξ 352, π 267. Aristarchos however, less appropriately, took it to mean “on either side of Zeus,” as sitting in the two places of honour. This leaves οἶαι without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For κάμετον Zenodotos here read the Attic form καμέτην. On these dual forms see H. G. § 5. It is to be presumed that he also read ἴκεσθε for ἴκεσθον with two of our MSS. in 456, where Elmsley conj. ἴκησθον; cf. Curtius, *Vb.* i. 80. In the next line Aristarchos read τοῖον for τοῖσιν, a variant which, as Didymos

remarks, ἔχει τινα ἔμφασιν, though we should rather have expected οἷον.

452. σφῶν, an unusual instance of the dative where we should have expected the accusative.

455. οὐκ ἄν, i.e. “otherwise.” The γάρ in the preceding clause, in which this one is anticipated by the word ὦδε, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γάρ. For the use of πληγέντε of females see 378 above, and Hes. *Opp.* 199, quoted by Schol., *προλιπόντ' ἀνθρώπων αἰδώς καὶ νέμεσις.*

457-468 = Δ 20-25, Θ 32-37, *q.v.* 466-468 are omitted here by all good MSS.

ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεται, αἶ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,
 ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 ἡματι τῷ, ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 ὡς γὰρ θέσφατόν ἐστι. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰαπετός τε Κρόνος τε
 ἡμενοι οὐτ' ἀγῆς Ἵπερίονος Ἡελίοιο 480
 τέρπουντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."
 ὡς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὀκεανῷ λαμπρὸν φάος ἡελίοιο 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεΐδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοὺς
 ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

470. For ἦοὺς Zenod. read *δας*, which was rejected by Aristarchos as not being Homeric; it has however all the appearance of a genuine word of the old Achaian or proto-Epic dialect, representing *δFas*: cf. Aeol. *δFas* or *αῶας*. It can hardly have been invented by Zenod., and it is with hesitation that I have not inserted it into the text. But the second *a* has no exact analogy in Greek, though it appears to correspond to the Skt. *ush-a*, "early"; cf. Curtius, *Et.* no. 613.

471. For the phrase *ὄψεται αἶ κ' ἐθέλησθα* cf. Δ 353, etc.

475-476 were athetized by Aristarchos, on the grounds that *ἡματι τῷ* ought not to be used of an event which is to happen on the next day; that Achilles comes to the battle over Patroklos not *ἐπὶ πρύμνησι*, but at the trench outside the ships; that *στεῖνος* means a narrow place, not "a strait" in the metaphorical sense (on this see O 426); and finally, that the exact definition of the time is superfluous. None of these grounds except the first seems to be of weight. *ἡματι τῷ* is only used of the future here and in X 359.

479. Iapetos is named only here in Homer, while Kronos appears only as the father of Zeus except in three pass-

ages, Ξ 203, 274, O 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Ξ 279 with Ξ 204. See also note on E 898. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonizing the incoherent and inconsistent legends handed down, probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either "You may banish yourself for ever, and I should not be sorry to lose you," or "You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts." The word *ἀλωμένη* rather points to the former. *κύντερον* (483), see K 503, A 159.

485. The narrative is now taken up from 349.

486. *ἔλκον*, a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. *τρίλλιστος*: the only other case

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῷ ἐπι δινήεντι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 ἔξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τόν ῥ' Ἔκτωρ ἀγόρευε δῖφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἑνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκεή, περὶ δὲ χρύσεος θέε πόρκης· 495
 τῷ ὃ γ' ἔρεισάμενος ἔπεα Τρώεσσι μετηύδα·
 “ κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠμερόεσσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
 λύσασθ' ὑπέξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἔδωδῆν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὡς κεν παννύχιοι μέσφ' ἠοὺς ἠριγενείης
 καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη·
 μὴ πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης·
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίειν ἔκηλοι,

in Homer of this intensive use of *τρι-* in composition is *τριμάκαρες* ε 306, § 154. Cf. in later Greek *τριδουλος*, and numerous compounds with *τρι-*.

491. ἐν καθαρῷ, in a vacant space, as Ψ 61. Cf. ἐν περιφαινόμενῳ, ε 476. The whole line recurs in K 199. Aristarchos concluded that there had been no burying of the dead, and that therefore the passage in H describing it was not genuine, or rather had been already forgotten, *ὅτι οὐκέτι γέγονε νεκρῶν ἀναίρεσις*. The following passage, down to 503, is chiefly composed of lines which occur elsewhere; 493-5 = Z 318-320, 496 = B 109, 497 = Γ 456, 499 = M 115, 502-3 = I 65-6, 510 = K 101, B 323.

501. For ἐπὶ ῥηγμῖνι θαλάσσης Zenod. read *ἐπεὶ Διὸς ἐτράπετο φρήν*, as in K 45. The objection of Aristarchos, *οὐ κατὰ Διὸς προαίρεσιν νῦξ ἐγένετο*, does not seem valid; Hector may well assume

that Zeus has done for the sake of the Greeks what we are told that Here did in Σ 239-242. For 502 cf. H 282.

503. For ἐφοπλισόμεσθα Zenod. read *ἐφοπλίζεσθον· συγχεῖ δὲ τὸ δικιόν*, as Aristonikos remarks (see on A 567). It is however possible that this may represent an old variant *ἐφοπλίζεσθε*, altered for the sake of avoiding the hiatus.

505. ἄξεσθε, so Aristarchos; MSS. *ἄξασθε*, but the epic form of the aorist is that with the thematic vowel, not the *a*-stem. See H. G. § 41, Γ 103, etc.

506. οἰνίζεσθε, see H 472.

508. μέσφα, only here in Homer. It is a word which only reappears in the Alexandrian Epics.

512. ἐπιβαίειν, Bentley *ἐπιβῶσιν*, to conform to the preceding *μὴ ὀρμήσωνται* and the following *πέσση* of MSS. It is however possible to take the opt. as expressing a prayer or urgent wish, a rhetorical figure which gives both force

ἀλλ' ὥς τις τούτων γε βέλος καὶ οἰκοθι πέσσοι,
 βλήμενος ἢ ἰῶ ἢ ἔγχρῃ δ' ἐξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέσῃ καὶ ἄλλος 515
 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστῳ δίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστῳ θεοδμήτων ἐπὶ πύργων· 520
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη
 πῦρ μέγα καιόντων· φυλακὴ δὲ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὧδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ', ὃς μὲν νῦν ἰγίης, εἰρημένος ἔστω,
 τὸν δ' ἡοῦς Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Δί τ' ἄλλοισιν τε θεοῖσιν

and variety after the hortative *μή πως ὀρμήσονται*. But this necessitates reading *πέσσοι* for *πέσση* with Aristophanes. *ὥς* then becomes the expression of a wish, like *εἴθε*, as in Σ 107, X 286, etc. (See however Delbrück, S. F. i. p. 60.) For a wish in the opt. followed by the subj. after *ἵνα* (515) compare σ 202. *βέλος πέσσειν*, to nurse a wound, according to Aristarchos; and so Ζ 439, *βέλος εἶρηκε τὸ τρώμα ὀμάνυμωσ τῷ τιτρώσκοντι*. This however is hardly necessary; we may take it to mean "brood over the weapon which maimed him," as in the phrase *κήδεα πέσσειν* Ω 617, 639; and see note on B 237.

519. *λέξασθαι*, root *λεχ*, to bivouac. *θεοδμήτων πύργων*, cf. H 452. *θηλύτεραι γυναῖκες*, a phrase which occurs several times in the *Odyssey*, but not again in the *Iliad*; see Merry on λ 386. There is no trace of the word meaning anything else than female, and the redundancy of the epithet seems to be a genuine instance of Epic *naïveté*. The comparative form merely indicates opposition to the male sex; see H. G. § 122. Schol. A may be compared for a different and curious explanation.

523. It has been almost universally recognized that the concluding portion of this speech of Hector contains considerable interpolations. Aristarchos athetized 524-5, and 528 (this was omitted altogether by Zenodotos), and held that 535-537 and 538-541 were a double recension, repeating the same thought twice over (the recurrence of

αἶθρον, 535 and 538, being particularly displeasing). 540, which is found in the parallel passage, N 827, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zenodotos omitted the former (535-7) altogether. Against individual lines many objections can be raised. The use of *ἰγίης* is unique in Homer, and the sense "profitable" is unlike the Epic style; the same may be said of the phrase *φυλάξομεν ἡμέας αὐτούς*. Again in 541 *ἡμέρη ἦδε* must mean, not "this present day," as it should, but "the day of which I am speaking," to-morrow. 527 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. Hentze rejects 524-529, and 538-541, with which omissions the passage is freed from all the difficulties. I prefer to follow Ar. however in the rejection of 535-7. *ὃς μὲν νῦν ἰγίης*, that which is profitable for the moment, for to-day; while *τὸν δ' ἡοῦς* apparently means "that concerning the morrow I will now announce." This is not a very Homeric use of the article, but it makes better sense than to join *ἡοῦς* with the verb, "another announcement I will make to-morrow."

526. *ἔλπομαι εὐχόμενος*, so Zenod. Aristarchos *εὐχομαι ἔλπόμενος*, which violates the digamma of *ἔλπομαι*. This however is not of much importance in a doubtful passage; and, as Mr. Monro

ἐξελάαν ἐνθένδε κύνας κηρессиφορήτους,
 [οὐς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν].
 ἀλλ' ἦ τοι ἐπὶ νυκτὶ φυλάζομεν ἡμέας αὐτούς,
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἶσομαι, ἦ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἦ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἕναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535
 μείνη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅω,
 κείσεται οὐτῆβεί, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
 ἡελίου ἀνιόντος ἐς αὔριον. εἰ γὰρ ἐγὼν ὧς
 εἴην ἀθάνατος καὶ ἀγήρωσ ἤματα πάντα,
 [τιοίμην δ', ὧσ τῖετ' Ἀθηναίη καὶ Ἀπόλλων,] 540
 ὧσ νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."
 ὧσ Ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἰμάντεσσι παρ' ἄρμασιν οἰσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἴφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τελήεσσας ἐκατόμβας,]
 κνίσην δ' ἐκ πεδίου ἀνεμοὶ φέρον οὐρανὸν εἴσω
 [ἠδεῖαν· τῆσ δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550
 οὐδ' ἔθελον· μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρή
 καὶ Πριάμοσ καὶ λαὸσ ἐνμμελίω Πριάμοιο.]

remarks, we might read *εἰχομ' ἐφελπόμενος*. Still it is better to adhere to that tradition which on the face of it is the more archaic.

527. *κηρессиφορήτους*: on the analogy of B 302, 334, this should mean "hurried away from life by fate," and might well be used proleptically, "doomed to death." The following line however, which was not read by Zenodotos, gives a much less effective sense, and has all the appearance of a gloss. But the mere development of the idea of the compound is not in itself un-Homeric; Mr. Monro compares I 124 *ἀθλοφόρους, οἱ ἀέθλια ποσσὶ φέροντο*, and a 299.

529. *ἡμέας αὐτούς*, "our position" (Mr. Monro), but the phrase is a curious one. For *ἐπὶ νυκτὶ* cf. N 234, etc.

535. For this line see H. G. § 294.

διαείσεται has two objects, both *ἀρετὴν* and the object clause *εἴ κε κ.τ.λ.* "He shall learn (the value of) his courage, whether he will be able to abide my spear."

538. *εἰ γὰρ . . . ὧσ νῦν*: for this form of wish, where a thing is vividly depicted as certain by opposing it to an imaginary event which is obviously impossible, or *vice versa*, see Σ 464, ε 523, ο 156, and particularly N 825. The use of *ἡμέρη ἦδε*, which is inappropriate here, betrays that these lines are a reminiscence of the latter passage.

545. *ἄξοντο*, see on 505; MSS. *ἄξαντο*.

548 and 550-552 are not found in the MSS.; they were first introduced by Barnes from the (pseudo?) Platonic dialogue, *Alcid.* ii. 149 D. 548 seems in place; the word *κνίσση* in the sense of smoke

οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
 ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
 [ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,]
 πάντα δὲ εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγνὴ νεῶν ἠδὲ Ξάνθοιο ῥοάων 560
 Τρώων καιόντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πᾶρ δὲ ἐκάστω
 εἶατο πευτήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἔσταότες παρ' ὄχεσφιν, εὐθρονον Ἠῶ μίμνον. 565

from roast meat is prevailing, though not solely, used of the savour of sacrifices, so that the specific mention of the hecatombs is what we should expect. The last three lines however can hardly be genuine, as the statement that Ilios was hateful to the gods is quite at variance with the whole spirit of the Iliad, which always says that the city was destroyed much against the will of a large number of the gods, and in spite of the piety of the inhabitants.

553. The expression ἐπὶ πτολέμοιο γεφύρας (al. γεφύρη) is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ἐπὶ also is unique in this connexion; elsewhere it is always ἀνά, which Bekker and Christ read here, from the Schol. on I 88.

555. For φαεινὴν Eustath. records a variant φάει νῆν, understood to mean "in light about the new (νέην) moon"; a worthy pendant to the opinion that διὰ στήτην in A 6 meant "for a woman."

557-8 were athetized by Aristarchos and Aristophanes, and omitted by Zenodotos, as being wrongly introduced from II 299-300. There can be little doubt that this judgment is right, fine though

the lines are in themselves; as the strong phrase ὑπερράγη is far more appropriate in the latter passage, where the clouds are represented as being actually "burst open from above" by a gust of wind, than here where the air is still. So also the aorist ἔφανεν implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. It is possible that the interpolation here may have displaced a different passage, as the repetition of ἄστρα in 559 immediately after 555 is rather harsh. If not, we must assume that a later poet was using up old materials with little skill.

559. Δὲ εἶδεται, so Aristarchos, according to Schol. V, and one MS.; vulg. δὲ τ' εἶδεται.

560. For τόσσα there was a variant ὡς τὰ, because some critics thought that the comparison ought not to be with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness.

561. Ἰλιόθι πρό, see on I 3.

563. σέλαι, not σέλα, is the traditional spelling, on the ground that the iota subscript cannot stand under a short vowel. For πᾶρ δὲ there seems to have been a variant ἐν δέ.

ΙΛΙΑΔΟΣ Ι.

πρεσβεία πρὸς Ἀχιλλέα. λιταί.

ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πέυθει δ' ἀπλήτη βεβολήατο πάντες ἄριστοι,
ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,

I.

The position of the ninth book in the economy of the Iliad is a point of cardinal importance in the Homeric question. As has been already stated in the general introduction, I do not find it possible to believe that the book was included in the original draft of the poem. The chief arguments for this belief have been stated by Grote in a masterly manner; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hentze and Mr. Monro) yet their general force is unshaken. The principal of them is the inconsistency of the whole idea of the offered reparation with the words of Achilles in Π 49-100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of a phrase like Π 72 *εἰ μοι κρείων Ἀγαμέμνων ἦπια εἰδείη*, 85-6 *ὡς ἂν . . . οἱ περικαλλέα κούρην ἄψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πύρωσιν*, and hardly less with words like those of Π 60-61 *ἀλλὰ τὰ μὲν προτετύχθαι ἔδοσμεν, οὐδ' ἄρα πως ἦν ἀσπερχές κεχολῶσθαι ἐνὶ φρεσίν*. Compare again Α 609-610 *νῦν δὲω περι γούνατ' ἐμὰ στήσασθαι Ἀχαιοὺς λισσομένους*, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaeans has been made only a few hours before. That the passages in Α and Π both belong to the oldest portion of the Iliad is to my mind

beyond question. In the face of these facts, the mention of the embassy in Σ 448 and Τ 141, which may with equal confidence be pronounced later accretions, is of insignificant weight.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with Κ, Ψ and Ω. For the language, Mr. Monro has pointed out the following instances in which I agrees with Κ, Ψ, and Ω, and the Odyssey, rather than the rest of the Iliad (see H. G. index, *Iliad, characteristics of particular books*); the perf. in *-κα* from verbs in *-έω* (*τεθαρήκασι*); *ἐπί* with acc. of *extension over*; *ἐνὶ* for *μετά* = *among*, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 378, 491); *ἐκ* = *in consequence of*; the use of the article in 342; *ἄν* with the first person of the opt., 417; *ὡς τε* with infin., 42; *δεῖ* for *χρή*, 337; *ἄν* with the infin., 684. We may add *μετά* with acc. = *among*, 54. The geography too is later than that of the Iliad, as is shewn by the mention of Egypt, and Pytho with its temple of Apollo (382, 405), and perhaps the extended use of the word *Ἑλλάς* (447, 478). The mention of *εὐφημῆσαι* (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.

Βορέης καὶ Ζέφυρος, τὼ τε Θρήκηθεν ἄητον, 5
 ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κύμα κελαιὸν
 κορθύεται, πολλὸν δὲ παρέξ ἄλλα φύκος ἔχευεν·
 ὡς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
 Ἄτρεΐδης δ' ἄχει μεγάλῳ βεβολημένους ἦτορ
 φοίτα κηρύκεσσι λυγυφθόγοισι κελεύων 10
 κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
 μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
 Ἰζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
 ἴστατο δάκρυ χέων ὡς τε κρήνη μελάνυδρος,

Further, we must take into consideration the fact that the fate of the ninth book is bound up with that of the eighth. Now it is precisely that part of Θ which describes the defeat of the Greeks and prepares the way for I, which we have found to be largely a cento from other parts of the poems, to be full of obvious interpolations, and to fall consistently below the level of the best narrative of the Iliad. In questions of style every scholar must train his own perceptions and judge for himself; for my own part I feel without doubt that the author of I, though a magnificent rhetorician—perhaps no finer speech than that of Achilles was ever written—cannot be the same who composed either the first, the sixth, or the eleventh books of the Iliad.

However we may judge of the book as a whole, we must still admit the probability that it has suffered at least one large interpolation, the episode of Phoinix, which is discussed in the note to 168; there are numerous difficulties and inconsistencies in the long story which he tells; and even this seems little adapted to its end, as the punishment which falls upon Meleager is not so condign as to produce a great effect upon Achilles. It has also been suggested with great force that the appointment of the sentinels in 66-68, 80-88, which can be cut out without loss, is an interpolation designed merely to prepare the way for K, where the visit to the outposts is essential to the story. We never find tactical advice put into the mouth of Nestor without at the same time having other grounds to suspect an interpolation (see on B 362, Δ 303, Η 337). With these exceptions the book is fairly free from spurious passages.

2. φύκα, Panic the handmaid of chill

Repulso. φύκα (φυγ-ja) and φόβος both originally meant "flight," and in Η. the latter is almost confined to this sense: while the former has partly, as here, developed the idea of *terror* (ἡ μετὰ δειλίας φυγή) which in φόβος ultimately became dominant. Cf. πεφυγότες, Φ 6. κρύβας, lit. numbing, freezing; see Z 344.

3. βεβολητό and βεβολημένος (l. 9 and κ 247) are the forms always used of *mental* wounds, according to Ar. Zen. however read βεβλ. in all cases.

5. The poet evidently speaks as an inhabitant of Asia Minor or one of the islands near. This is not proved merely by his making the N. and W. winds blow from Thrace (see Mr. Monro in *Journ. Phil.* xiii. 288), but by his saying that they drive the seaweed up *along the shore*. The idea seems to be that of a sudden "chopping" squall, which the poet regards as two winds blowing at the same time. Βορέης, spondee as in Ψ 195. We may regard the first syllable as lengthened by the ictus (as τό λα II 228) and -εις as one syllable by synizesis: or, as Curtius thinks, the word may have been pronounced Βόρηης (*Et.* p. 609). Most edd. read Βορῆης, though there is no variation in the MSS. in either passage.

6. κελαιόν, proleptic, "so as to become dark."

7. κορθύεται, rises into crests, cf. κορύσσεται Δ 424. παρέξ ἄλλα, casts out along the shore.

11. κλήδην, ἐξονομακλήδην X 415, etc., giving a special invitation to each, and not proclaiming the assembly by shouting—lest the enemy should hear in the stillness of the night.

12. πονεῖτο, sc. κικλήσκειν: he took his share of the work in the summoning.

14. The simile is clearly that of the

ἦ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ· 15
 ὧς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
 “ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,
 σχέτλιος, δς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι, 20
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὄλεσα λαόν,
 οὕτω που Διὶ μέλλει ὑπερμενεὶ φίλον εἶναι,
 δς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον· 25
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”
 ὧς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν· 30
 ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Ἄτρεϊδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἢ θέμις ἐστίν, ἄναξ, ἀγορῆ· σὺ δὲ μὴ τι χολωθῆς·
 ἀλκὴν μὲν μοι πρῶτον οὐείδισας ἐν Δαναοῖσιν,

small but incessant trickling of a spring which opens on the face of a precipice, and streaks it with dark lines (of lichen, etc.), where the water, itself looking black, flows down—a very common phenomenon in limestone countries. *μαλάνυδρος* is commonly explained of the dark colour of deep water. But a deep well just at the top of a precipice can hardly have been a familiar phenomenon.

15. *αἰγίλιπος*: Göbel derives from *αἰγίς* and *λιπ-* (of *λε-λιμ-μένος*, etc.) to love, explaining “the haunt of storms.” This may perhaps be accepted for want of a better. The old explanation was, “so steep as to be deserted even by goats”! It recurs only N 63 and II 4. Zenod. omitted 15-16, and for *ὧς τε κρ.* μελ. read *μετὰ δ' Ἀργείοισιν ἔειπεν*.

17-25. See B 110-118. The first line does not seem appropriate to a speech in the *ἀγορῆ*, where the whole army is assembled.

19. *τότε*, so Ar.: MSS. *πρὶν*, as B 112.

23-25 were athetized by Ar., as unsuitable to a general who is raising a siege. But here, as in B, they really add to the bitterness of the *ἄτη*. Zen.

omitted 23-31 altogether, substituting *ἦτοι δ' γ' ὡς εἰπὼν κατ' ἀρ' ἔχετο θυμὸν ἀχέων· | τοῖσι δ' ἀνιστάμενος μετέφη κρατερὸς Διομήδης*.

26-28 = B 139-141.

30. *ἄνεω* (so best MSS. and Schol. A, not *ἀνεω*) may always be a nom. plur. masc. except ψ 93, where it is used of one woman. Probably this passage induced Arist. to write *ἀνεω* and regard the word as an adv. like *ἀκην*. The word is for *ἀν-αφο-*, voiceless: root *ἀφ* of *ἀφω*, *ἀφή*: Lat. *ov-are* (Curt. *Et.* no. 588 b). *τετιηότες* is explanatory, “silent for grief.”

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so; H 399, I 696, K 218.

32. *σοὶ πρῶτα* implies that he regards all the others as guilty in a less degree of the same cowardice. *μαχήσομαι*, of verbal strife, as B 377, Z 329.

33. *θέμις ἐστίν*, the *ἀγορῆ* being the place where freedom of speech was what we should call “privileged.”

34 alludes to Δ 370. *ἀλκὴν* has the emphatic place in rhetorical antithesis with *ἀλκῆν* in 39; “it was my *valour*

φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσασ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες·
 σοὶ δὲ διάνδιχα δῶκε Κρόνου πάϊς ἀγκυλομήτεω·
 σκήπτρω μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὐ τοι δῶκεν, ὅ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι, οὕτω που μάλα ἔλπει υἱὰς Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις·
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσεται ὡς τε νέεσθαι,
 ἔρχεο· πᾶρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 [ἔστᾶσ', αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.]
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί, 45
 εἰς ὃ κέ περ Τροίην διαπέρομεν. εἰ δέ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ
 Ἴλιου εὖρωμεν· σὺν γὰρ θεῶ ἐδήλουθμεν."
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱὲς Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ·
 "Τυδείδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὀμήλικας ἔπλεν ἄριστος·
 οὐ τίς τοι τὸν μῦθον ὀνόσσειται, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.

thou didst make light of . . . and it is
valour that Zeus denies thee." But as
 so often the thought grows as it is being
 uttered, and a fresh antithesis to *ἀλκὴν*
 is given by *σκήπτρω μὲν* in 38. *πρῶτον*,
 you began by blaming my valour (so
 now you cannot complain of my retort).

37. *διάνδιχα*, "endows thee only by
 halves."

39. *ὅ τε*, attracted to the gender of
κράτος: "valour which is the greatest
 sovereignty." Cf. *ἡ θέμις ἐστὶ*, etc.

40. See A 561 for *δαιμόνι* ("verblen-
 deter," Ameis). *ἔλπει* is often used
 meaning simply "to suppose," e.g. II
 281, P 404.

42. *ὡς τε* goes with *ἐπέσσεται*; we
 should expect the simple infin. Cf. ρ
 21, the only other case in H. of *ὡς τε* in
 the sense "so that" with infin., instead
 of as an adverb of comparison. Here
 Lehrs would read *ἀπονέεσθαι* (Ar. 157).

44. Rejected by Arist. as interpolated
 merely to supply a verb, which is not
 required, in the last clause of 43. It is
 omitted by the first hand of Townl.

46. *εἰ δέ*, "ay! even let them fly
 themselves," etc. *εἰ* here has its original
 force of an exclamatory "adhibitive"
 particle, and is correctly used with the
 imper. as in *εἰ δ' ἄγε* (so Lange, and
 apparently Aristarchos). There is no
 need to supply any ellipse.

47. Diomedes bitterly repeats Aga-
 memnon's words, l. 27.

48. *τέκμωρ*, see A 526, and notes on
 H 30 and 70.

49. *ἐδήλουθμεν* refers of course to all
 the Achaeans.

51. This is the invariable result of a
 speech by Diomedes: H 404, l. 711, etc.

54. *μετὰ πάντας ὀμήλικας* must mean
 "among all of thine own age," or there
 is no sense in the passage; compare the
 very similar π 419. See also note on B
 143. The peculiarity of these three pass-
 ages is that there is no verb of motion,
 such as regularly precedes *μετὰ* in this
 sense; H. G. § 195. Nauck conj. *κατά*.

55. *ὀνόσσειται*, make light of. Cf.
 Ω 439.

56. *πάλιν ἐρέειν*, to contradict; see Δ

ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγὼν, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα δίδχομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος,
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούρουσιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι,
 δαῖνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὗ τοι ἀεικέες. 70
 πλείαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·

357. τέλος, you have not proceeded to the full issue of your words, i.e. you overthrew Agamemnon's proposal, but did not offer anything practical in its place.

57. εἴης κεν, potential opt., as far as years go, you might be my son, my youngest born. ἦ μὴν καὶ, cf. B 291, "yet I must admit that you are young," an apology for the slight depreciation contained in the preceding clause. (Mr. Monro explains it as "and yet you are but young," serving to heighten the qualified praise of the preceding sentence." He regards the clause ἀτὰρ οὐ . . . μύθων as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.).

58. For βάζειν with double acc., meaning "to speak words to a person," cf. II 207. But the line is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἀτὰρ πεπνυμένα βάζεις and ἐπεὶ κατὰ μοῖραν ἔειπες.

61. ἐξείπω is used as simply equivalent to a future. Cf. A 262, X 418. ἐξ implies "fully," as opposed to οὐ τέλος ἴκεο.

63-4. These lines seem to point, in a vague way, at the conduct of Agamemnon in making strife with Achilles. ἐπιδημίου is of course the emphatic word. Nestor only hints at what he will afterwards develop. However, the lines do

not seem very well in place here; they look like a favourite "gnomic" couplet, such as would naturally lend itself to interpolation. The meaning is "banished from tribe and law and home"; i.e. unworthy to share any of the relations which formed the base of primitive Aryan society, the clan, household worship, typified by the fire on the hearth, and community of θέμιστες or traditional law administered by the kings.

64. ὀκρυόεντος, the κρυόεντος of l. 2; but here, as in Z 344 (g.v.), we ought to read ἐπιδημίου κρυόεντος, the wrong form being perhaps due to the false analogy of ὀκριεῖς (so Curtius, *Et.* no. 77).

65. See H 282.

66. ἕκαστοι, severally, each at his own post. Arist. read φυλακτῆρας, when λεξάσθων will = let each chief choose (λεχ-). The text must mean "let them lie down, bivouac" (λεχ-). τείχεος ἐκτός implies that the moat is at some distance from the wall.

68. κούροι, the young men opposed to γέρουσιν, 70. See note on A 114.

69. σὺ μὲν ἄρχε, "take thou the lead" (the "initiative" in modern phrase) "for thou art the most royal of us." Cf. l. 392. A dinner was the usual means of consultation between the chiefs; e.g. in Od., η 189, ν 8, etc.; and compare γερούσιον οἶνον, Δ 259, 343.

72. ἡμάτια, daily. Gladstone thinks

πᾶσά τοι ἔσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσειαι, ὅς κεν ἀρίστην
 βουλὴν βουλευῆσθαι· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δήιοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
 νύξ δ' ἦδ' ἠὲ διαρραΐσει στρατὸν ἠὲ σαώσει."
 ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο·
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἠδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱας Ἄρηος,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
 ἠδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δίου.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἕκατὸν δὲ ἐκάστω 85
 κούροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πύρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.
 Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δὲ σφί τιθει μενοεικέα δαῖτά· 90
 οἱ δ' ἐπ' ὄνελαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν· 95
 " Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν

that these remarks of Nestor's allude to Achilles' taunts of avarice against Agamemnon in A. For the wine ships cf. H 467.

73. "It is for thee to offer all hospitality, seeing thou art lord of many men." For the long *i* in *ὑποδεξίη* cf. *ἀτιμίησι*, ν 142: *ὑπεροπλήσι* A 205, etc., and note on A 697. A gives *ὑποδεξίη*, which is perhaps right, though there is probably no other instance of this suffix, unless in *ἐξείης*, which is no doubt a genitive.

74. *I.e.* "in the multitude of counsellors there is safety."

75. *χρεῶ* with accus. and gen., as K 43, A 606. We may supply *γίγνεται*, as δ 634, or *ἔστιν*, as Φ 323; but the original construction of the acc. is shewn by ε 189, *ὅτε με χρεῖῶ τόσον ἴκοι*. See also Eurip. *Hec.* 976, *τίς χρεῖα σ' ἐμοῦ* (Merry and R. on a 124).

77. *τάδε γηθήσειεν*, "Who can rejoice at this?" a sort of cognate accus. common in Attic, especially with personal participial constructions, *ἦσθην εὐλογοῦντά σε*, I like to hear you praise. So Θ 378. Cf. *μή μοι τόδε χῶεο*, ε 215.

87. The moat is here unmistakably represented as being at a considerable distance in front of the wall, and independent of it. See on H 342.

89. *ἀολλέας*: Arist. read *ἀριστέας*, a form used by Pindar; but only *ἀριστῆας* is found in H.

94. *καὶ πρόσθεν*, "of old," not with any particular reference.

97. *μὲν . . . δέ*, virtually "as I shall end with thee, so will I begin with thee." In other words, Nestor begins his speech in the usual style of an appeal to a god; because a king is the representative of Zeus. So "A te principium, tibi

λαῶν ἐσσῑ ἀναξ καί τοι Ζεὺς ἐγγυάλιξεν
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσθαι.
 τῷ σε χρὴ περί μὲν φάσθαι ἔπος ἠδ' ἐπακούσαι, 100
 κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται, ὅττι κεν ἄρχη.
 αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα. —
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105
 ἐξ ἔτι τοῦ, ὅτε, διογενές, Βρισηίδα κούρην
 χωομένου Ἀχιλλῆος ἔβησ κλισίηθεν ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
 εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
 ἠτίμησας; ἔλων γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
 δῶροισίν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισιν.”
 τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας, 115

desinet,” Verg. *Ecl.* viii. 11. He seems anxious to prove that he wishes to address Agamemnon in his official capacity, not as a private friend, so he begins in this formal way.

99. See A 238, B 206. **θέμιστες**, “dooms,” a primitive form of our “common law”; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed form, and hence were regarded as definite *things* which Zeus entrusted to kings to protect from harm. The **σκῆπτρον** indicates the right, probably, of political action, the “executive” as opposed to the “judicial” function. Hence the use of the sceptre to delegate the right of speaking in the *ἀγορή*. **σφίσι**, for the *λαοί*. For **βουλευήσθαι** after aor., see A 158.

100. **περί**, “more than others shouldst thou speak thy thought and hearken, yea and fulfil even another man’s advice (as well as thine own) whenever any man’s mind bids him speak for good (for *εἰς ἀγαθόν* cf. A 789, Ψ 305); for whatever any doth begin will hinge on thee”; i.e. do not be prejudiced against

any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. λ 346, Ἀλκίονος δ’ ἐκ τοῦδ’ ἔχεται ἔργον τε ἔπος τε.

106. **ἐξ ἔτι τοῦ ὅτε**, ever since the time when. The best MSS. and Scholia read **διογενέος** (agreeing with Ἀχιλλῆος): but this can hardly be right.

107. **χωομένου**, in spite of his wrath. Ἀχ. is genitive after **κλισίηθεν**. **ἔβησ ἀπούρας**, much as we should say “you went and took”; though Agamemnon did not literally go himself, but only in the person of his representatives, the heralds. See A 323, 356, T 89.

109. **ἀπεμυθεόμην**, “dissuaded,” A 254 sqq. Δι. **ἐπεμυθεόμην**.

110. **ἀθάνατοί περ**, the very immortals. **ἔτισαν**, sc. by permitting the defeat of the Achaeans at his request. Observe the strong contrast into which **ἔτισαν** and **ἠτίμησας** are brought by their position.

115. **οὐ ψεύδος** is in a sort of predicative apposition with **ἄτας**. Cf. *θανάτον νύ τοι ὄρκι’ ἔταμον* Δ 155, *ταῦτα . . . ἀληθείην κατέλεξα* η 297. “Thou speakest of my infatuation (so as to be) not a falsehood,” i.e. thou truly relatest. For Agamemnon’s *ἄτη* see l. 18, and for *ἄσάμην* T 91, Δ 340.

ἀσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ,
 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ ἀσάμην φρεσὶ λευγαλέησι πιθήσας,
 ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ὑπερείσι ἄπωμα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἑίκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο,
 οὐ κεν ἀλῆιος εἶη ἀνὴρ, φ' τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐνκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπηύρων,
 κούρη Βρισηῶς· ἐπὶ δὲ μέγαν ὄρκον ὀμοῦμαι,

116. ἀντί, as good as, worth, many hosts. See on Θ 163.

119. λευγαλέησι, "sorry," "wretched," a term of contempt (cf. β 61, λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῆν): lit. "lamentable," *λυγρός, lug-eo*.

After 119 there was, according to Athenaeus and Eust., in the edition of one Dioskurides a line ἢ οὐκ ἔμεθυσαν, ἢ μ' ἐβλαψαν θεοὶ αὐτοί; as also in the parallel passage T 137. It is obviously an intolerable interpolation.

120. ἄψ, *retro*, retracing my steps. ἀρέσαι, to conciliate, satisfy him, as 112.

122. ἄπωμα was explained (1) not meant for use, but only for ornament, ἀναθεματικὸς as opposed to ἐμπυριβήτης, Ψ 702; (2) new, not yet discoloured by being put upon the fire. See Ψ 267 and 270, where the ἐτι (λευκὸν ἐτ' αὐτως) seems decisive in favour of the second explanation. For the value of the talent of gold cf. Ψ 262-269, where two are worth less than a λέβης.

124. πηγούς, strong, lit. compact, so ε 388 κύματι πηγῶ, and πηγασίμαλλος Γ 197.

125. "Not without booty would that man be, and not unpossessed of precious gold, that owned as much as my strong-footed horses won me in prizes." *I.e.* the mere prizes I have won in races would form a considerable fortune for any man. Mr. Ridgeway has shewn

(J. H. S. vi. 328) that ἀλῆιος comes from λῆϊς, and has nothing to do with λῆϊον, which means "crop" or *standing corn*, not corn-land; several property in land is confined in the Iliad to the τέμενος βασιλῆϊον, while there are indications that the "common-field" system still prevailed (see on M 422). ἀλῆιος and ἀκτῆμων, like πολυκτῆμων πολυλλῆιος in E 613, are evidently to be explained from ληιστοὶ μὲν γὰρ τε βόες . . . κτητοὶ δὲ τρίποδες in I 406; they represent the two primitive methods of acquiring wealth, plunder and trade, which in Homeric times flourished with equal rights.

128. ἀμύμονα, so best MSS.: Ar. apparently ἀμύμονας (so Did., whose authority outweighs the contrary statement of Aristonikos). ἔργ' εἰδυίας MSS., though one or two have preserved a relic of the better tradition in ἔργα εἰδυίας.

129. αὐτός, Achilles, who was *himself* their captor: Ag. will not name him (τοῦτον, 118; οἱ, 131; μιν, 142).

130. ἐξελόμην, chose as my γέρας ἐξαιρετόν. In this book the chief seems to appertain to himself, whereas in A it is the gift of the army; see 330-3 compared with A 162, 299. The imperf. ἐνίκων refers back to the time of the choice.

131. μετὰ, with them, *i.e.* in addition. See T 245.

132. κούρη, so Arist., MSS. κούρη, so

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135
 ἄστν μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
 εἰσελθῶν, ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί,
 Τρωιάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθω,
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν· 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὃς μοι τηλύγετος τρέφεται θαλίῃ ἐνι πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρεις ἐνὶ μεγάρῳ ἐνπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145
 τᾶων ἦν κ' ἐθέλησι, φίλῃν ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖ ἐπέδωκε θυγατρί·
 ἐπτὰ δέ οἱ δώσω ἐν ναϊόμενα πτολίεθρα,

which might be explained by attraction to ἦν, or as a return to the original form of the sentence, τὰς δώσω.

133. τῆς, of her: genitive after εὐνῆς. So T 176.

134. This line is divided by the comma after πέλει into two equal halves; a rhythm for which there is no complete parallel, for in A 154 the elision perhaps helps to bridge the gap. Cf. A 53, and notice the difference produced by the slight change in l. 276.

135. αὐτίκα, at the moment; αὐτε, hereafter.

137. ἄλις, adverbial; it does not take a gen. after it in H.: see Φ 319. χρυσοῦ is gen. after νηησάσθω, which has the construction of verbs of "filling with" anything, which is regarded as taking from a source.

138. εἰσελθῶν, having burst in (taken the city by assault). But Bekker puts the comma after νηησάσθω, and translates "entering (into the council) when we divide the spoil," i.e. so as to have his own way in the division.

139. αὐτός, i.e. like the commander-in-chief, as opposed to the assignment by lot to the rest of the army.

141. εἰ κεν with opt. of a remote possibility, see A 60. οὐθαρ ἀρούρης (only here and 283), Vergil's "uber agri, ubere glebae," *Aen.* i. 531, iii. 164, etc.:

"the udder of the soil," τὸ τρόφιμον τῆς γῆς, Sch. B.

143. τηλύγετος, see on Γ 175. This is the only mention of Orestes in the *Iliad*.

145. Λαοδίκη and Ἰφιάνασσα seem to answer to Electra and Iphigenia of the tragedians. The legend of the sacrifice in Aulis is evidently unknown to Homer.

146. φάλην: here the original sense, "own," is very well marked. See A 167. ἀνάεδνον (for the form see Curtius, *Et.* p. 579), without paying the usual *ἐδνα*, or presents made by the bridegroom to the parents of the bride (a relic of the universal primitive custom by which—when the bride is not seized by force from her home—she is *bought*, see A 243, Π 178; and cf. Σ 593). From the *ἐδνα* we must distinguish the presents given to the bride by her parents, which seem to be signified by the μείλια of 147; but it is not certain whether this is the technical name, or merely a general expression used here with a special significance, "peace-offerings" meant to appease Achilles. Agamemnon offers not only to remit the usual price to be paid by the bridegroom, but actually to give in addition (ἐπι . . . δώσω) a large dowry to the bride—as was done by Altes in his desire to secure the marriage between his daughter and Priam, X 51. See Cobet, *M. C.* p. 239 sqq.

Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν, 150
 Φηράς τε ζαθέας ἡδ' Ἀυθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἄλός, νέεται Πύλου ἡμαθέντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,
 οἳ κέ ἐ δωτίνῃσι θεὸν ὧς τιμήσουσιν 155
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας·
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 δημηθῆτω — Αἴδης τοι ἀμείλιχος ἡδ' ἀδάμαστος·
 τούνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων —
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἡδ' ὅσσον γενεῇ προγενέστερος εὐχόμαι εἶναι."
 τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἵππότητα Νέστωρ·
 " Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς Ἀχιλῆϊ ἀνακτι·
 ἀλλ' ἄγετε, κλητοῦς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων·

150. These are Messenian cities belonging to Lakadaimon, not to Mykenai. Agamemnon perhaps disposes only of the overlordship; or they may have been family property, though in his brother's territory. But from the mention of Pylos it would seem that they should belong to Nestor. None of them is named in the catalogue.

153. νέεται (for which Apollonius read *κέεται*), explained by Arist. as = *ναίονται*, "are inhabited," as if from a perf. **νείμαι* which does not exist. The word is usually explained as superl. of *νέ(φ)ος*, *novissimae* in the sense "furthest," like *νέστη* Λ 712, but see on Λ 381.

155. δωτίναι, free gifts (perhaps not unlike the "benevolences" of English history). *κε* goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

156. λιπαρὰς τελέουσι θέμιστας, "will fulfil his pleasant ordinances." For this use of *λιπαρός* cf. *γηράς λιπαρόν* in Od., a happy old age, λ 136, δ 210, etc. Perhaps *λιπαρός* should be taken predicatively, "will bring his ordinances to prosperous fulfilment," *ὑπ' αὐτοῦ βασιλεύοντι εἰρηρικῶς βιάσονται*, Schol. A. Others explain "will pay rich dues"

λιπαροὺς φόρους τελέουσιν: but it seems impossible to reconcile this with the very definite Homeric use of *θέμιστες*.

158. δημηθῆτω (Zen. and Aristoph. *καμφθήτω*), "let him be overcome. Hades I ween yields neither to prayer nor violence" (*μόνος θεῶν γὰρ θάνατος οὐ δάρων ἐρᾷ*, Aesch. fr. *Niobe*), "for which very cause he is most hateful to men of all gods." The *τε* in 159 is gnomic or generalizing.

160. See 69, A 279.

161. γενεῇ, in age: = *γενεήφιν*, 58.

164. οὐκέτι, no longer, *i.e.* your presents have passed the point at which they could be lightly esteemed (*Ameis*). But Nestor is really looking back to a time when Agamemnon was offering, not insufficient presents, but nothing at all. The expression he uses is very courteous, but shews which way his thoughts are running.

167. ἐπιόψομαι (fut. or perhaps rather aor. subj., see on E 212), "whomsoever I choose, let them be persuaded to go." The step by which *ἐφορᾶν* gets the meaning of selection is that of passing in review, inspecting, a number of things; see β 294 *τάων (νηῶν) ἐπιόψομαι ἢ τις ἀρίστη*, so we say "to look out" a thing. *τοὺς ἄν* = *οὓς ἄν*, with *δέ* in *apodosis*.

Φοῖνιξ μὲν πρότιστα δίφιλος ἠγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων. 170
 φέрте δὲ χερσὶν ὕδωρ, εὐφημησαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ."
 ὣς φάτο, τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπεῖσάν τε πῖον θ', ὅσον ἤθελε θυμός,
 ὠρμώντ' ἐκ κλισίης Ἀγαμέμνωνος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερῆμιος ἱππότα Νέστωρ,
 δεινδύλων ἐς ἕκαστον, Ὀδυσσῆι δὲ μάλιστα, 180
 πειρᾶν, ὡς πεπίθειεν ἀμύμονα Πηλεΐωνα.
 τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήοχῳ ἔννοσιγαίῳ

168. There is very grave reason for suspecting, with Bergk (*Gr. Lit.* 595), that the whole episode of Phoinix is an interpolation. He is a quite subordinate character who has not been mentioned before, and he has no business to be present at a meeting of the royal council. Moreover we find the dual used of the envoys in 182, 192-8, evidently a trace of the original form of the passage. Ar. assumed that Phoinix was not one of the ambassadors, but was sent on first to prepare Achilles for their coming afterwards (*ἔπειτα*). But after reading all this into Homer we have gained nothing, for Achilles is surprised after all by the entrance of the envoys (193). Phoinix is entirely ignored from 168 to 432, except that he is a *κωφὸν πρόσωπον* in 223, where Odysseus seems to treat him with singularly little respect. However he cannot be cut clean out; three lines have been slightly altered to introduce him (169, 223, 621), though it is hardly worth while speculating as to their original form. Numerous difficult and confused passages in his speech will be pointed out in the notes.

171. *εὐφημησαί*, either *favete linguis*, or "speak words of good omen." The idea does not again occur in H.

173. *ἑαδότα* (*Fe-Fad-*, *σFad-* of *ἀνδ-άνω*), grateful, pleasing. So σ 422.

175. See A 470-1. Here, as always, the drinking is quite separate from the

eating, and has a distinctly religious character.

180. *δεινδύλων*, acc. to Curtius and Fick a nasalized reduplication from *δρα-*, *δρα-* to look (*ὑπό-δρα*, and *δρα-κ-* of *δράκων*, etc.). It will then mean, looking rapidly ("winking") to each, to enforce his advice, *διανεύων τοῖς ὀφθαλμοῖς*, Sch. A. *ἕκαστον* must either include Phoinix, in which case the line, which is parenthetical, should be rejected, or else be = *ἑκάτερον*.

181. *πειρᾶν*, after *ἐπέτελλε*, and epexegetic of *πολλά*.

182. *τὼ δέ*: for the dual see note on 168.

183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking. *ἔννοσιγαίος*, for *ἐν-φοσι-γαίος*, root *Fob* of *ὠθέω*, Skt. *radh* to smite; so *ἐν-(F)οσι-χθων*: either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever beating the land. *γαιήοχος*, perhaps originally "supporting the earth," regarded as floating in the sea. It has been proposed to take it as meaning "rejoicing in chariots." But in that case the *η* could not be explained, and the close connexion with *ἔννοσιγαίος* forbids; for it is much more likely that a somewhat tautological expression should be used than that the stem *γαι* should be habitually used in two adjacent words

ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείη,
 καλῆ δαιδαλέη, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
 τῇ ὅ γε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν·
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῆ, 190
 δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων,
 τῶ δὲ βάτην προτέρω, ἠγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπῶν ἔδος, ἔνθα θάασεν,
 ὥς δ' αὐτῶς Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195·
 τῶ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον, ἢ τι μάλα χρεώ,

in two quite different senses. However we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. **μεγάλας**, proud; so *μεγαλήτορι*, 109.

186. This is the only case in the Iliad where we find music mentioned. The exigencies of war may perhaps account for the fact that the Iliad knows nothing of the *αἰοδοί*, who are so prominent in Od.

187. “The cross-bar thereon was of silver.” The *ζυγόν* was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (*κόλλοι*, φ 407).

188. **ἄρετο**, had won (see on A 159). The “city of Eetion” was Thebe, whence Briseis had come.

189. **κλέα**, fames, *i.e.* famous deeds. The word seems to be for *κλέα*, cf. H. G. § 105, 4.

191. Cobet reads **δέγμενος**, a syncopated present for *δεχόμενος*, which is given as a variant in the margin of A, and is probably right. **δέγμενος**, if an aor. form, should mean “having received,” not “waiting,” but it is possibly a perfect (see Δ 107). **Αἰακίδαην**: the obj. is taken proleptically from the relative clause.

192. **πρότέρω**, forward; an adverb, the compar. of *πρόσω* as Ψ 526, not a dual.

194. **αὐτῇ σὺν φ.**: the *σὺν* is generally

omitted in this construction of *αὐτός* with the dat.; but cf. M 112, Ξ 498, ν 118. H. G. § 144, *note*.

196. **δεικνύμενος**, welcoming. We find *δεῖδέχαται*, -το, *δεῖδεκτο* (Δ 4, I 224, 671, X 435, η 72) *δεικανόμαι* O 86, σ 111, ω 410, *δειδίσκομαι* (for *δει-δικ-σκ-ομαι*) (γ 41, σ 121, ν 197), all in this sense. They seem used specially of pledging with a cup, apparently from the idea of pointing at the person in whose honour the draught is taken; though this idea is absent here.

197. This disjointed sentence is very natural in Achilles' great surprise, and it is probably useless to attempt to produce from it one connected logical whole. Two thoughts spring to his lips; first, sincere pleasure at a visit from his friends—from whom perhaps he has been separated for a fortnight; and next, gratified pride at what he sees is the object of their visit—a confession of their sore need for him (**ἢ τι μάλα χρεώ**). This latter he checks, with his native courtesy, the instant he has uttered it, and returns directly to his first expression, which he puts in a still stronger form, with a half excuse (*σικυζομένῳ περ*) for his unpatriotic satisfaction at the disasters of the army. “Welcome: surely ye are dear friends that are here—the need must be very sore—ay, ye are the dearest to me of all the Achaeans even in my anger.” It is possible however to take **ἢ τι μάλα χρεώ** as meaning “I had sore need of such a visit from my dearest friends.”

οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστων.”
 ὡς ἄρα φωνήσας προτέρῳ ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν· 200
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
 “ μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω·
 οἱ γὰρ φίλτατοί ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”
 — ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρῳ. 205
 αὐτὰρ ὃ γε κρέιον μέγα κάββαλεν ἐν πυρὸς αὐγῆ,
 ἐν δ' ἄρα νῶτον ἔθηκ' ὀϊος καὶ πῖνος αἰγός,
 ἐν δὲ συνὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῆ.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς,
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,
 πάσσε δ' ἀλὸς θείοιο, κρατευτάων ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἔλεοῖσιν ἔχευεν, 215
 Πάτροκλος μὲν σῖτον ἐλῶν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θύσαι ἀνώγειν

202. καθίστα, set upon the table.

203. ζωρότερον, generally explained as Martial translates it, “misceri iussit amicis Largius Aeacides vini diuisque merum,” viii. 6, 11, as if from ζῆν. It is perhaps better to refer it to ζεσ-, to boil; it will then mean *feruidius*, hotter, stronger wine (Död., cf. Curt. no. 567). The merit of the wine given by Maron to Odysseus lies in its strength (i. 209).

204. οἱ = οἶνοι. For μελάθρον, used of a hut in the camp, see on Ω 643.

206. κρέιον, i.e. a meat-block for chopping and carving, as appears from 209. ἐν πυρὸς αὐγῆ, no doubt the only light in the hut, for it is now night.

208. σιάλος in this connexion is acc. to Curt. (*Et.* p. 717) a diminutive of σῦς, and not related to σίαλον = fat. We can however only translate “a fat hog.” τεθαλυῖαν ἄλ., “rich with fat, lard.” Cf. the use of θαλεῖα.

209. τῷ, held the meat for him. τάμνεν is to carve (into joints); μίστυλλεν, to slice into smaller pieces.

212. κατὰ . . . ἐκάη, our own idiom,

“burnt down”: only the hot embers (ἀνθρακίῃ) are used for roasting, the meat being placed directly over them.

214. ἀλὸς is the “quasi-partitive” gen. usual where anything taken from a larger mass is employed: so πρῆσαι πυρὸς B 415, λελουμένος Ὀκεανοῖο E 6. H. G. § 151, c. θείοιο, perhaps because it was used on account of its purifying quality, to render sacrifices fit for the gods. No such usage is mentioned in Homer (salt is indeed only mentioned again in λ 123, ρ 455, ψ 270), but it is familiar to us from Jewish ritual. κρατευτάων, “dogs,” rests on each side of the fire on which to lay the ends of the spits. Död. derives from κέραις, supposing them to have been of the shape X; Düntzer from κρατεύειν, to master, i.e. to hold fast. For ἐπαείρας Arist. read ἀπαείρας, but the genitive may be local, as τοίχου 219, and so H 426.

215. ἐλεοῖσι, “chargers” of wood to serve as dishes, see § 432.

219. τοίχου τοῦ ἐτέροιο, by the opposite wall of the hut (so Ω 598), in order

Πάτροκλον δν ἐταίρον· ὁ δ' ἐν πυρὶ βάλλε θυγλάς. 220
 οἱ δ' ἐπ' ὀνειῶθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλῶν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεύσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δεῖδεκτ' Ἀχιλλῆα·
 “χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἰσῆς οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο.
 ἦδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφέες, εἰσορόωντες 230
 δεῖδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι
 νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκῆν.
 ἐγγυὺς γὰρ νηῶν καὶ τείχεος ἀδλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπικούροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν 235
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαινησιν πεσέεσθαι.
 Ζεὺς δὲ σφι Κρονίδης ἐνδέξια σήματα φαίνων.

to watch his guests' wants. The genitive is local, like *πεδῖαι*, etc.; H. G. § 149, 2.

220. *θυγλάς*, generally explained as a portion of the meat dedicated by way of *ἀπαρχαί* to the gods. Perhaps it may be *incense*, but see note on Z 270.

222. This line is merely formal, for the envoys had just supped with Agamemnon. For this reason, we are told, Aristarchos would have preferred to read *ἀψ' ἐπάσαντο* for *ἐξ ἔρον ἔντο*, but retained the MS. reading *ὑπὸ περίττης εὐλαβείας*, fortunately for Homer's reputation and his own.

223. *νεύσε*, made a sign to Phoenix to begin. But Odysseus anticipates him.

224. *δεῖδεκτο*, pledged; see l. 196 and Δ 4.

225. *ἐπιδευεῖς*, sc. *ἐσμέν*, or perhaps rather *εἰσίν*, “men are not,” as in *φασίν*, “men say” (Mr. Monro). Schol. A and Eust. mention variants *εἰμέν* and *ἡμεν* for *ἡμὲν* in the next line. Arist. read *ἐπιδεῖν*, thou lackest not.

227. *ἦδὲ καί*, “even as.” *I.e.* it is not for food we have come. *πάρα* = *πάρεστι*, “there is abundance, to our heart's desire, to feast on” (*δαίνυσθαι*, epexeget. infin.).

229. *πῆμα*, accus. after *εἰσορ.*, *δεῖδιμεν* being added without an object.

230. *ἐν δοιῇ*, “we are in doubt whether we shall save our ships, or whether they are lost.” For the constr. compare K

173. For *σωσέμεν* (cf. l. 681) Bekker ingeniously conjectured *σῶας ἔμεν* (cf. Θ 246, A 117), but the correction is not absolutely necessary; the sudden change of voice and subject being quite in the Homeric style. If we read *σωσέμεν*, it is a “mixed” aor. = *σαῶσαι*, rather than future. *δοιῆ* (ἀπ. λεγ.) = doubt, for *δφιῆ* (*ἀνα* = two, cf. *δι-βίος*, Germ. *Zwei-fel*).

231. *δύσεαι ἀλκῆν*, clothe thyself in might; cf. *ἐπιειμένοι ἀλκῆν* H 164, etc.

232. *ἀδλιν ἔθεντο*, made their bivouac. Hence the later *αὐλίξεσθαι*, a regular military term.

235. “And deem that we shall hold out no longer, but fall (back) upon our black ships”; or “that they will no longer be withheld, but will assault,” etc. The phrase occurs several times, and generally with the same ambiguity. But B 175, A 311, M 107, are strongly in favour of the first interpretation; while here the absence of any mention of any subject (such as *ἡμᾶς* or *Δαναούς*) seems to require the second. Hence Christ thinks the lines are wrongly adopted from M. *ἐμπροσθεν* is a strong word, meaning a violent retreat, rather than “perishing among,” Z 82.

236. Cf. *ἀστράπτων ἐπιδέξ' ἐναίσια σήματα φαίνων*, B 353. 236 and 237 rhyme; an accident of which the Greeks do not seem to have been particularly conscious.

ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμαίνων
 μαίνεται ἐκπάγλως, πίσυρος Διί, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδουκεν,
 ἀράται δὲ τάχιστα φανήμεναι ἦω δῖαν· 240
 στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ,
 ταῦτ' αἰνῶς δεῖδοικα κατὰ φρένα, μὴ οἱ ἀπειλὰς
 ἐκτελέσσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἱας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ρεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράζειν, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἡρῆ,
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον

241. *στεύται*, has set himself, see Σ 191. *κόρυμβα*, apparently the same as the *ἀφλαστον* (*aplustria*), O 717: the tall ornamental projection in which the stem of the ship (drawn up landwards) ran up. See the illustrations in Helbig, H. E. p. 56. The idea seems to be that Hector will carry these off as trophies.

242. *πυρός*, see l. 214 and B 415. Arist. *ἐμπλήσειν*. *μαλεροῦ*, devouring, in Il. only. Perhaps conn. with *μάλα*, *mel-i-or*, in the sense of *strong*; or *μαλ-άσσω*, *ά-μαλ-δύνω*, in the sense of *melting*.

243. *ὀρινομένους*, roused up, driven about; like a wasp's nest when it is smoked. Cf. Θ 183.

244. *ταῦτα* refers to the following (*μή οἱ . . . ἱπποβότοιο*).

245. *εἶη*, the opt. of the remoter consequence, as frequently. Bekk. writes *εἶη*, perhaps rightly; for this form see on H 340.

248. *ἐρύεσθαι* (future? see H 36), to protect; it has nothing to do with "drawing away," though the two words approach near one another in phrases like this. See A 216. *ὑπό*, (from) before the onslaught of the Trojans.

249. "Nor is there any device (*μηχανή*, means) to find the remedy, whence once the harm is done." It is indifferent whether we take *ῥεχθ. κακοῦ* as gen. absolute or as governed by *ἄκος*. There is perhaps a play on words in *ἄχος*, *ἄκος*. Bekk. takes *ἔστ'* to be for *ἔσται*, which makes more prominent the especial reference to the irretrievable character of the disaster if once the Greek camp is stormed.

252. *ὦ πέπον*, "gentle sir" ("hypocoristic"): it is twice used in a contemptuous sense, "fools," "weaklings," B 235, N 120. Prof. Bloomfield has shewn that the Homeric word has probably nothing to do with *πέπων* = *ripe* (Skt. *pakvā*), but is more likely conn. with *pāka*, "young, simple, foolish" (*Ani. Jour. Phil.* vi. 43).

253. Odysseus went with Nestor to beg the assistance of Achilles: see A 765 *sqq.*, where Nestor quotes a different charge of Peleus to his son, *αἰὲν ἀρστέειν καὶ ὑπέροχον ἔμμεναι ἄλλων*.

256. "Curb thy proud soul in thy breast, for gentle-mindedness is better."

257. *ληγέμεναι*, not strictly "abstain

τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες,
 ὡς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθειαι. ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα σοὶ δ' Ἀγαμέμνων
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο. 260
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,
 ὅσσα τοι ἐν κλισίησιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἴθωνας δὲ λέβητας ἑείκοσι, δώδεκα δ' ἵππους 265
 πηγγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆμος εἴη ἀνήρ, φ' τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσο' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἰ τότε κάλλει ἐνίκων φύλα γυναικῶν·
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται, ἦν τότε ἀπηύρα,
 κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὄρκον ὀμείται 275
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγήναι,
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
 ἄστυ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι 280
 εἰσελθών, ὅτε κεν दाτεώμεθα ληΐδ' Ἀχαιοί,
 Τρωιάδας δὲ γυναῖκας ἑείκοσιν αὐτὸς ἐλέσθαι,
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη, 285
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ οἱ εἰσὶ θύγατρεις ἐνὶ μεγάρῳ ἐνπηκτῷ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα, φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλια δώσει 290
 πολλὰ μάλ', ὅσσο' οὐ πῶ τις ἐῖ ἐπέδωκε θυγατρί.
 ἑπτὰ δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν,

from," but "cease from," a quarrel when you have been drawn into it (as you assuredly will be at times).

261. **ἄξια**, equivalent to the insult.

262. **εἰ δέ** with imperative, "come now," as l. 46.

264-299 = 122-157 *mutatis mutandis*. Compare especially 276 with 134 for the improvement in the rhythm.

Φηράς τε Ζαθέας ἤδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ σε δωτίνησι θεὸν ὡς τιμήσουσιν
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοῦς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὡς
 τίσουσ'· ἢ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο·
 νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
 οἳ ἔμναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν." ΤΥΙ
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιπεῖν,
 ἢ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται, 310
 ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Αἶδαο πύλησιν,
 ὃς χ' ἕτερον μὲν κεῖθι ἐνὶ φρεσίν, ἄλλο δὲ εἶπη·
 αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὔτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηλοῖσιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ,

300. μᾶλλον, i.e. too much for that. Observe the μὲν in protasis answered by δέ in apodosis. This is really a case of the "paratactic" construction of conditional sentences out of which the "hypotactic" sprang, & still retaining its interjectional force; lit. "come (put the case); Agamemnon it is true (μὲν) is too hateful to thee, but still have pity on the other Achaians" (Lange).

303. σφιν ἄροιο, win in their eyes. The dat. seems to be locative in sense: lit. "among them," X 217.

304. Hector in his sober senses had hitherto shunned a conflict with Achilles. See 352-5. Thus λύσσαν ἔχων is significant.

309. ἀπηλεγέως: the old derivation from ἀλέγω seems right, "without respect of persons" (or regard for consequences). ἀποιπεῖν, speak outright,

cf. ἀπομνήσας, B 772. It generally means "to forbid" or "deny."

311. "That ye may not sit and coax me from this side and that." τρύζητε seems to be used properly of the "cooing" of doves (τρυγῶν).

312. This line recurs ξ 156 in a sadly undignified context. "The gates of death" mean the dreaded entrance into the world of shadows (see λ 491).

313. ἕτερον is answered by ἄλλο, cf. l. 472-3. The line is of course not aimed directly at Odysseus, but is rather an excuse for the freedom with which Achilles means to speak: κείνος is opposed to the emphatic ἐγώ (314).

316. Δαναούς, sc. ἐμέ πεισέμεν (ἐμέ being the object in both clauses), ἐπεὶ . . . ἄρα, etc., "since it seems there are to be no thanks for battling against the foemen ever without respite."

ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζου·
 ἐν δὲ ἱῆ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργός. 320
 οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζου·
 ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρησιν
 μᾶστακ', ἐπεὶ κε λάβησι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὡς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἴαου, 325
 ἡμᾶτα δ' αἱματόεντα διέπρησσον πολεμίζου,
 ἀνδράσι μαρνάμενος ὄρων ἔνεκα σφετεράω.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τᾶων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλά 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον

318. "A man hath the like share whether he stay behind or fight his hardest." μένοντι (= εἰ μένοι) alludes to Agamemnon (see l. 332). From 316 to 333 the leading thought is that Agamemnon has taken the spoils while leaving all the work to Achilles, like A 163-171.

319. ἱῆ, the same. This was apparently the original meaning (Skt. *iva*, whence *fla* by the not unusual metathesis of *f*), that of "one" being developed later.

320. This line has all the appearance of an interpolation of the Hesiodic age, when "gnomic" poetry was fashionable. It has a specious resemblance to the preceding lines, but is no more than a pointless generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Ω 45 is a very similar instance of gnomic interpolation.

321. "Nor doth there remain to me any profit because I suffered tribulation of soul, ever staking my life to fight." περίκειται, lit. nothing is laid up for me in excess (of others).

322. παραβαλλόμενος, like παρθέμενος β 237, γ 74, of the stake set down by the combatants to strive for. The idea of risking remained always attached to the verb, see note on Δ 6.

323. "Even as a hen-bird bringeth her unfledged chicks whatever morsel she

may find—and it goes hard with herself—even so have I passed many a sleepless night." κακῶς . . . αὐτῇ must be taken independently as a parenthesis, as the verb is in the indic. instead of the subj.

325. ἴαου, as always, of "passing the night" or bivouacking, not of sleeping. See Curtius, *Vb.* ii. p. 367, where it and its aor. *δεσα* are referred to root *vas*, to dwell, after L. Meyer.

327. "Fighting the foemen for their dames' sake": an obscure expression. ὄρων seems to refer to Helen, and the plural is used by a rhetorical exaggeration, while σφετεράων contemptuously ignores the fact that Helen belonged to the Greeks. (There is little force in referring ὄρων to the captives, Briseis, Chryseis, etc.). Död. would translate "fighting for husbands on behalf of their wives," where ὄρων will again refer to Helen. But ἀνδράσι never means "husbands" in Homer; and μάρονασθαι with dat. is so common in the sense of "fighting against" that it is impossible to take the construction here as a "dat. commodi." Christ reads μαρναμένοις with the Aldine edition, "warring against men fighting for their wives" (i.e. homes).

329. φημί: supply ἀλαπάξαι (the parenthetical use is not Homeric). Six cities are named as having been taken by Achilles: Thebe (A 366), Lyrnessos (B 691, T 296), Pedasos (T 91), Tenedos (A 625), Lesbos (I 129), Skyros (I 668). See note on A 125.

331. ἐξελόμην here seems to mean

Ἄτρεΐδῃ· ὁ δ' ὄπισθε μένων παρὰ νηυσὶ θοῆσιν
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν·
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεύσιν·
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἐλένης ἔνεκ' ἠυκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλεῖ καὶ κήδεται, ὡς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητῆν περ εἰούσαν.
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,
 μὴ μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοὶ τε καὶ ἄλλοισιν βασιλεύσιν
 φραζέσθω νήεσσιν ἀλεξέμεναι δήμον πῦρ.
 ἢ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τεῖχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν.— 350
 ἀλλ' οὐδ' ὡς δύναται σθένος Ἐκτορος ἀνδροφόνιοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἐκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν·

"took from the cities," not as usual "chose as a γέρας ἐξαιρετόν," the mention of which comes afterwards (334). The attribution to the king of the right to divide the spoil, instead of to the army at large, seems to be a peculiarity of this book; see A 162, II 58, compared with 367 below.

333. διὰ with δασάσκετο, "the smaller part he divided, but the greater he kept."

334. For ἄλλα Bekk. conj. ἄσσα, ingeniously but needlessly. πολλά is so much the uppermost idea in the speaker's mind that he naturally passes to his next theme, παῦρα, as though he had not just mentioned it: in fact he has introduced it in 333 merely as a foil to the πολλά, and not for its own sake. There does not seem to be any particular distinction between ἀριστῆες and βασι-
 λῆες.

336. ἄλοχον, an expression used merely *invidiæ causâ*; for he contemplates marrying a Thessalian maiden, 395 sqq. Compare however T 298.

337. δεῖ in this sense only here in Homer; elsewhere always *χρή*.

339. ἢ οὐκ, ironical; "was it not for Helen's sake," i.e. were we brought hither on account of a stolen wife by one that is himself a wife-stealer?

342. τὴν αὐτοῦ, sc. ἀλοχον. A very rare use of the article in H. Cf. Ψ 348, 376, χ 221. αὐτοῦ would be αὐτοῦ in later Greek, and so Ptolemy of Askalon read here; but the compound reflexive pronouns are not known to H. We ought probably therefore to read ἦν for τὴν.

345. ἐν εἰδότος, "let him not tempt me, now that I know him well."

349. Aristarchos read ἤλασεν ἐκτοθι τάφρον, which best suits the usual representation of the moat as separated from the wall.

354. φηγόν, a well-known landmark near the gate; E 693, Z 237, Δ 170, H 22, etc. Cf. the ἐρμεῖς in X 145, etc. ὅσον, so much and no more; cf. the use of τόσον, Δ 130, Ψ 327.

ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὄρμήν. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἐκτορι δίῳ,
 αὔριον ἰρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσιν,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερεύσω,
 ὄψεται, ἣν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη.
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόοντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοῖην δῶη κλυτὸς ἐνοσίγαιος,
 ἦματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλ' αἰετὰ πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν. 365
 ἠδὲ γυναῖκας ἐυζῶνους πολλὸν τε σίδηρον
 ἄξομαι, ἄσπ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτίς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἰ τινὰ που Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·
 οὐδὲ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·

355. οἶον seems to be for οἶος οἶον (Död.), "man to man." (οἶον is not used by Homer as an adv. = ἄπαξ.)

358. νηήσας νῆας (a play on the sound?), see l. 137.

359 = Δ 353. ὄψεται, a complete anacoluthon, natural enough in Achilles' excited mood instead of εἶμι or πλεύσομαι. The Hellespont seems to include the N.E. portion of the Aegæan sea.

363. So in γ 180 the voyage from Tenedos to Argos takes four days. Paley quotes Theocr. xiii. 29, where three days are spent in going from Phthia to the Hellespont.

364. ἐνθάδε ἔρρων, on my mad journey hither. See note on Θ 239.

365. ἄλλον, other than what I have at home. ἐρυθρὸν, only here epithet of χαλκός (elsewhere αἰθροῦ ἥρωψ or νῶροψ); it possibly indicates that the metal was copper, not bronze, though little stress can be laid on Homeric indication of colour. See Gladstone, *Juv. Mundi*, p. 530; Buchh., *Hom. Real.* ii. 321. But bronze seems to have received the name of copper in almost all early stages of civilization, Semitic and Egyptian as well as Indo-European (Schrader, p. 272).

Dr. Schliemann's discoveries at Mycenæ and Hissarlik prove the existence of the metal and the alloy side by side; so that we may conclude that χαλκός covers both.

366. πολίος: the natural colour of iron is light gray, as is seen in the fracture.

367. The portion assigned him by lot, in common with the rest of the army, is bitterly contrasted with the γέρας he received as commander. ὅς περ ἔδωκεν, see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ἀτρεΐδης into the most emphatic place, l. 332, 332, 341, in significant contrast with Agamemnon's reluctance to name Achilles.

370. ἐπισκύζωνται, frown upon him. The next line is somewhat loosely added; "(I wish them to look upon him with disfavour), in case he may be expecting to outwit some other Danaan."

372. ἀναιδείην ἐπιειμένος, compare "he clothed himself with cursing like as with a raiment," and A 149.

373. κύνεός περ ἐὼν, even though he have the shamelessness of a dog; cf. κύνος δμματ' ἔχων, A 225.

374. οὐδὲ μὲν ἔργον, no, nor any deed:

ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375
 ἐξαπάφουτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γάρ εὐ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ,
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,
 αἴ θ' ἑκατόμυλοι εἰσι, διηκόσιοι δ' ἂν ἐκάστας
 ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὄχρεσφιν·
 οὐδ' εἴ μοι τόσα δοίῃ, ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι, 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω.

we must supply *συμπλήρω* instead of *συμφράσσομαι* (zeugma).

375. ἤλιτεν, sinned against me: *με* belongs to both verbs, as *ἀλιταίνω* regularly takes an accus. in H.; T 265, Ω 570, ε 108, δ 378, etc.

376. ἄλις δέ οἱ, i.e. let him be content with that he has already done. ἔκηλος, "let him go unhindered to his fate," or "out of my way," contemptuously, as we say "about his business."

378. ἐν καρὸς αἴσῃ, I hold him not worth a hair. καρὸς (which does not occur again) seems to be from *κέρω*, in the sense of a "cutting," "chip." αἴσα = "proper measure," see on A 418. (καρὸς was explained by the ancients as gen. of *κήρ*, death, or of *Κάρ*, a Carian—*Κάρης Καππάδοκες Κίλικες, τρία κάππα κάκιστα*—but then the shortening of the *a* is inexplicable. Another reading was *ἐγκαρος*, explained *φθειρός*!).

379. For the construction of this sentence compare χ 61 *sqq.* These are the only two passages where οὐδ' εἰ begins a sentence: elsewhere it always takes up a preceding negative clause. The apodosis begins with l. 386.

381. Orchomenos in Boeotia, B 511, was the city of the Minyae (A 284), who were famed for their treasure and for the house in which, according to tradition, it was kept (see Pausan. ix. 36; Grote,

i. ch. vi.; and Schliemann in J. H. S. ii. 122-163). A mentions a variant Ἐρχομενόν here, which is perhaps right, as it is the form invariably found in the local inscriptions. See B 511.—This is the only mention of Egypt in the Iliad. The passage seems to allude to the height of Theban glory under the two first kings of the 22nd dynasty, about 930-900 B.C. If so, we have a *terminus a quo* for this book. The next line recurs in δ 127.

382. Αἰγυπτίας, trisyllable by synizesis, cf. Ἰστιαίαν B 537.

383-4 look like an interpolation; they are a terribly frigid interruption to Achilles' fury (Heyne). ἐκάστας: supply πύλας from ἑκατόμυλος. H. does not use the singular πύλη. ἀνά is distributive, 200 to each.

386. πείσει MSS.; most edd. since Wolf read πείσει'. The future is more positive and therefore perhaps more suited to Achilles' frame of mind (La R.); but the parallel passage χ 63, οὐδέ κεν ὥς λήξαιμι, is in favour of the opt. (see note on 379). The -ε of the opt. termination -ει is very rarely elided.

387. ἀποδόμεναι λῶβην, a condensed expression for "pays me the price of the insult" (in humiliation, not presents).

388. See 146. γαμέω, future. It is indifferent whether we put a colon or a comma after Ἀτρεΐδαο.

ὅς τις οἷ τ' ἐπέοικε καὶ δς βασιλεύτερός ἐστιν,
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἰκαδ' ἴκωμαι,
 Πηλεὺς θῆν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός.
 πολλαὶ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται·
 τάων ἦν κ' ἐθέλωμι, φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, ἐικυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι, τὰ γέρων ἐκτήσατο Πηλεὺς, 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτήσθαι, ἐν ναϊόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱας Ἀχαιῶν,
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔργει,
 Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληιστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείστη
 οὔθ' ἔλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων
 μῆτηρ γάρ τε μέ φησι, θεὰ Θέτις ἀργυρόπεζα, 410

392. Bitterly ironical; "one that suits his rank and is more royal than I." For comparatives which have a substantive to represent the positive, see H. G. § 122.

393. *σώωσι*, see on l. 424.

394. *γαμέσεται* MSS.; Aristarchos γε *μάσσεται*, where the γε means "a wife, as far as that is concerned" with the emphasis of contempt: *μάσσεται*, will seek me out (*μάομαι*). This sense is not elsewhere found; but *γαμέσεται* would be equally unique, the mid. being elsewhere always used of the bridegroom, and the rhythm of the text is far better than that of MSS., which has the objectionable trochaic caesura in the fourth foot.

395. Ἑλλάδα, in the restricted Homeric sense, a district of Thessaly. B 683, etc. But see on 447.

396. ῥύονται, protect, defend their citadels, as semi-independent chiefs. From *σρυ-* = *σερφ*, A 216. The *υ* is short, as K 259.

397. *ἐθέλωμι*, so Aristarchos; MSS. *ἐθέλωμι*. The unfamiliar form of the subj. in *-μι* was generally corrupted by copyists; see on A 549.

398. *ἐπέσσυτο*, was set upon marrying,

i.e. before sailing for Troy. *γήμαντι*, al. *γήμαντα*. Both would be Homeric.

401. *ἀντάξιον* is used like a substantive, "an equivalent"; representing the whole of the next two clauses.

402. *ἐκτήσθαι* (Attic *κεκτ.*), perf. infin. here used to represent the plpf.; the direct constr. would be *ὅσα Ἴλιος ἐκτητο*, "used to possess." For the wealth of Troy see Σ 288, Ω 543.

404. *ἀφήτωρ*, the archer, *ἐκηβόλος*. Pytho, the later Delphi, is named B 519, λ 581, and the oracle of Apollo there θ 80 (*λάων οὐδόν*). For the wealth which accumulated in temples see B 549, Θ 203, γ 274, μ 346.

406. *ληιστοί*, to be gained by forays in war; *κτητοί*, by peaceful means, barter or gifts. See on 125.

407. For the pleonastic use of *κάρηνα* (as we talk of so many "head of oxen," though not of horses), cf. Ψ 260, *βοῶν ἰφθιμα κάρηνα*.

408. *πάλιν ἐλθεῖν*, sc. *ὥστε π. ἐλθ.* *λείστη*, a curious by-form of *ληιστή*, which Düntzer would read here, with short *η*, as we sometimes have *δήσιος* (~~~~). Cf. Attic *λεῖα*.

409. *ἐλετή*, a general word, of acquiring by any means; here answering to *κτητοί* above.

διχθαδίας κήρας φερέμεν θανάτοιο τέλοςδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ἄλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαίαν,
 ἄλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 [ἔσσεται, οὐδέ κέ μ' ὄκα τέλος θανάτοιο κιχεῖη.]
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείην, ἐπεὶ οὐκέτι δήητε τέκμων
 Ἴλιου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύσπα Ζεὺς 420
 χεῖρα ἐὴν ὑπέρεσχε, τεθαρσῆκασι δὲ λαοί.
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε — τὸ γὰρ γέρας ἐστὶ γερόντων —,
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἧ κέ σφιν νῆάς τε σόη καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομνησίαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,

411. *I.e.* there are two fated ways by which I may pass through life ; one (μὲν, 412) short and glorious, the other (δέ, 414) long and unhonoured. We do not elsewhere find that Achilles has such a choice in his power ; in A 352 he claims that since his life *must* be short it *ought* to be glorious as well.

412. ἀμφιμάχωμαι with accus. in local sense, as Z 461, II 73, Σ 208 : also with gen. O 391, II 496, Σ 20 ; and dat. II 526, 565.

413. ἄλετο, aor., perhaps as referring to the moment of choice : "from that moment my return is forbidden me."

414. ἴκωμι, so A, all other MSS. ἴκωμαι, which is not improbably a relic of the original reading ἴκωμαι ἔην, where ἔην = mine own, see on A 393 (Brugman). If ἴκωμι is an aor. the active voice is unparalleled, and if it is a present the *ι* should be long. The objection to Brugman's reading is obviously that ἔην would have been changed not to φιλῆν but to ἐμήν (which Bentley actually conjectured).

416. Athetized by Ar. and expunged by Zen., as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.

418. δῆητε, a future with present form, see X 431 βελομαι. "Ye will never find" (as τέκμων Ἴλιου εὐρώσω, H 31).

422. "Declare openly my answer, for

so to do is the privilege of counsellors," sc. to speak *openly*. ἀπόφασθε, like ἀποειπεῖν 309.

424. σόη, the reading of most MSS., with σόης in 681, and σώσει 393, is defended by Mangold in Curt. *Stud.* vi. 199, and Bekker, H. B. i. 49. The question is however one of great difficulty. A reads σώω here, but σόης in 681, where, according to the Scholia, Ar. gave at different times σώφς and σαφς. We have the stem σω- in σώοντες ι 430, σώεσκον Θ 363, and σώζω in ε 490 ; but all the other Homeric forms are from the non-thematic σώωμι, which would form σαώης (σαφς) in the 2d pers. subj., as Ar. read in 681, and σώωσι for the 3d plur. as Apio read in 393, but would require σαώη for the 3d sing. If we are to read σόφ and σόφς they can only be explained as optatives from the thematic forms σαό-αι, σαό-αις, with interchange of quantity from the contracted forms σώωι, σώωις, but for this there is no sufficient analogy.

425. ἐτοίμη (conn. by Curt. *Et.* 526 with ἔτεος, ἔτυμος, Skt. *sat-vas* in sense "really existing," *i.e.* present, at hand) seems here to mean "brought to reality," *i.e.* successful, as we say "realized." Ξ 53, θ 384.

426. *I.e.* the plan of sending this embassy to me. ἀπομνησίαντος: for the force of ἀπο- see on B 772.

ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
 ὀψὲ δὲ δὴ μετέειπε γέρον ἵππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν·
 "εἰ μὲν δὴ νόστον γε μετὰ φρέσσι, φαίδιμ' Ἀχιλλεῦ,
 βάλλεται, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῆσιν 435
 πῦρ ἐθέλεις ἀδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὐθι λιποῖμην
 οἶος; σοὶ δέ μ' ἔπεμπε γέρον ἵππηλάτα Πηλεὺς
 ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νήπιον, οὐ πω εἰδόθ' ὁμοίου πολέμοιο 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν·
 τούνεκά με προέηκε, διδασκόμεναι τάδε πάντα,
 μῦθον τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὡς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοισι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταλή θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἠβῶνonta,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νεῖκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,

431. ἀπέειπεν here may mean either "spoke out" as 309, or "refused their offers" as generally.

433. ἀναπρήσας, "making his tears well up": see note on A 481.

434. μετὰ φρεσὶ βάλλεται, art pondering over, is to be distinguished from ἐνὶ φρεσὶ βάλλεσθαι, to lay to heart, e.g. A 297.

436. ἀδῆλον, "making invisible," destroying. See on B 318.

437. λιποῖμην in passive sense, as often. ἀπὸ σείο, far from thee.

438. ἔπεμπε = πρόμπον ἔδωκε, made me thy companion, "escort." Paley and Düntzer would read σοὶ δ' ἄμ' ἔπεμπε, which seems better.

440. ὁμοίου, "levelling": see note on Δ 315.

441. The τε is gnomic. Compare ἀγορὴν κυδιάνειραν, A 490.

444. Repeated from 437, ἂν going with the verb, as there, and not with ὡς, which virtually = wherefore (lit. in which way, or rather, in that way), like the later ὥστε.

446. γῆρας ἀποξύσας, having stripped off my old age from me. The metaphor

is no doubt that of smoothing away the wrinkles. For this idea as implied in γῆρας compare its curious use by Aristotle to mean "the cast skin of a serpent," Skt. *garājus* (Curt. *Et.* no. 130).

447. An attempt to reconcile the different statements in Homer about Amyntor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀρμενίδης in Eleon, and in B 500 we find Eleon in Boeotia; but here Amyntor's kingdom is Ἑλλάς. But according to the regular Homeric usage, Ἑλλάς is part of the kingdom of Peleus. We must assume therefore (1) that Ἑλλάς is here used in a wide sense, to include all N. Thessaly, where we find Ὀρμένιον (B 734); Eurypylos, who came thence, was according to the legend grandson of Ormenos, his father Euaïmon being Amyntor's brother. (2) The discrepancy with K can only be reconciled by assuming the existence of another Eleon or another Amyntor. Demetrius of Skepsis read here Ὀρμένιον πολύμηλον, according to Strabo and Eustath., instead of Ἑλλάδα καλλιγύναικα, but this looks like a mere conjecture.

ὄς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα,
 τῇ πιθόμην καὶ ἔρεξα· πατήρ δ' ἐμὸς αὐτίκ' οἰσθεὶς
 πολλὰ κατηράτο, στυγερὰς δ' ἐπεκέκλετ' Ἐρινύς,
 μή ποτε γούνασιν οἴσιν ἐφέσσεσθαι φίλον υἴον 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνηα.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὄξει χαλκῶ·
 ἀλλὰ τις ἀθανάτων παύσεν χόλον, ὃς ῥ' ἐνὶ θυμῶ
 δήμου θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων, 460
 ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]

449. **παλλακίδος**, on account of his concubine: this causal genitive is common after *χάσθαι* and similar verbs, and is here particularly natural in connexion with *περί*.

451. **γούνων** is frequently thus used with verbs of praying: it is a pregnant construction, and we must supply *λαβών* or the like from *λισσέσκετο*. See note on A 500.

452. **προμιγῆναι**: the force of the proposition is not quite certain. Perhaps it means "in preference to," "taking the advantage of" my father.

453. We are told by Eustathius that an Alexandrian Bowdler, one Aristodemus, emended this passage into τῇ οὐ πιθόμην, οὐδ' ἔρεξα! οἰσθεὶς, suspecting, cf. A 561.

454. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as guardians of parental rights. But though the Erinyes are appealed to, Hades and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the **Ἐρινύς** is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Hades and Persephone would be themselves the **Ἐρινύες** in so far as they were acting to maintain the right order of things.

455. **ἐφέσσεσθαι** (from *ἐδ*, *sad*, root of *ἴζω*), transitive, as π 443, that he might never seat upon his knees any dear son begotten of me; i.e. he prayed that I might be for ever childless. **οἴσιν** perhaps however means "mine," which

gives a far more natural sense: A 393. Didymus mentions a variant *ἐμοῖσι*, which may be only an explanation of this.

457. **ἐπαινὴ** occurs only as an epithet of Persephone, and only in this book and κ and λ of Od. It is explained either = *αἰνή*, terrible; or, ἢ *αἰνος ἐπεστι*, "highly praised," as Pers. is also called *ἀγαυή* and *ἀγνή*. But the former seems decidedly preferable. The Scholia mention a variant, or rather gloss, *ἐπ' αὐτῶ*, which suggested to Buttm. the correction *ἐπ' αἰνή*, where *ἐπί* will be an adv., "besides"; but this is very weak.

458-461 are not found in any MS., and were first introduced by Wolf from Plut. (*de Aud. Poetis*, 8), who expressly says, *ὁ μὲν οὖν Ἀρίσταρχος ἐξείλε ταῦτα τὰ ἐπη φοβηθεὶς*—shocked, that is, at the terrible crime with which Phoenix charges himself. La R. however points out that the expurgation cannot be due to Aristarchos, inasmuch as our MSS. represent the vulgate of the Alexandrian period, and not the Aristarchean recension of it; so that they must have disappeared previously. The connexion is, to say the least, not damaged by their absence. The sentiment of the lines is too thoroughly Homeric, however, especially in the reference to public opinion as the ultimate moral sanction, to let us believe that they were invented by Plutarch, or even in, much less after, the Alexandrian period.

460. Cf. Z 351, *νέμεσιν τε καὶ αἰσχα πόλλ' ἀνθρώπων*.

461. **ὡς μὴ** is epexegetic of the previ-

ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωρόμενοι κατὰ μέγαρον στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔοντες
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισιν, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βούς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοιοῦτο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ ἐνερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμφῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε γῶν θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθωρον ἐρκίον αὐλῆς

ous line, and goes with ἐνὶ θυμῷ θῆκεν, "gave me the thought, 'let me not be called.'" So Hentze, and cf. Γ 453.

464. ἦ μὲν is the later καίτοι, lit. "true, that they kept me."

465. αὐτοῦ, there where I was: with κατερήτουν.

466. εἰλίποδας must mean *volventes pedes*, i.e. expressing the fact that "each foot as it is set forward describes a segment of a circle" (Merry on a 92). ἔλικας was generally taken by the ancients to mean "black" (see A 98). Ameis would refer it to root σελ-, "shining, sleek" (see note *ibid.*), which is not improbable. The most usual explanation is that which must have been accepted by the author of the *Hymn. Merc.*—not a bad authority in such a matter—βόας . . . κερᾶσιν ἐλικτάς, i.e. with "crumpled," twisted horns. This best suits the sense of the root *Felek-*, but the omission of any explicit mention of horns is as strange as if we should speak of a "crumpled cow."

468. "Were stretched to singe in the flame of Hephaistos." τανύοντο, sc. on long spits, see l. 213. εὐόμενοι (root *us*, to burn), in order to burn off the bristles and prepare them for cutting up. For φλόξ Ἥφ. cf. ω 71, P 88, B 426. Phoenix' friends endeavour by these festivities to distract him from his thought of flight.

470. ἴαυον, like soldiers on watch; see on 325. παρὰ goes with the verb;

it is not used by Homer as a preposition in temporal sense ("by nights," Paley). εἰνάνυχες should be an adverb, formed, but not correctly, on the analogy of εἰνᾶρες, where the -ες is part of the noun stem *εἶρεσ-* (*εἶρεος = εἶρεος*). It is however possible to make it a nom. pl., on the analogy of *τριτάτος ἦλθεν*, etc., where the adjective however is regularly used to express a point, not duration, of time. αὐτῷ, my person, expressing the closeness of the watch.

472. The Homeric house had two αἰθουσαι or colonnades; one in front of the μέγαρον, the other, facing it, along the wall which divided the αὐλή or courtyard from the street. The latter is here meant by αἰθούσῃ αὐλῆς; it is possible indeed that it may have run round more than one side of the αὐλή. The former appears to have been a vestibule leading to the μέγαρον, but not extending the whole width of the latter; at the sides were small chambers, in one of which it would seem that Phoenix slept. The whole of this structure, chambers and αἰθουσα together, no doubt formed the πρόδομος. Hence we find that visitors regularly have a bed made up for them ὑπ' αἰθούσῃ, and are also found sleeping in the πρόδομος, see Ω 643 compared with 673, and δ 296 with 302. Reference should be made to Schliemann's *Trojans*, pp. 201-236, and plan ii., which appears to settle this disputed question beyond doubt.

ρεία, λαθὼν φύλακας τ' ἄνδρας δμῶας τε γυναικάς.
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 ἐς Πηλῆα ἄναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καί με φίλησ', ὡς εἶ τε πατὴρ ὃν παῖδα φιλήσῃ
 μούνου τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
 ναῖον δ' ἐσχατιῇ Φθίης Δολόπεσσιν ἀνάσσω.
 καί σε τοσοῦτον ἔθηκε, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρὶν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχῶν.
 πολλάκι μοι κατέδενσας ἐπὶ στήθεσσι χιτῶνα 490
 οἴνου ἀποβλύζων ἐν νηπιῇ ἀλεγεινῇ.
 ὡς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,

477. *ρεία*, διὰ τὸ τῆς νεότητος ἄθος, Schol. But perhaps there should be no comma after *ρεία*, that we might join *ρεία λαθῶν*.

480. *ἐς*, into the house of. So Ψ 36, etc.

482. *τηλύγετον*, see l. 143. The force of the word here is given by Merry (δ 11): "a father's increasing fondness for an only son is described: he is the heir of (*ἐπι*) large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood."

485. *τοσοῦτον ἔθηκε*, lit. "made thee as great (as thou now art)," *i.e.* reared thee to manhood. This is inconsistent with the legend of Achilles' education by Cheiron (A 831), and seems therefore a sign that the Phoenix-episode is an independent composition, not given by the legend.

487. Offended at the idea of an infant in arms going to a banquet, Düntzer conj. *ἐθέλεσκον* for *-ες* in 486, "I would not accompany a friend to the feast." This however does not suit the emphatic

ἐγὼ in 488, though the line in other respects follows more naturally. As the text stands, we must consider *πρὶν γ' ὅτε δή*, *κ.τ.λ.*, as substituted for the *ἢ ἐμοί* which would naturally follow *ἄμ' ἄλλῳ*.

489. *προταμῶν*, cutting thee the first morsel. *ἐπισχῶν*, X 83, 494, "holding to thy lips." Compare the very similar passage, π 442-4.

491. *οἴνου*, partitive gen., lit. "spitting out some of the wine." *ἀλεγεινῇ*, troublesome, irksome helplessness.

493. *τά* is answered by δ = *οτι*, "reflecting on this (namely), that the gods were not minded (imperf.) to bring into being any offspring of mine own;" see 455.

495. *ποιεύμην*, "I strove to make thee (imperf.) as mine own son." *ἀμύνης*, subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment. See A 559, B 4.

497. *στρεπτοί*, capable of being bent by prayer; O 203, *στρεπταὶ μὲν τε φρένες ἐσθλῶν*. Cf. 158.

τῶν περ καὶ μείζων ἀρετῆ τιμὴ τε βίη τε·
καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγαθήσιν
λοιβῆ τε κνίσση τε παρατρωπῶσ' ἄνθρωποι 500
λισσόμενοι, ὅτε κέν τις ὑπερβίη καὶ ἀμάρτη·
καὶ γάρ τε λιταί εἰσι Διὸς κούραι μεγάλοιο,
χωλαί τε ῥυσαί τε παραβλώπες τ' ὀφθαλμῶ,
αἴ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιοῦσαι.
ἢ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
βλάπτουσ' ἀνθρώπους· αἴ δ' ἐξακέονται ὀπίσσω.
ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
τὸν δὲ μέγ' ὠνησαν καὶ τ' ἔκλυνον εὐξαμένοιο·
ὃς δὲ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510

498. ἀρετῆ, majesty, supremacy in the widest sense. Homer seems never to use the word for *moral* excellence.

499. καὶ μὲν τοὺς, yet even them prayers can bend (how much more should prayers move weak men !)

502-12. This remarkable passage is unique in Homer, where nothing else resembling an allegory occurs. It has been proposed to regard the Λιταί here not as an allegory, but as a personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Ἄτη, who is personified in T 91, 133, and elsewhere; and even with ἔπεα πτερόεντα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. The passage falls into two parts—502-507 give the position of the offender; he is surprised by the sudden coming of Ἄτη, who makes him sin; sin is followed by the Λιταί, who in this connexion virtually mean *penitence*, prayers for forgiveness. 508-512 refer to the person injured, and the responsibility thrown upon him by his enemy's request for pardon. If he hearkens to the suppliant, the "quality of mercy blesseth him that gives"; if he denies roughly, the prayers refused become a curse to him.

502. The τε is gnomic, as so often. Διὸς κούραι, because Zeus is the god of

suppliants; and also, perhaps, to explain their power over the other gods (497-501).

503. The epithets are transferred from the attitude of the penitent to his prayers. χωλαί, because of his reluctance to go to ask pardon (*vide Poena clauda*, generally quoted here, is quite different): ῥυσαί, from his face wrinkled with the mental struggle: παραβλώπες ὀφθαλμῶ, because he dares not look in the face him whom he has wronged.

504. καὶ belongs to the whole clause, and gives an additional touch to the picture. ἀλέγουσι is best taken closely with κιοῦσαι, "make it their business to go after Ate." The construction is thus analogous to that of φθάνει, etc., with the participle (so Nägelsbach on B 398).

505. I.e. man is swift to sin, but slow to repent; the wrong act is done and over long before any thought of penitence has time to arise in the mind.

506. ὑπεκπροθέει, lit. runs forward out from among them all. For φθάνει with long α see Φ 262.

508. αἰδέσεται, subjunctive. ἄσσον ἰούσας, when offered by the repentant offender.

509. It is not of course quite exact to say that Prayers hear a man's prayers: what is meant is that they, as representatives of the heavenly powers, ensure a man's prayers being heard. εὐξαμένοιο, the regular Homeric phrase; so most MSS. Cf. A 381, etc. Aristarchos read εὐχομένοιο, which is unusual in this sense; the pres. part. regularly means "boasting."

λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
 τῷ ἄτην ἄμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἄλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἄλλ' αἰὲν ἐπιζαφελῶς χαλπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆριν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνόμεναι, χατέουσί περ ἔμψης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε σοὶ αὐτῷ
 φέλλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξῃς
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.

512. τῷ is emphatic, that Ate may come upon him, as before upon the man who had wronged him. This is exactly illustrated by the case of Achilles. He suffers Ate (i.e. puts himself in the wrong) by refusing Agamemnon's humiliation, and pays the penalty in the death of Patroklos.

513. Lit. "provide thou that honour may attend upon the prayers" (of Agamemnon). The respect due to the divine quality of repentance, rather than the mere prayer for forgiveness, is here made the motive which influences men to relent, as indeed it really is. Phoinix says, "admit into thy soul that reverence which bends the minds even of the best." Others translate, "grant to the request of these *Δεῖραι* that honour (sc. Agamemnon's honourable gifts) may be bestowed on thee." But this is not the natural connexion of the words (as no *σοὶ* is expressed): it does not suit the drift of the allegory, and leaves no force in the emphatic antithesis *καὶ σύ . . . ἄλλων περ*; and the purely abstract sense of *τιμὴ* is not so serious a consideration as it would be in an older portion of the poems.

515. γάρ implies "you may do so without disgrace." "For if Atreides were not offering thee gifts and promising thee more hereafter" (i.e. in 135 sqq.) . . . , "I would not be the one to bid thee," etc. Agamemnon's liberal offerings not only guarantee his sincerity, but would make Achilles' change of attitude honourable by their publicity.

516. ἐπιζαφελῶς is referred by Ameis,

Düntzer, etc., to root *φελ-* to *swell*, of *δ-φέλ-λω*, etc.: the *ζα* = *διά* being intensive, see 525 ἐπιζάφελος χόλος, = "very swelling anger." The word occurs elsewhere only ζ 330, ἐπιζαφελῶς μενέαιεν.

519. διδοί, offers, like *διδούς*, l. 164.

520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἐλέγξῃς, dishonour, bring to shame; so φ 424, and the subst. *ἔλεγχος* = disgrace. This sense is purely Homeric.

523. πόδας, i.e. their journey hither. This however seems much rather a Tragic than an Epic use; e.g. *σὺν πατρὸς μολῶν ποδί*, Eur. *Hipp.* 661. Cf. "How beautiful are the feet of them that preach." There are many reasons for suspecting the following passage to have been tampered with; and this use of *πόδες* may indicate the first line of the interpolation (so Paley). The whole episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages, and only a disproportionately small part of it has any bearing upon Phoinix' argument—namely, the fact that Meleager's Ate was turned upon himself in that he had to run the risks of war without receiving the reward (597-599). It undoubtedly looks as though a quite distinct Epic ballad, most interesting in itself, had been not very skilfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaea; and then 597-599 had been added to give a plausible connexion with the argument.

οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἥρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοί τ' ἐπέλοντο παράρρητοί τ' ἐπέεσσιν.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὗ τι νέον γε,
 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμνυόμενοι Καλυδῶνος ἐραννῆς,
 Κουρήτες δὲ διαπραθείειν μεμαῶτες Ἄρηι.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσειν
 χωσαμένη, ὃ οἱ οὐ τι θαλύσια γουνῶ ἀλωῆς
 Οἰνεὺς ῥέξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας· 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μεγάληο·
 ἦ λάθει' ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶ.
 ἦ δὲ χολωσαμένη διον γένος ἰοχέαιρα

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἥρώων. For κλέα cf. 189 and B 486. οὕτω, i.e. we have heard of such conduct on the part of heroes of the old time.

525. This is the only case in H. of ὅτε κέν with the opt. It is however sufficiently defended by the use of the opt. after εἰ κεν.

526. "They were to be won over by gifts and persuasion." δωρητός is ἀπ. λεγ. in H.: παράρρητος recurs only N 726 in the sense of "persuasive."

527. μέμνημαι with accus. as Z 222. It is hard to see why Phoixis should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althaia, daughter of Thestios, king of the Kuretes. The two tribes combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Meleager wished to assign as ἀριστεία to Atalanta; but the sons of Thestios, indignant, had taken it from her, for which Meleager slew them, and was therefore cursed by his mother Althaia, their sister. It will be seen that the story as given in the text is only very partially told, although 533-549 and 557-564 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-532, 550-556, 573-599. It will be observed that the fire-brand with which Meleager's life was bound up is incon-

sistent with the present legend: nor is Atalanta mentioned.

531. Καλυδῶνος (a sort of "causal" gen.) after ἀμύνεσθαι, as M 155, 179, N 700. For the Aitolians see B 638-644. The Kuretes are said to be a tribe who first inhabited Aitolia side by side with the Aitolians proper, but were afterwards expelled by them and inhabited Akarnania. They no not appear in the Catalogue. For the name cf. T 193. It may however be distinct from the substantive κουρήτες, and be related to the Italic *Curetes*, "spearmen," as Paley suggests.

533. τοῖσι, sc. the Aitolians. The story suddenly goes back to the *οἶμῳ*, and καὶ γὰρ = "for it must be known."

534. θαλύσια, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (*θάλλω*) of nature. γουνῶ ἀλωῆς (v. Σ 57), on the fat of the garden-land. γουνός is generally considered to be for γουF-os, a derived form of γόνυ, "knee," in the sense of "the hill" or "swell" of the garden; that is, the part most exposed to the sun, and therefore the most fertile. But Hesych. explains γουίμῳ τόπῳ, as if from γεν- to produce, and this seems more reasonable.

536. Διὸς κούρη of Artemis, ζ 151: elsewhere it almost always means Athene when used by itself. οὐκ ἐνόησεν, "neglected," deliberately.

538. διον γένος, "bright" or "noble offspring," whatever that may mean; it is an equally strange expression whether

ὤρσεν ἔπι, χλοῦνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῆσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολλῶν θηρήτορας ἀνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσιν· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἦ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,
 ἀμφὶ σὺδὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηίφίλος πολέμιζεν, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο
 τείχεος ἔκτοσθεν μίμνεν πολέες περ ἔόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόσον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῆ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρη Μαρπήσσης καλλισφύρου Εὐθύνης

it be taken to mean Artemis or the boar. But Düntzer conjectures **θεῖον γένος**, which is used of the Chimaira, Z 180, and this under the circumstances seems the best resource, though it is hard to see why the change can have been made.

539. **χλοῦνην**, an obscure word. Apollon. derived from **χλόη** and **εὐνάζεσθαι**, "dwelling in the grass," *i.e.* wild. Others explained "entire" as opposed to castrated, and therefore more savage. But this is probably mere guess work. After **ἀγριον** Aristotle (*Hist. An.* vi. 28) continues the quotation **οὐδὲ ἐφκει | θηρί γε σιτοφάγῳ ἀλλὰ ῥίψ ὑλῆεντι**, which is apparently a confusion with i 191, due to his quoting, as usual, from memory, and cannot claim to be considered a variant.

540. **ἔθων**, "unto more," like II 260 **ἐριδμαίνωσιν ἔθοντες**.

541. **προθέλυμνα**, "by the roots," lit. from the foundations onwards, like **πρόρριζος**. So K 15; and cf. **τετραθέλυμος**, of a shield, with four layers of hide as foundation. In N 130, *q.v.*, **προθέλυμος** seems to mean "with the base forward," *i.e.* firmly set upon the ground.

542. **ἀνθεσι μήλων**, either "fruit-blossom," or "blooming fruits": a periphrasis like **ἀνθεα ποίης**, i 449 (so Ameis).

546. **ἐπέβησε**, "brought to the pyre,"

just as we say "brought to the grave." So **πυρῆς ἐπιβάντα**, Δ 99.

547. "She brought to pass great noise and battle-cry over his body," as to the disposal of the spoils.

550. We now suddenly return to the war which arose out of the quarrel, in continuation of 532.

552. **τείχεος ἔκτοσθεν** seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

553. **ἔδν χόλος** (T 16, X 94), on account of his mother's curse, as is explained later on, 566.

554. **οἰδάνει**, makes to swell. Cf. 646.

555. **ἦ τοι**, "then," begins the apodosis.

556. **κείτο**, began to lie idle at home. **ὄτε** above shews that this must be the meaning (Σ 178, etc.); but the writer of 565 evidently took it to mean "lay in bed."

557. From here to 564 we have a digression which grievously interferes

Ἴδεώ θ', δς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καί ῥα ἀνακτος ἐναντίον εἴλετο τόξον
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
 κλαί', ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.
 τῇ δ' γε παρκατέλεκτο χόλον θυμάλγεια πέσσων, 565
 ἐξ ἄρέων μητρὸς κεχολωμένως, ἧ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἤρῃα κασιγνήτιο φόνιοι,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἐρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δούπος ὀρώρειν
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες

with the narrative and savours strongly of the genealogical poetry of the Hesiodic age.

Idas the son of Aphareus had carried off Marpessa from her father Euenos (Ἐϋηνίη is a patronymic), but Apollo wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful.

562. They called her (sc. Kleopatra) Alkyone because her mother (Marpessa) wept in the fashion (*i.e.* with the plaintive voice) of the Halcyon (kingfisher: the female when separated from the male is said to utter continually a mournful cry). The legend of Alkyone and Keyx, which sprang from the same source, is of course not referred to here. οἶτον ἔχουσα, lit. having the fortune of the kingfisher. But this is all very strange and confused in expression. αὐτῆς, which should be emphatic, especially in its prominent position at the end of the line, is used in the weakest possible sense, "her mother"; a use which can hardly be paralleled in Homer. ἐν μεγάροισι seems to be a purely otiose addition.

564. For κλαί' ὅτε Ar. read κλαίεν, δ, which is perhaps right.

565. The next eight lines seem intended to lead back from the digression to the main story while supplying some details which Phoinix had omitted. πέσσων, "digesting," brooding over. Cf. A 81.

567. πολλά goes with ἤρῃα, φόνιοι as "causal" gen. with ἀχέουσα. For κασιγνήτιο (Arist.) others read κασιγνήτιοι, as adj. "fraternal slaughter"; for acc. to the legend Althaia had several brothers killed.

568. ἀλοία, she beat the ground with her hands, to call the attention of the gods below. So Hera appealing to Γαῖα and the Τιτῆνες, ἴμασε χθόνα χερσὶ παχείη, *Hymn. Apoll.* ii. 162.

569. See on 457.

570. πρόχην, lit. "knee-forward" (Paley), *i.e.* on her knees. χ for γ of γόνυ seems due to the immediately following liquid, cf. φροῦδος, πάχνη. For προ cf. πρόρριζος, προθελυμος, and see Φ 460. (This appeal to Erinys has no apparent result except to deprive Meleager of the offered gifts.) The line is parenthetical.

571. For δόμεν θάνατον cf. δαίμονα δώσω, Θ 166. ἠεροφοῖτις, walking in darkness: here and T 87 only.

573. τῶν δέ, the Aitolians: we suddenly return to the main incident, the siege of Kalydon.

Αἰτωλῶν, πέμπον δὲ θεῶν ἱεργῆας ἀρίστους, 575
 ἐξελεῖν καὶ ἀμύναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδῖον Καλυδῶνος ἐραυνῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλῆς ἐλέσθαι,
 πεντηκοντόγυον, τὸ μὲν ἦμισυ οἰνοπέδοιο,
 ἦμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαῶς ὑψηρέφους θαλάμοιο
 σειῶν κολλητὰς σανίδας, γοννούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσουθ'· ὁ δὲ μᾶλλον ἀναίετο· πολλὰ δ' ἐταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὡς τοῦ θυμὸν ἐνὶ στήθεσσι ἐπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν. 590
 καὶ τότε δὴ Μελέαγρον εὐζῶνος παράκοιτις
 λίσσετ' ὄδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε' ὅσ' ἀνθρώποισι πέλει, τῶν ἄστν ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δὲ τ' ἄλλοι ἄγουσι βαθυζῶνους τε γυναῖκας. 595
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα,
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὡς ὁ μὲν Αἰτωλοῖσιν ἀπήμνεν κακὸν ἦμαρ
 εἷζας φ' θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν

575. What have the "best priests" to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word *Αἰτωλῶν*.

578. *τέμενος*, a "severalty" taken from the public land. Cf. Σ 550, Z 194, M 313; and for *πεντηκοντόγυον*, K 351.

580. *ταμέσθαι* is added pleonastically, repeating *ἐλέσθαι*. *ψιλὴν ἄροσιν*, i.e. arable land unencumbered by trees. So *ἄροσις λείη*, i 134.

582. Standing on the threshold of the chamber where his son had locked himself in, and shaking the doors in his endeavour to force an entrance.

583. *γοννούμενος* is here of course only metaphorical, "beseeching."

584. *κασίγνηται*, so Aristarchos. Al. *κασίγνητοι*, in support of which Schol. A quotes B 641 to shew that Meleager had several brothers.

586. *κεδνότατοι*, here "dearest," the primitive sense of root *καδ-* of *κῆδ-*os, etc., to *care*; cf. *κηδεσται*. Curt. *Et.* no. 284.

588. Until at last the missiles reached even to his own chamber. *πρὶν γ' ὅτε δὴ*, as 488, M 437, and several times in Od.

589. *βαῖνον*, were beginning to climb. *ἐνέπρηθον*, were trying to fire the city.

593. *ἀμαθύνει*, *ἀμαθον ποιεί*, lays in ashes. This passage (592-4) is quoted with slight variations by Aristotle, *Rhet.* i. 7.

594. For τ' ἄλλοι Zenod. read *δῆοι*.

595. *κακὰ ἔργα*, all this sad story (especially no doubt the fate of the captive women).

598. *εἷζας φ' θυμῷ*, yielding to his own feelings (on hearing this appeal, and not to the *λαταί* of his mother, who had offended him). In this lies the point of the story. Meleager now has to pay for his stubbornness (512) inasmuch as he has to yield his point without the gifts

πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτως.
 ἀλλὰ σὺ μὴ τοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσειαι, πόλεμόν περ ἀλαλκῶν." 605
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Φοῖνιξ, ἄττα γεραιέ, διοτρεφέες, οὐ τί με ταύτης
 χρεῶ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴση,
 ἦ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' ἀντμῆ
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη. 610
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μὴ μοι σύγγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἄτρεϊδῆ ἥρωι φέρων χάριν· οὐδέ τί σε χρὴ

which would have made his relenting honourable. (The context forbids us to take φ θυμῶ in the natural sense of "his wrath": Paley suggests οὐ θυμοῦ.)

599. καὶ αὐτως, even so, without recompense. Phoenix means of course that Achilles' fate will be exactly the same if he persists in his refusal, 604-5.

601. Phoenix seems to understand that Achilles' threat of returning home was not seriously meant: as is clearly the case from 650. ἐνταῦθα, thither, in that direction. The word occurs here only in H.: ἐνταυθαῖ is found once in Il. (φ 122) and twice in Od.

602. ἐπὶ δώροις, "in consideration of these presents," so best MSS. Aristarchos, for some unknown reason, read ἐπὶ δώρων, which he (or rather Didymus) explained as = μετὰ δώρων: but this seems quite untenable; the preposition with gen. could only be taken temporally, "in the day of gifts," while gifts are to be had. But as the gifts are in 515 plainly made the motive why Achilles should relent, the text seems preferable. The short form of the dative (δώροις for δώροισι), though rare, is not indefensible (see Introduction).

603. Compare E 78, etc., for the hyperbolic expression.

605. τιμῆς, apparently = honourable, as Σ 475; contracted from τιμήεις, a very late form; cf. τεχνήσσαι, η 110. It does not seem possible to take it as genitive of τιμή.

607. ἄττα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our "dada." It is found in this identical form in Latin, Skt. (*atā* in fem.), and Gothic; and slightly altered in old Bulgarian, Albanian, and Erse, i.e. in every main branch of the Aryan family. "Attam pro reverentia seni cuilibet dicimus, quasi eum avi nomine appellemus," Paul. *Ἐπίτ.* 12. See Curt. *Ἐί.* no. 207. So P 561 and several times in Od., where it is always used by Telemachos to Eumaios.

608. For χρεῶ with accus. and gen. see l. 75. αἴση, "by the justice (true measure, see A 418) of Zeus, which shall ever be over me by the beaked ships so long as my breath is in my body." ἔξει με means "will never leave me"; cf. the frequent use of θάμβος, χόλος, ὕπνος ἔχει. At the same time we get a more natural sense, though with some violence to the order of the words, if we refer ἦ to τιμῆς, making φρονέω . . . αἴση a parenthesis: cf. κλέος ἔχει, P 143. So Schol. BLV. These words of Achilles seem to indicate that his determination to depart is a mere piece of rhetoric.

612. σύγγχει, "confound," our colloquial "do not upset me." Achilles acknowledges the effect which Phoenix' speech has had upon him. The text (given by all MSS.) seems to be a compromise between ἐνὶ στήθεσσι ἀχεύων, read by Ar., and the ὀδυρόμενος κυνρίζων of Zenod.

613. φέρων χάριν, out of complaisance

τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κ' ἐμὲ κήδη. 615
 ἴσον ἐμοὶ βασίλευε καὶ ἤμισυ μείροε τιμῆς·
 οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἠοὶ φαινομένηφιν
 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ κε μένωμεν."
 ἦ καὶ Πατρόκλω ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίαιτο. τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκεῖ μύθοιο τελευτῇ 625
 τῆδέ γ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρῆ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
 οἳ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἑταίρων 630
 τῆς, ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινὴν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,

to A. So E 211, 874: and cf. *ἦρα φέρειν*, A 572.

616. This verse is expunged as meaningless by almost all recent editors (Heyne, Bekker, Död., Ameis, Düntzer, Fäsi, and Christ). But it is possible to explain it as a hyperbolic expression meant to be taken in irony rather than earnest: "ask what you will, even the half of my kingdom (but do not expect me to change my mind)": only for the last clause he substitutes "these shall take my message," i.e. I do not recall it. *μείρομαι* does not occur again: but it would be a legitimate present of *ἐμμορε*, for *μερ-ζ-ομαι*. *ἤμισυ* must be taken as neut. acc. used adverbially, "share my honour to the half."

617. *λέξο*, i.e. *λεχ-σ-εσο*, from the "mixed" aor. *ἐλεξόμην* of **λέχομαι*, like *ἐδυσόμην*. The imper. of the 2d (syncopated) aor. (*λέκτο*) would be *λέξο* (*λεχσο*), like *δέξο*, T 10. So we have both *δρσσο* and *δρσο*.

620. *ἐπινεῦσε ὀφρύσι*, he nodded (*with*) his head to P. in silence . . . for Phoinix. Observe the four consecutive datives:

instrumental, jussive, modal, and "commodi." *ἐπινεῦσε*, because he wishes to give a silent hint for departure to the envoys.

625. *μύθοιο τελευτῇ*, the fulfilment of our errand. *μῦθος* is "a charge imposed," as A 25.

632. *τις*, a man in general. Cf. Ω 46. *φονῆος*, so only A with Arist.: all other MSS. *φόνιοιο*, *κασιγ.* being perhaps taken as an adj. (see l. 567); it would then be accented *κασιγνήτοιο*. But the text is preferable. Cf. Σ 335. "He accepts blood-money from the slayer of his brother or of his dead son." Perhaps it is more natural however to make *παιδὸς* genit. after *ποινῆν*, by a slight change of construction, "compensation for his dead son." For the taking of blood-money see Σ 498.

634. The homicide, in consideration of this payment, is allowed to stay at home in peace, instead of having to fly into exile. This clear indication of a moral pressure upon the relatives of a murdered man to receive compensation instead of following up the blood feud is the first

τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ 635
 ποιήν δεξαμένω. σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἴης. νῦν δέ τοι ἑπτὰ παρίσχομεν ἔξοχ' ἀρίστας
 ἄλλα τε πόλλ' ἐπὶ τῆσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 αἰδεσσαὶ δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἶμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν εἴσαο μυθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλω, ὅππότε' ἐκείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρείδης ὡς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῆ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσασθαι οἶω." 655

step by which society attains to a criminal law.

636. δεξαμένω, so best MSS. for -ον of vulgate. The change of case is natural and Homeric. Cf. Ξ 139, Κ 187, Τ 413.

637. θυμόν, here "anger." κούρης οἴης, "just one single girl." Aias' numerical argument is well suited to the not over-subtle quality of his character.

639. ἴλαον, placable. ἔνθεο is explained by 629, and θέσαν 637.

640. μέλαθρον, i.e. the obligation of hospitality incurred by our reception under your roof.

641. πληθύος ἐκ Δ., we are selected from the host of the Danaans, and therefore claim respect as representatives of the whole body of the army. For πληθύος Zenod. read ἀθροίοι.

642. ὅσσοι Ἀχαιοί (supply εἶσι) goes closely with ἄλλων, "chiefest of all other Achaeans that there are." So l. 55.

645. "Thou seemest to speak every word almost after mine own soul." Achilles refers to the latter part of Aias' speech. The τι modifies the sen-

tence like our colloquial "pretty much as I could wish." MSS. give εἴσω: but H. uses the open form in -αο where possible, and Ar. wrote εἴσαο "ἔν τισιν ὑπομημάτων" (Did.).

647. μνήσομαι, aor. subj. ἀσύφηλον (also Ω 767), a difficult word apparently meaning "rash"; as a neut. accus. "did me rash wrong." Düntzer refers to the same root as σιφλός (v. Ξ 142) = injurious (ἀ intens.).

648. μετανάστην, a settler from abroad, "outlander"; with the same contemptuous connotation as the Athenian μέτοικος. See II 59. ἀτίμητον, perhaps "without any τιμή" or blood-price attached to his life, i.e. one who may be killed with impunity.

650. Achilles has apparently by this time abandoned his idea of returning home, though Odysseus in 682 reports only the original threat. This difficulty was a popular ἀπορία in the Alexandrian schools, and is not solved by expunging the present passage; see 601, 619.

653. κατὰ σμῦξαι, see X 411, "burn down." There appears to have been a reading φλέξαι also recognized by Ar.

ὡς ἔφαθ', οἱ δὲ ἕκαστος ἔλων δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς,
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσεν
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν, 660
 κῶεά τε ῥήγός τε λινοῖό τε λεπτὸν ἄωτον.
 ἔνθ' ὁ γέρων κατέλεκτο καὶ ἦώ διαν ἔμμυεν.
 αὐτὰρ Ἀχιλλεὺς εὔδε μυχῷ κλισίης εὐπήκτου·
 τῷ δ' ἄρα παρατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
 Φόρβαντος θυγάτηρ Διομήδη καλλιπάρης. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφισ εὐζωνος, τὴν οἱ πόρε διὸς Ἀχιλλεὺς
 Σκύρον ἔλων αἰπίαν, Ἐνυῆος πτολλεθρον.
 οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γένοντο,
 τοὺς μὲν ἄρα χρυσεοῖσι κυπέλλοις υἴες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ἦ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήμιον πῦρ,
 ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;" 675
 τὸν δ' αὐτε προσέειπε πολύτλας διὸς Ὀδυσσεύς·
 "Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἠδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν, 680

657. *παρὰ νῆας*, along the line of ships. The libation seems to mark the close of the meal, at which they were still sitting, at least nominally. So 712. Cf. γ 334, *θῆρα σπείσαντες κόττοιο μεδώμεθα*. In one of Aristarchos' editions, Didymos says, he read *λείψαντες*, which was found in many ancient copies.

660. For *ὡς ἐκέλευσε* Zenod. read *ἐγκονέουσαι*, a word specially used in this connexion. See Ω 648.

661. "Fleeces and coverlet and fine flock of linen." Cf. Ω 646. *ἄωτον* is rightly explained by Buttm. *Lexil.* as meaning "flocus," the flocculent knap on woven cloths. It seems to come from *af* to blow; "that which is easily blown about," with reduplication, for *áf-af-ros*. Similarly *ἄωτειν*, "to sleep," comes from the same reduplicated form of *áf* in the sense of "heavy breathing" (Clemm in *C. Stud.* ii. 54).

668. *Σκύρον* is said by the Scholia to be a city of Phrygia (one of those alluded to in 329), not the island of that name—for which see T 326.

671. *δειδέχατο*, see 196. *ἄλλοθεν ἄλλος ἀνασταδόν*, rising each in his own place.

673. *μ'*, *i.e. μοι*. See on A 170, Ψ 579, etc. *πολύαινος* is an epithet used only of Odysseus: K 544, Λ 430, μ 184. It means "much praised," illustrious. Buttm. however, *Lexil.* p. 60, says "*αινος* is only a speech full of meaning or cunningly imagined," and quotes ξ 508 where it is used "of the short and pithy narrative of Odysseus." He would then understand it to mean "full of pregnant utterances."

678. *μᾶλλον*, all the more, *i.e.* our errand only exasperated him.

680. *αὐτόν*, "for yourself," alone without his help.

ὅπως κεν νῆας τε σόης καὶ λαὸν Ἀχαιῶν·
 αὐτὸς δ' ἠπείλησεν ἅμ' ἠοὶ φαινομένηφιν
 νῆας ἐσσελμούς ἄλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἴλιου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς
 χεῖρα ἐν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ὡς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὐθ' ὁ γέρων κατελέξατο· ὡς γὰρ ἀνώγειν,
 ὄφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται
 αὐρίον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει."
 ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.]
 δὴν δ' ἄνεφ ἦσαν τετιηότες υἷες Ἀχαιῶν·
 ὀψὲ δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 " Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορήσιν ἐνήκας.
 ἀλλ' ἢ τοι κείνον μὲν ἐάσομεν, ἣ κεν ἴησιν
 ἣ κε μένη· τότε δ' αὐτε μαχήσεται, ὅπποτε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγη καὶ θεὸς ὄρη.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·

681. *σόης*, so best MSS.: Aristarchos seems to have hesitated here between *σοῦς* and *σαῦς*. See note on 424.

684 is 417 turned into *oratio obliqua*, thus giving the only instance in H. of *ἂν* (as X 110 is the only instance of *κε*) with infin.

688. *εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ, κ.τ.λ.*, "my companions are here to confirm this." This use of the infin. is exactly like that in T 140 (*q.v.*), *δῶρα δ' ἐγὼν δεε πολλὰ παρασχέμεν*.

690. *αὐθι*, there, in the tent.

691. *ἔπηται*, subj. after a historical tense, of an event that is still future; as A 158, 559.

Aristarchos obelized 688-692 as unusual (*νεώτεροι*) in sentiment and prosy in composition. It is sufficient however to condemn the three last, which are evidently added after the interpolation of the Phoenix episode.

694. Rejected by Ar. and Aristoph.,

and omitted altogether by Zenod., as interpolated from 431. Indeed several MSS. read *ἀπέειπεν* here also, though it gives no sense.

695-6 = 30-31. See note there.

698. *μή* (so MSS.: Ar. *μηδ'*; but for the hiatus cf. P 686, Σ 19) goes closely with *λίσσεσθαι* both in sense and construction.

699. *καὶ ἄλλως*, "at the best of times," in colloquial English. See T 99. A variant *καὶ αὖτως* is given in the margin of A.

700. "Thou hast the more set him on haughtiness." For this use of *ἐνίημι*, "to involve" a man in anything, see K 89 *Ζεὺς ἐνέηκε πόνους*, and o 198 *ὁμοφροσύνησιν ἐνήσει*. So ψ 13 *ἐπιβῆσαι*: and for the plur. of the abstract noun A 205, K 122.

701. *ἐάσομεν*, we will leave him to go his own way: followed by *ἦ . . . ἦ* with subj. as ξ 183.

νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῆ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”

ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

705. *τεταρπόμενοι*, redupl. aor. with
 the sense of “sating,” as always.

708. *ἐχέμεν*, for imper.: “array.”

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

ἄλλοι μὲν παρὰ νηυσὶν ἀριστήες Παναχαιῶν
 εὐδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
 ἄλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.

Κ

Φασὶ δὲ οἱ παλαιοὶ τὴν βαψωδίαν ταύτην ὑφ' Ὀμήρου ἰδίᾳ τετάχθαι καὶ μὴ ἐγκαταλεγῆναι τοῖς μέρεσι τῆς Ἰλιάδος, ὑπὸ δὲ Πεισιστράτου τετάχθαι εἰς τὴν ποιήσιν. These noteworthy words of Eustathius, which are repeated with a few variations by the Victorian scholiast, would be of more value if we knew who the παλαιοὶ in question were. As it stands we can only say that it shews at least this: that some ancient critics perceived the fact that the Doloneia stands as an episode by itself, an excrescence upon the Iliad, forming no part of the original plot. The connexion with the name of Peisistratos can hardly be more than a conjecture, as the story of the part played by that statesman in the formation of the Iliad is apparently of quite late origin—later than the days of Aristarchos—and as a piece of serious history is now generally discredited.

That the book forms no essential part of the story of the Iliad is obvious at once. There is no allusion to it in any form whatever in any of the subsequent books, even in places where such a mention would seem inevitable. For instance, in the races in Ψ the horses which Diomedes took from Aineias play a prominent part, but there is no mention of the much-lauded pair which the same hero here takes from Rhesos. Moreover the events recorded are crowded into the latter part of a night which began in Θ and has been already occupied by all

the events related in Ι, the agora, the council, the Embassy, the report of the envoys to the council, and several feasts.

But the peculiarities of the book are far more significant than any mere negative evidence. It is almost the only part of the Homeric poems of which we can say that the style is distinctly mannered. There is throughout a distinct effort to produce effect by contrasts, such for instance as that between the way in which Nestor speaks of Menelaos and that hero's occupation at the moment; between the promise of Hector to give the horses of Achilles to Dolon and the loss through Dolon of the horses of Rhesos; between the exaggerated despondency at the beginning and hasty exultation at the end of the story. The result is that we have a series of vivid and effective pictures at the expense of the harmony and symmetrical repose of the Epic style. The motives of the story are much confused; Agamemnon proposes to wake Nestor in order to devise some plan with him (19), but only does so in order to get him to visit the outposts. Then the other chiefs, who would not be needed for such a purpose, are summoned in order to introduce the very un-Homeric meeting of the βουλή in the open plain. The author takes a quite peculiar delight in the detailed description of dress and weapons; in order to be able to give a detailed account of the arming of the two spies, Odysseus is made to start with nothing but a shield (149). This and similar scenes swell

ὡς δ' ὄτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο, 5
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
 ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
 ὡς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδῆς, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἢ τοι ὄτ' ἐς πεδίον τὸ Τρωικὸν ἀθρήσειεν,
 θαύμαζεν πυρὰ πολλὰ, τὰ καλετο Ἴλιόθι πρό,
 αὐλῶν συρβγγων τ' ἐνοπὴν ὀμαδὸν τ' ἀνθρώπων·

the exordium to a length quite out of proportion to the real story of the book, the expedition of Odysseus and Diomedes. Many other peculiarities and difficulties are mentioned in the notes.

The linguistic evidence points strongly in the same direction. The book abounds not only in curious ἀπαξ λεγόμενα, but in unusual and involved forms of expression. Such are the idea of "tearing out the hair to Zeus" (16), the curious phrase in 142, *πολέμοιο στόμα* in 8, *ὄμβρος* in the sense of "assembly," *ἀνθήσαντος* in 47, *ἐπιβωσόμεθα* or *ἐπίδωσόμεθα* in 463, and many others. The cases of approximation to later Greek are also very numerous. The pronoun *ὁ* is continually used as a fully developed article; we find numerous "perfects in -κα from derivative verbs, *βεβηκεν, παρήχικεν, ἀδηκότες*; the aor. *θήκατο* (for *έθετο*); the 3 sing. pres. *μεθιεῖ* (121); the 2 fut. pass. *μηγήσεσθαι* (the only instance of the tense in Homer); the form *νῦν* (105) in the sense of "now" (Mr. Monro). Still more significant are the pseudo-archaic forms *παραφθαίησι* (346), *κράτεσφι* (156), and probably *σφίσιν* = *ύμῖν* (398), with several other possible cases. Other words again are elsewhere found in the Odyssey, but not in the Iliad; *ὄδοις, φήμις, δόξα, δαίτη* (= *δαῖς*), *ἀπτέω, τοῖσδεσσι*, and others. In short the attentive student of the Iliad can hardly fail to perceive that in this book he has passed into an entirely different atmosphere of thought and language.

We must therefore recognize in this most individual episode a poem of later origin than any other part of the Iliad, composed it is true for its present place, but only superficially harmonized with what precedes.

1. For the introductory lines compare B 1-2, and see also Ω 677 *sqq.*, ο 7. The appropriateness of the lines here is some-

what impaired by l. 26 below; while *πανύχιοι* hardly agrees with the end of I, where the princes are sitting up till late: hence Schol. V explains it, *οὐ δὲ ὄλης τῆς νυκτός, ἀλλὰ τὸ πλείστον μέρος τῆς νυκτός*. Cf. A 472. *Παναχαιῶν*, B 404.

5. Hera is only here called *ἠυκόμοιο*. The point of the simile is shewn by 9 to lie in *πυκινά*, but it is somewhat exaggerated. L. 8 may indicate that thunder without rain or snow was regarded as an omen of the first order, portending nothing less than war; compare the well-known case of Horace, C. i. 34.

7. *ἐπάλυνεν* is of course aor. It would seem that we must understand *πολὸν* and *ἀθέσφατον* to apply also to *νιφετόν*, or else the picture of a snowstorm merely "sprinkling" the fields appears a very insignificant phenomenon compared to those which precede and follow it.

8. *ποθὶ* evidently serves to introduce a contrast in kind to what has gone before. For the phrase *πτολέμοιο στόμα* compare T 313, T 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase.

10. *νειόθεν*, cf. Z 295, I 153, φ 317. For *τρομέοντο* Zenod. read *φοβέοντο*, which was disapproved by Aristarchos on the ground that *φοβέσθαι* in Homer means "to flee," not "to fear."

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is lying in bed in his hut, with a high wall between him and the plain.

12. *Ἰλιόθι πρό*, see on Γ 3.

13. The asyndeton is very harsh:

αὐτὰρ ὄτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας 15
 ὑψόθ' ἔοντι Διί, μέγα δ' ἔστενε κυδάλιμον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
 ὀρθωθείς δ' ἔνδυε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηγεκές, εἴλετο δ' ἔγχος.
 ὧς δ' αὐτῶς Μενέλαον ἔχε τρόμος, οὐδὲ γὰρ αὐτῶ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μῆ τι πάθοιεν
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺ κάλυψεν
 ποικίλη, αὐτὰρ ἐπὶ στεφάνην κεφαλῆφιν αἰέρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἴμεν ἀνστήσων δὺν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὧς τίετο δῆμφ.
 τὸν δ' εὐρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ

hence Düntzer and Nauck would reject the line. **σύριγγες** are not mentioned elsewhere in Homer; they are evidently meant to give a barbarian colouring to the Trojan night. **αἰολοῖ** recur in Σ 495 only.

15. **προθελύμους**, cf. I 541. Here again the poet shews a tendency to exaggeration.

16. **ἔστενε**, acc. to Fulda, here shews a trace of its primitive meaning, "made his heart full of bursting." The dat. **Διί** seems to be an extension of the phrase **Διὶ χεῖρας ἀνασχεῖν**.

19. **εἰ**, in the hope that; the line being a wish, originally independent, brought into a hypotactic position. It is ambiguous whether the original wish was **εἰ τεκτῆναιτο μῆτιν σὺν ἐμοί**, or **εἰ τεκτῆναίμην σὺν οἱ μῆτιν**. In the former case we ought according to analogy to read **εἰ**, the pronoun being reflexive, not anaphoric. In the following line also **γένοιτο** seems to have been a proper opt., originally paratactic, "I would that such a one might prove."

23. It will be observed as a peculiarity of this book that the poet delights in

detailed description of dress and armour; cf. 29, 134, etc. Compare also B 42.

25. The reading of A and one or two MSS., **αὐ τῶ** for **αὐτῶ**, is worth notice. Conversely, in B 681 some MSS. read **αὐτοῖς** for **αὐ τοῖς**.

26. **μῆ**, for fear lest; again directly derived from the sense of the pure optative, "may it not be that they suffer." It is to be taken in connexion with **τρόμος**, **οὐδέ** . . . **ἐφίζανε** being parenthetical.

27. For **πουλὺν** as fem. cf. δ 709, and for **ὑγρὴν** as a subst. Ξ 308, **τραφερῆν τε καὶ ὑγρὴν**.

30. **στεφάνην**, see H 12.

31. **θήκατο**, the only form of the mid. aor. in -κα- which is found in H; it recurs Ξ 187.

32. **μέγα** as A 78. For the next line cf. E 78.

34. **τιθήμενον**, here only: but cf. Ψ 83, 247, **τιθήμενα**. These forms "are probably due to the analogy of the non-thematic contracted verbs," H. G. § 20 (cf. § 16). Or possibly advantage was taken of the lengthening power of the

νῆϊ πάρα πρυμνῆ· τῷ δ' ἀσπᾶσιος γένετ' ἔλθων· 35
 τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Μενέλαος·
 “ τίφθ' οὔτως, ἦθειε, κορύσσει; ἢ τιν' ἐταίρων
 ὀτρυνέεις Τρῶεσσι ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
 δεῖδω, μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἶος ἐπελθῶν 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ χρεῶ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κεν ἐρύσσεται ἠδὲ σαώσει 45
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν.
 Ἐκτορέους ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμην οὐδ' ἔκλυον αὐδήσαντος
 ἄνδρ' ἕνα τοσσάδε μέμερ' ἐπ' ἤματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε δίφιλος νῆας Ἀχαιῶν, 50
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο.

ictus to introduce forms which otherwise could not be used in the hexameter.

37. ἦθειε, a word of address specially used between brothers; Z 518, X 229, 239, and see also Ψ 94, ξ 147 ἀλλά μιν ἦθειον καλέω καὶ νόσφιν ἔοντα. Aris-tonikos calls it a προσφώνησις νέου πρὸς πρεσβύτερον.

38. ὀτρυνέεις, so Ar.: MSS. ὀτρύνεις. ἐπίσκοπον, so Ar. and MSS.: there was a variant ἐπι σκοπόν, which Döderlein and others have preferred. Both σκοπός (χ 396) and ἐπίσκοπος (X 255, Ω 729, θ 163) are used in the sense of “overseer.” It is quite possible to take Τρῶεσσι without a preposition as a sort of *dat. ethicus*, though the construction with ἐπι seems more natural. Again, while σκοπός is the regular word for “spy” or outpost (B 792, etc.), the addition of ἐπι in composition gives more force, as implying one who goes to spy out the foe, rather than a passive outpost; the form may be compared with ὑφηνόχος beside the commoner ἠνίοχος (Z 19). In this equally balanced uncertainty, which recurs in l. 342, we follow the best MS. tradition.

40. The pres. inf. after verbs of promising is excessively rare (cf. however Θ 246, I 683. In T 85 we should probably read πολεμίξειν for -ίσειν). But here the construction is made easier by the fact that the infin. is expegetic of ἔργον,

though in N 366 we have ὑπέσχετο δὲ μέγα ἔργον . . . ἀπωσέμεν.

44. ἐρύσσεται, fut., as T 311, Φ 176. Others however take it as aor. subj., the fut. act. being ἐρύω, as in A 454. In that case σαώσει should be written for σαώσει, or the change of constr. will be harsh.

46. Did. mentions a variant which seems to have been recognized by Aristarchos, εἰχ' ἱεροῖσιν, which has in its favour the fact that it would be changed to θῆχ' on account of the supposed need to avoid the hiatus (legitimate in the bucolic diaeresis), but not *vice versa*. Neither ἐπέχευ nor ἐπιτιθέμαι φρένα recurs in Homer.

47. αὐδήσαντος, by word of mouth; whereas by the usual Homeric practice it should mean, “I never heard any one speaking,” see II 76, γ 337, δ 505, ι 497. In the Tragedians however αὐδᾶσθαι means “to be noised abroad” (e.g. Soph. O. T. 731), which is correlative to the present use.

48. ἐπ' ἤματι, in a day's space, as β 284 ἐπ' ἤματι πάντας δλέσθαι, μ 105, and ἐπὶ νυκτὶ Θ 529. Ar. ἐν ἤματι, followed by a few MSS. There is no antithesis between μητίσασθαι and ἔρρεξε: this would require an οὐδέ in the former sentence, and practically in Homeric language μητίσασθαι implies ῥέξαι, like μήσατο in 52.

50. αὐτως, “just as he is,” without extraneous aid.

ἔργα δ' ἔρεξ', ὅσα φημι μελησέμεν Ἀργείοισιν
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενεῖα κάλεσσον
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλησιν
 55 ἔλθειν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 κείνου γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι καὶ Ἴδομενεὸς ὀπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."
 τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος·
 60 " πῶς γὰρ μοι μύθῳ ἐπιτέλλεαι ἡδὲ κελεύεις;
 αὐθι μένω μετὰ τοῖσι δεδεγμένος, εἰς ὃ κεν ἔλθῃς,
 ἦε θεῶ μετὰ σ' αὐτίς, ἐπὴν ἐν τοῖς ἐπιτεῖλω;"
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 65 " αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοισιν
 ἐρχομένῳ· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.
 φθέγγεο δ', ἦ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,

51-52. Athetized by Aristarchos and Aristophanes as tautological, not without some reason.

53. Didymos says that Ar. read Αἴαντε, but Telephos (a later and inferior witness however) denies this. In any case only the greater Aias is actually summoned. He and Idomeneus were stationed at the extremity of the camp: see 112.

56. In the absence of any evidence that sentinels were invested with a sacred character, or were regarded as being under divine protection, it seems necessary here to recur to the primary meaning of *ἱερός*, "strong." See note on A 366, and compare Ω 681 *ἱεροῦς πυλαωρούς*, ω 81 *Ἀργείων ἱερός στρατός*. *τέλος* in the sense of "a band" recurs in 470, and also in the phrase *κατὰ στρατὸν ἐν τελέεσσιν* H 380, Δ 730, Σ 298, and occasionally in later Greek, see Lexx. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, I 80; nor as a matter of fact are any given in the sequel.

57. *κείνου*, so all the best MSS.; a few give *κείνῳ*, which is evidently a change to the more familiar construction. So in α 414 the right reading is probably *ἀγγελῆς* (not *-ης*) *πεῖθομαι* (v. Fäsi), and in Herod. i. 126, *ἐμέο πείθεσθαι*. The old vulg. *πιθοίατο* is with-

out authority. For *σημαίνειν* with dat. = to command, see A 289.

61. γάρ here expresses surprise, "why, how dost thou." But it seems clear that we require a simple continuative particle, and Cobet's conjecture *ταρ* (see A 8) is probably right, "how then dost thou instruct me." The asyndeton in the next line is thus natural, as it merely continues this question; but if we read γάρ, and thus refer the question to what precedes instead of what follows, the sudden transition in 62 is very harsh. μύθῳ is not elsewhere found with *ἐπιτέλλεσθαι*, and seems superfluous.

62. αὐθι, sc. at the outposts, as appears from Agamemnon's answer and the sequel. μετὰ τοῖσι, sc. the sentinels. δεδεγμένος, cf. Δ 107, Θ 296; generally *δεδεγμένος ὀππότε*. This perfect always means "await."

65. ἀβροτάξομεν stands to ἀμβροτεῖν much as ἀβρότη to ἀμβροσιος (see notes on B 19, 651), the nasal having disappeared after generating the β. The suffix -άξω however is very peculiar, and should imply a noun-stem *ἀβρότη = ἀμάρτη. Possibly this may point to an old interpretation of νύξ ἀβρότη as "the bewildering night," which would suit the passage where the phrase occurs (Ξ 78).

67. ἐγρήγορθαι, the "Aeolic" accent is traditional, and vouched for by Herodianus.

πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι 70
Ζεὺς ἐπὶ γεινομένοισιν ἴει κακότητα βαρεῖαν.”

ὧς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὐ ἐπιτείλας.
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν·
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαινῇ
εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75

ἄσπις καὶ δύο δούρε φαεινῇ τε τρυφάλεια·
πὰρ δὲ ζωστήρ κείτο παναίολος, ᾧ ῥ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80

Ἄτρεϊδην προσέειπε καὶ ἐξερεῖνετο μύθῳ·
“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος
νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
ἢ ἐ τιν' οὐρήων διζήμενος ἢ τιν' ἑταίρων;

φθέγγεο, μηδ' ἀκέωυ ἐπ' ἔμ' ἔρχεο· τίπττε δέ σε χρεώ;
τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
γνώσεται Ἄτρεϊδην Ἀγαμέμνονα, τὸν περὶ πάντων
Ζεὺς ἐνέθηκε πόνουσι διαμπερές, εἰς ὃ κ' αὐτμῇ
ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90

πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασιν ἦδυμος ὕπνος

68. πατρόθεν ἐκ γενεῆς go together in a single phrase, “by his father's, that is, his family name.” This is actually done in every case, see 87, 144, 159.

69. κυδαίνων seems to mean “using the full complimentary title,” such as διογενές, μέγα κῦδος Ἀχαιῶν, etc. μεγαλίζεο, do not be fastidious.

70. ὧδε, in such a way, to such an extent, Zeus brought woe upon us at our birth. γεινομένοισιν (not γιν- or γιν-) is the reading of the best MSS.

74. παρὰ: it would seem that Nestor, like Odysseus, l. 151, is sleeping outside his hut, perhaps ὑπ' αἰθούσῃ, as Ω 644, where the construction of a “soft bed” is described.

76. τρυφάλεια, Γ 372.

77. ζωστήρ, Δ 134. The omission of the θώρηξ among the pieces of armour named is curious.

79. ἐπέτρεπε, did not yield to; this intrans. use occurs only here in Homer,

cf. μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτρεπε, Herod. iii. 36; Plato Legg. 802 b.

84. This line was athetized by Aristarchos on account of the word οὐρέυς, which he took to mean φύλαξ, a longer form of οὔρος, guardian. So also Fäsi, Düntzer, and others, comparing πομπεύς by πομπός, ἀριστεύς by ἀριστός. But this is hardly tenable; οὐρέυς in the sense of “mule” is too common a word to admit of homonyms which might lead to ambiguity. And there is something peculiarly graphic in the idea of the suddenly awakened sleeper asking the intruder if he wants to find a friend or a strayed mule—of which there were many in the Greek camp, A 50, Ψ 111. Schwartz has compared Xen. Anab. ii. 2, 20, where a night alarm occurs owing to an ass straying among some armour.

88. γνώσεται, “you shall know,” a mild imper.; as we say “you must know.”

ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτημαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν·
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνω
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται·
 δυσμενέες δ' ἄνδρες σχεδὸν εἴαται, οὐδέ τι ἴδμεν· 100
 μῆ πως καὶ διὰ νύκτα μενοιήσωσι μάχεσθαι.”
 τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 “ Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θην Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγειρόμεν ἄλλους,
 ἦμὲν Τυδεΐδην δουρικλυτὸν ἠδ' Ὀδυσῆα
 ἠδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντιθέον τ' Αἴαντα καὶ Ἰδομένηα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἕκαστάτω οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον

93. *περιδείδια* must be read in one word, or the caesura disappears; the best MSS. however give *περι δειδία*, and this Herodianus preferred here and in P 240, where he takes the same view, *ἀναστρεπτόν τῆν πρόθεσιν*; in N 52 the preposition must go with the verb.

94. *ἀλαλύκτημαι*, *ἀπαξ* λεγόμενον, from **ἀλυκτέω*, standing to *ἀλύω* in the same relation as *ὕλακτέω* to *ὕλαω*. We have *ἀλυκτάζω* in Herod., *ἀλύσσω* in X 70.

96. *δραίνεις*, again *ἀπ. λεγ.*, from *δράω*, here apparently in a desiderative sense.

98. *ἀδηκότες*, so also 312, 399, 471; else only in *μ* 281, and *ἀδήσειεν* *α* 134. The verb seems to be a secondary form from *ἄδην* = *σα-δῆην* (root *sa* of *sa-tur*, etc.), and thus to mean “satiated.” *ὕπνω*, sleepiness. But Zen. put a comma after *ἀδηκότες*, instead of at the end of the line, and read *ἠδέει* for *ἠδέ καί*.

100. The punctuation of this line is doubtful. The colon is generally put at

εἴαται, and the comma at *ἴδμεν*, but the real connexion of *μῆ* is not with *ἴδμεν*, but with the whole thought of the preceding three lines; it is really correlative with *μῆ* in 98, and neither depends upon *ἴδωμεν*. Rather both are almost independent sentences, though we have to translate by “lest”; *μῆ* with the subj., as Lange says (EI, p. 432), puts aside an expectation. (For a somewhat different view see H. G. § 281.) The force of the aorist *μενοιήσωσι* must be “lest a desire *come upon* them.”

105. *πού νυν ἐέλπεται*, so the best MSS. (though most accent *νῦν*); those of the second class give *που νῦν ἐλπεται*. For the enclitic *νυν* = *νῦν*, *now*, cf. Ψ 485. The text undoubtedly gives the best caesura.

110. *Φυλῆος υἱόν*, Mege, B 627.

111. *εἰ* with optative expresses a wish, as often; cf. 222, II 559, Ω 74, etc. There is no ellipse to be supplied.

νεικέσω, εἴ πέρ μοι νεμεσήσῃαι, οὐδ' ἐπικεύσω, 115
 ὡς εὔδει, σοὶ δ' οἴω ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστήης πονέεσθαι
 λισσόμενος· χρεῖὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
 πολλάκι γὰρ μεθιῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὔτ' ὀκνῶ εἰκῶν οὔτ' ἀφραδίησι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμη.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὓς σὺ μεταλλάξ. 125
 ἀλλ' ἴομεν· κείνους δὲ κίχησόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἠγερέθεσθαι."
 τὸν δ' ἠμίβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 "οὔτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130
 ὡς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλὴν ἑκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὄξει χαλκῶ, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ

115. εἴ περ, so Ar., al. εἰ καί. The sense is the same, cf. Δ 55.

116. ὡς εὔδει = ὅτι οὕτως. This sense comes from the subordination of an originally paratactic exclamation, "How he sleeps!" (and so indeed Nikanor thinks it might be taken here, καθ' ἐαυτὸ ἀναγνωστόν τὸ "ὡς εὔδει" ἐν θαυμασμῶ· ἢ τοῖς ἀνω συναπτόν).

120. For σε Nauck conj. εἰ; else we must supply αὐτόν after αἰτιάσθαι.

124. ἐμέο for ἐμείο occurs only here in H. It is however a genuine form occurring in Ionic prose, and is a transitional stage towards ἐμευ, corresponding to the genitive in -οο between -οιο and -ου. ἐπέστη, came to me.

127. As the text stands ἵνα must be demonstrative, "there"; a use of which there is no other example in Greek. In order therefore to introduce the sense "where," Bekker conj. τ' ἄρ, Hermann

περ, Barnes φυλάκεσσι, ἵνα σφιν, while Hentze thinks γάρ here may be for γ' ἄρ. Possibly however the demonstrative use may be defended by the close connexion of the demonstrative and relative stems; in order to mean *where* ἵνα must have passed through a stage when it meant "there." The commentators compare δ γὰρ γέρας ἐστὶ θανόντων Ψ 9, for τὸ γάρ. ἠγερέθεσθαι, so the editions of Aristarchos, rightly. Our MSS. give ἠγερέεσθαι. Zenod. read μν for σφιν.

133. φοινικέεσσαν is to be read as two spondees with synizesis. For the nature of the archaic περόνη see Helbig, p. 144; and for ἑκταδίη p. 135, where the word is explained to mean "smooth, capable of being put on without a fold." See note on τανύπεπλος, Γ 228.

134. ἐπενήνοθε, see B 219, whence the phrase seems to have been imitated, not very successfully.

φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπεν· 14
 “τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην; ὅτι δὴ χρεῖω τόσον ἵκει;”
 τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἰππότητα Νέστωρ·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς· 14
 ἀλλ' ἔπέε', ὄφρα καὶ ἄλλον ἐγειρομεν, ὃν τ' ἐπέοικεν
 βουλὰς βουλεύειν, ἢ φευγόμεν ἢ μάχεσθαι.”
 ὣς φάθ', ὁ δὲ κλισίηδε κίων πολύμητις Ὀδυσσεύς·
 ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτοῦς.
 βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δὲ κίχανον 15
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
 εὐδον, ὑπὸ κρασίν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 ὄρθ' ἐπὶ σαυρωτήρος ἐλήλατο, τῆλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπῆ πατρὸς Διός· αὐτὰρ ὄγ' ἦρωσ
 εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοῶς ἀγραύλοιο, 15
 αὐτὰρ ὑπὸ κράτεσφι τάπησ τετάνυστο φαεινός.

139. The idea of a sound coming round a person is not uncommon in Homer, cf. B 41 *θείη δέ μιν ἀμφέχον' ὀμφή*, τ 444 (π 6) *τὸν . . . περὶ κτύπος ἦλθε ποδοῦν*, and ρ 261 *περὶ δὲ σφεας ἤλυθ' ἰωή*. For the *phrenes* as the organ in which sleep is situated cf. Z 164, τῷ δ' ὕπνον . . . *χεύη ἐπὶ βλεφάροισιν ἰδὲ φρεσίν* (Fulda). *ιωή*, see Δ 276.

142. It is doubtful whether there should be a note of interrogation, or only a comma, after *ἀμβροσίην*. In the former case we must understand “is it because so great need has come?” or else we must read *δ τι*, and take it to be an indirect, virtually equivalent to a direct, question, owing to an ellipse of the words “tell me,” which is not possible. So Schol. A, “ἀντί τοῦ τί δὴ χρεῖω τόσον ἵκει,” comparing α 171, *ὀπποῖης τ' ἐπὶ νῆος ἀφίκεο*, where however *κατὰλεξον* has preceded at an interval of only one line. If we put a comma after *ἀμβροσίην* we may assume a curious inversion of expression, instead of “what need has come on you *that you wander*”; but this (La Roche's) explanation is very harsh. Or again we may read *δ τι* and explain it as an accusative of relation, “on what account do you thus wander, in respect of which need has so much come?” So Mr. Monro, comparing Δ

32, *τί . . . τόσσα κακὰ μέγιστον, δ τ' ἀσπερχές μενεαίβεις*: our choice seems to lie between the first and the last of these alternatives. For *ἀμβροσίην* as an epithet of night see B 19.

146. *ἔπει*, so Ar. and Townl.; the rest give *ἔπει*.

147. This line is almost undoubtedly spurious, interpolated from 327, with the intention of supplying an infin. to *ἐπιοικεν*, which does not need one. The question of fighting or flying is not on which has to be discussed at all now; it has already been settled in the Agor at the beginning, and the council at the end, of the preceding book. (So van Herwerden and Hentze.)

151. *ἐκτὸς ἀπὸ* seem to go together and to mean simply “outside.” The modern Greek idiom happens to be precisely the same, *ἔξω ἀπὸ τοῦ σπιτι* = “outside the house.”

153. *σαυρωτήρ*, the spike at the butt end of the spear—not elsewhere named. See J. H. S. iv. p. 301. Aristophanes read *σαυρωτήρας*.

155. *ὑπὸστρωτο ῥινόν*, like *περικεῖσθε τελαμώννα, ξίφος*, etc., in Herod., an *ἐπικείμενος ἀλκήν*.

156. *κράτεσφι*, a form which can only be explained as an artificial coinage or the false analogy of *στήθεσφι* and *τῆ*

τὸν παρστὰς ἀνέγειρε Γερήνιος ἵππότης Νέστωρ,
 λάξ ποδὶ κινήσας, ὠτρυνέ τε νείκεσέ τ' ἄντην·
 “ ὄρσεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς;
 οὐκ αἰεὶς, ὡς Τρῶες ἐπὶ θρωσμῶ πεδίῳ 160
 εἶται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”
 ὧς φάθ', ὁ δ' ἐξ ὕπνου μάλα κραιπνῶς ἀνόρουσεν,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἕασι νεώτεροι υἱες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντη ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”
 τὸν δ' αὖτε προσέειπε Γερήνιος ἵππότης Νέστωρ·
 “ ναὶ δὴ ταυτὰ γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολλέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖᾶ βεβίηκεν Ἀχαιοῦς·
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς,
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐβιώναι.
 ἀλλ' ἴθι νῦν, Αἴαντα ταχύν καὶ Φυλῆος υἴον 175

like: there is no stem κρατес-. *κρασίν* in 152, though it does not recur in Homer, is sufficiently defended by the common *κρατl*.

159. MSS. are divided between *ὄρσεο* and *ἔγρεο*, but the best give the former. Ar. also varied. *ἀωτεῖς*, only here and κ 548. The word seems to be formed from the root *af* to breathe, through a stage *áf-of-tos*, and thus means “to breathe heavily,” perhaps even “to snore.” See I 661.

160. The *θρωσμός πεδίῳ* is a locality which is mentioned again in T 3, A 56; see the note on the latter passage.

164. *σχέτλιος*, “hard,” here in the physical sense, full of endurance, and so μ 279, *σχέτλιός εἰς, Ὀδυσσεύ, περί τοι μένος, οὐδέ τι γυῖα κάμεις*. Hence the derived sense “hard of heart,” full of resistance to entreaty.

166. *ἔπειτα*, “then” or “therefore,” *i. e.* because they are younger. There is no exactly similar use of the adverb in Homer.

167. *ἀμήχανος*, not to be dealt with, “unmanageable”; a half playful reproach from a younger to an elder man.

173. The proverbial expression is a

common one in Greek, occurring in Herod. vi. 11, Theognis 557, Simonides 99; cf. Soph. *Ant.* 996 *φρόνει βεβῶς αὐ νῦν ἐπὶ ξυροῦ τύχης*, and perhaps Aesch. *Cho.* 883. Neither *ἀκμή* nor *ξυρόν* recurs in Homer, nor is the practice of shaving mentioned. This however is not an argument against the antiquity of this passage, as razors of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece; the Homeric heroes probably shaved the upper lip (Helbig, p. 171 *sqq.*). In fact the Skt. *kshurá* = *ξυρόν* shows that the practice may even date from Indo-European days (cf. Schrader, *S. und U.* p. 53).

174. For the use of the infinitive here cf. I 230; *ἴσταται* is really an impersonal verb, and the substantive *ὄλεθρος* is not added in a very strict construction. Logically, the idea is “the state of all is on the razor's edge (balancing) between destruction and safety.” But the juxtaposition of *ὄλεθρος* and *βιώναι* is a curious instance of the process by which the infin. in later Greek came to be used as a noun, and might well have been quoted in the instructive remarks on this point in H. G. § 234.

ἄστησον, σὺ γὰρ ἔσσι νεώτερος, εἴ μ' ἐλεαίρεις."

 ὧς φάθ', ὁ δ' ἄμφ' ὤμοισιν ἔεσσατο δέρμα λέοντος

 αἰθωνος μεγάλοιο ποδηκεές, εἴλετο δ' ἔγχος.

 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἤρωσ.

 οἱ δ' ὅτε δὴ φυλάκεσσι ἐν ἀγρομένοισιν ἔμιχθεν, 180

 οὐδὲ μὲν εὐδοντας φυλάκων ἠγήτορας εὐρον,

 ἀλλ' ἐρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.

 ὧς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ

 θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην

 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185

 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·

 ὧς τῶν ἡδυμος ὕπνος ἀπὸ βλεφάρου ὀλώλει

 νύκτα φυλασσομένοισι κακῆν· πεδίονδε γὰρ αἰεὶ

 τετράφαθ', ὅππότε ἐπὶ Τρώων αἰοιεν ἰόντων.

 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190

 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα]·

 "οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος

 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."

 ὧς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἄμ' ἔποντο

 Ἄργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195

179. τοῖς, sc. Aias and Meges: ἐνθεν, from their huts.

180. See Γ 209, of which this line is not a very happy reminiscence; as there it alludes to an assembly to which the Trojans were called, whereas in the case of the sentinels there is nothing of the sort. οἰδέ, an unusual form of the common δέ in *apodosis*.

183. δυσωρήσονται, so all MSS.; almost all edd. however give *δυσωρήσωσιν*, from Apoll. *Lex.*, on the ground that the form in *-σονται* cannot stand in a simile, being a future. It would of course be easy to emend *-σονται*, but it is a question if this is necessary; the rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits it even in non-thematic tenses (H. G. § 80), looks like an attempt to reduce the Homeric forms as far as possible to the analogy of later Greek. Analogy would certainly lead us to suppose that the short forms of the aor. subj. in *-ομεν*, *-ετε*, etc., implied vowels short by nature even where they were long by position. I have therefore followed Christ here in restoring the MS. reading, though not in the other passages

where the vulg. *-σονται* is supported by nearly all MSS., Θ 511, Κ 99, Μ 168, Ν 745, Ρ 134. The verb itself seems to come from *ώρα*, and to mean "keep painful watch." The use of the middle may be supported by forms like *εὐλαβεῖσθαι*, *εὐθηνεῖσθαι*, *εὐωχεῖσθαι*, etc., though the act. is certainly more usual.

188. φυλασσομένοισι: for the change of case after τῶν see H. G. § 243 (4); it is perhaps made easier by σφισιν in 186.

189. ὅππότε, not "whenever," for the Trojans are not attacking; but like εἴ ποτε B 97, ὅτε ξ 522, "against the time when they should hear," i.e. *expecting* to hear, this idea being implied in the preceding words. The full phrase *δέγμενος ὅππότε* occurs B 794, etc., cf. Δ 334. ἐπὶ may go either with αἰοιεν or ἰόντων, but better with the last; *ἐπαῖω* does not occur in Homer.

191. Omitted in the best MSS., AD Townl.

194. The sentinels are in the space between wall and moat, I 87. They now go out into the open plain.

195. βουλήν, acc. of the *terminus ad quem*, only here with *καλεῖν*, and rarely with any verbs except those which im-

τοῖς δ' ἄμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδρίωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πιπτόντων, ὅθεν αὐτὶς ἀπετράπετ' ὄβριμος Ἔκτωρ 200
 ὄλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν·
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρῶας μεγαθύμους 205
 ἐλθεῖν, εἴ τινα που δηῶν ἔλοι ἐσχατόωντα,
 ἦ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιώοσι μετὰ σφίσιν, ἣ μεμάασιν
 αὐτὴ μένειν παρὰ νηυσὶν ἀπόπροθεν, ἧε πόλινδε
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῖς; 210
 ταῦτά τε πάντα πύθοιτο, καὶ ἀψ' εἰς ἡμέας ἔλθοι

ply *teaching* a point (H. G. § 140, 3). Cf. Z 87, *ξυνάγουσα γεραῖα νηόν*. For the regular members of the *βουλή* see B 53.

199. See Θ 491, where the line is used of quite another place, *νόσφι νεῶν*.

200. *πιπτόντων* is hardly to be explained; it could only mean that men were still falling. Christ conjectures *πεπτεῶτων*, Renner *τεθνεῶτων*.

204. There is considerable doubt as to the punctuation of the whole of this speech of Nestor's, the note of interrogation having been variously put after *ἐλθεῖν* (206), *Ἀχαιοῖς* (210), and *ἀσκηθῆς* (212). That adopted in the text is Hentze's. The true explanation is mainly due to Lange (EI, p. 381). In 206 *εἰ* goes immediately with *ἐλθεῖν*, to go "in the hope that"; and *ἔλοι* and *πύθοιτο* are co-ordinate. Then *ἄσσα* is explanatory of *φῆμιν*, as expressing the contents of the supposed rumour, and is again divided into the two alternatives *ἦ—ἧε*. The optatives in 211 resume that after *οὐκ ἂν* in 204; in form they are a wish, in reality they are only a suggestion in form of a hope, "I should like him to find out"—a shade of meaning which we express by "he might." If we read *κε* for *τε* with some MSS. (v. note on 211), the expression would be more confident, "he would"; but this is better reserved till 212, where *κεν* indicates a result which in that case is asserted to follow upon the assumed

condition, being virtually equivalent to the future *ἔσσεται*. We may in fact regard the clause *μέγα κεν . . . εἴη* as an apodosis to the sentence *ταῦτα . . . ἀσκηθῆς*, which in effect, though not in form, is a protasis. This weakening of the simple optative from a wish to a supposition is indeed, as Lange has shewn, the origin of the conditional protasis; the *εἰ* is only a *sign* of the manner in which the optative is used, not, in its origin, an indispensable factor in the expression of a condition. A similar use of the opt. to express a condition, followed by an apodosis with *κεν*, occurs in a 265, the difference being that there the opt. resumes a wish introduced by *εἰ* (255): here the wish is put in the form of a question with *οὐκ ἂν*. So also σ 368-370, where however the apodosis is postponed till 375. (So in the main Hentze.)

207. *φῆμιν* recurs only in Od. The Schol. A. illustrates it by a well-known story: *Λακεδαιμονίων βουλευομένων ποῖον χῶρον ἐπιτεχνίσουσι τῆς Ἀττικῆς, Ἀλκιβιάδης συνεβούλευσε πέμπειν εἰς Ἀθήνας κατασκόπους, οἵτινες παραγενόμενοι ἤκουσαν αὐτῶν τῶν Ἀθηναίων διαλεγομένων ὅτι τὴν Δεκέλειαν μέλλουσιν ἐπιτεχνίσειν οἱ πόλεμοι· καὶ οὕτως Λακεδαιμόνιοι ἐπετεχνίσαν τὴν Δεκέλειαν.*

209. *ἀπόπροθεν*, i.e. from the city; the ellipse is filled up by *πόλινδε* immediately succeeding.

211. The MS. evidence is fairly divided

ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἶη
 πάντας ἐπ' ἀνθρώπους· καί οἱ δόσις ἔσσεται ἐσθλή·
 ὄσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος δῖν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “ Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
 ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγυὸς εἴωτων,
 Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος·
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 σὺν τε δὴ ἔρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόησεν,
 ὄππως κέρδος ἔη· μῦθος δ' εἴ πέρ τε νοήθη, 225
 ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.”

between *κε* and *τε*; the former is given by C and D, the latter by the rest, A having *κ* written over the *τ*. Nikanor in Schol. A also reads *τε*, the argument in favour of which has already been given. The clause being a resumption of what precedes, *τε* goes with *καί*, and means “both.”

212. *ὑπουράνιον*, i.e. over all the earth, virtually identical with *πάντας ἐπ' ἀνθρώπους*.

214. The phrase *νήεσσιν ἐπικρατέουσιν* is unusual; the line looks almost like an adaptation from *α* 245, *νήεσσι* being changed into *νήεσσιν*.

215. *πάντων*, as we should say “without exception”; but the phrase is a rather awkward one, and so is *ἕκαστος* immediately followed by the plural. The omission of the *F* of *ἕκαστος* too is very rare. In 216 *τῇ . . . ὁμοῖον* is an obvious exaggeration, as a dozen ewes with their lambs would be of very little value. As for the promised standing invitation, it may be noticed that all the chiefs who are present, with the exception of Meriones and Thrasymachos, already share of right in the feasts of the *γέροντες*: cf. B 53, Δ 259. These numerous objections seem to indicate that 214 (or acc. to Nauck 213) -217 are an interpolation—perhaps from the time when the democratic *σιτήσις ἐν πρυτανείῳ* had become a familiar institution as a reward for public service.

222. As Nikanor remarks, we may put either a comma or a colon at the

end of this line; it is impossible to say whether the clause *εἰ . . . ἔποιτο* is a wish or a regular conditional protasis. This is a very good illustration of the way in which the conditional sentence has been developed from the parataxis of a wish and the expected result.

224-6. The recurrence of *τε* in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which *τε . . . τε* occur are correlative, from which the use as a conjunction strictly speaking has been developed. Thus *εἰ περ*, the condition, is correlative to the apodosis which is stated paratactically by *ἀλλά*, while in the other two clauses containing *τε . . . τε* the co-ordination in pairs is obvious. The connexion of this use with the gnomic *τε* (almost = *ταί*) is not clear; the two are possibly quite distinct. The gnomic *τε* would of course be in place in such a sentence as the present, but it is not used in pairs. *ἐρχομένω*, a *nom. pendens*, like Γ 211, *ἀμφὺ δ' ἔχουμένω, γεραρότερος ἦεν Ὀδυσσεύς*. The old vulgate *ἐρχομένω*, evidently a correction, is found only in one or two inferior MSS. *πρὸ ὃ τοῦ*: for this order of words cf. E 219, *ἐπὶ νῆϊ τῷδ' ἀνδρὶ*. The meaning is of course that sometimes one, sometimes the other, is quickest to mark.

226. *βράσσων*: apparently this must be the comp. of *βραχύς*, for *βραχίσω* (Curt. *Et.*⁵ p. 672), though the adj. is not found elsewhere in H. The sense

ὡς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
 ἤθελέτην Αἴαντε δύω, θεράποντες Ἄρηος,
 ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,
 ἤθελε δ' Ἀτρείδης δουρικλειτὸς Μενέλαος, 230
 ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναϊ ὄμιλον
 Τρώων· αἶεϊ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “Τυδείδῃ Διομήδῃ, ἐμῶ κεχαρισμένῃ θυμῶ,
 τὸν μὲν δὴ ἔταρόν γ' αἰρήσειαι, ὃν κ' ἐθέλησθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω
 καλλεῖπειν, σὺ δὲ χεῖρον' ὀπάσσειαι αἰδοῖ εἰκων,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.”
 ὡς ἔφατ', ἔδεισεν δὲ περὶ ξανθῶ Μενελάῳ. 240
 τοῖς δ' αὖτις μετέειπε βοήν ἀγαθὸς Διομήδης·
 “εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὐ πέρι μὲν πρόφρων κραδίῃ καὶ θυμὸς ἀγήνηρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παιλλὰς Ἀθήνη. 245
 τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιμεν, ἐπεὶ περιόιδε νοῆσαι.”

will be, “his mind does not reach so far,” he is “shorter of sight” as we should say. It has generally been referred to *βραδύς*, which gives a better sense, as quickness of perception is the point in 224; but *βραδ-ῶν* could only make *βραδῶν*. It was probably the knowledge of this which led Aristarchos to the strange idea that *βράσων* is a participle meaning “confused,” “perturbed,” *ταρασσόμενος*. *λεπτή*, only here and Ψ 590 (the same phrase) in a metaphorical sense. It probably means “flimsy,” “wavering,” as in the phrase *φρένες ἠερέθονται* Γ 108.

231. *τλήμων*, cf. 498, E 670, Φ 430, the only instances in Homer, all in the sense of “enduring.” The use of the article *ὁ* seems to be post-Homeric.

235. *αἰρήσειαι*, “I expect you to choose,” which may be taken either as a permission or as a modified imperative. Cf. Z 71.

236. *φαινομένων*, a curious use which must mean “as they present themselves.” Hence Döderlein conj. *φαινόμενον*, to which Paech has added *τοι* for *τόν*. But

Z

the later use of the article is common in this book.

237. *αἰδόμενος*, from a feeling of respect; as ζ 329, *αἰδετο γάρ βα πατροκασίγητον*.

238. *σὺ δέ*, repeated to enforce the opposition of clauses, not of persons. This is common enough when the pronoun has not been expressed before, but is very rare in cases like this where an emphatic *σύ γε* precedes. *ὀπάσσειαι*, aor. subj., as regularly after *μή*; some have taken it as a “jussive” future, but this does not seem in place here.

240. Omitted by Zenod. and athetized by Ar. as superfluous. It clearly gives the meaning which is meant to lurk in the preceding line; and it is more in the Epic style that this should be openly expressed than left to be understood. Thus if it be rejected 239 should probably go with it; Agamemnon's remarks are then quite general in their application.

246. *σπομένοιο*, so Ptol. Ask.: MSS. *ἔσπομένοιο*. On this question see note on E 423.

247. *νοστήσαιμεν* without *ἂν*, another

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδείδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἠώς,
 ἄστρα δὲ δὴ προβέβηκε, παρῶχωκεν δὲ πλέων νύξ
 [τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται].”
 ὧς εἰπόνθ' ὄπλοισιν ἐνι δεινοῖσιν ἐδύτην.
 Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες, τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο,
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταίτυξ
 κέελλεται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
 Μηριόνης δ' Ὀδυσῆι δίδου βιὸν ἠδὲ φαρέτρην 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκεν
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἰμᾶσιν
 ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες

case where the strict sense of the opt. is becoming weakened: it is just on the borderland between “I wish we may return” and “I hope, expect we shall return.” H. G. § 299 f.

249. μήτε τι νείκει is superfluous according to our ideas: we can express it by saying “there is no more need of praise than of blame”; or perhaps there may be a thought of divine “nemesis,” “do not praise me over much, even as I hope you will not defame me.” It is really an instance of the tendency which we find in Latin as well as in Greek to emphasize a word by means of its contrary; as in phrases like *fas nefasque*, etc., where the second member is often superfluous.

252. The MSS. all give παρῶχηκε(ν), and a majority πλέω for πλέων. According to Didymus, Ar. read παρῶχωκεν. There is considerable variation between οἰχωκα and ῶχωκα in other passages (Aesch. *Pers.* 13, Soph. *Aiax* 896, and in Herodotus); but there is no good authority for the form οἰχωκα till quite late (Polyb.). The next line was omitted by Zenod. and athetized by Ar. The construction is hardly to be explained. Hentze understands it to mean “the greater part of the night, consisting of two watches”; but this is too artificial, and the use of the gen. can hardly be supported. The obvious sense “more than the two first watches have passed,

and the third remains,” seems to be a contradiction in terms; but perhaps this is more apparent than real, for *λαοαται* need not mean more than “the third watch is still with us.” For the threefold division of the night cf. μ 312, ἡμος δὲ τρίχα νυκτὸς ἐν, μετὰ δ' ἄστρα βεβήκει. The Schol. compares the threefold division of the day Φ 111, ἔσσεται ἡ ἠώς ἢ δεῖλη ἢ μέσον ἡμαρ. *δύο* is indeclinable in Homer, but the only other instances of its use, except in nom. or acc., are κ 515 (gen.), Ν 407 (dat.).

254. ἔπλα = armour only occurs four times in H.: 272, Σ 614, Τ 21; elsewhere it means no more than “tools.”

256. τὸ ἐὼν seems to be a late use of the article; while ἐὼν is used in its primitive sense, his *own* (Brugman, *Proö.* p. 98).

258. ταυρείην with κυνέην seems to be a contradiction in terms, if κυνέην means “a helmet of dogskin” (cf. 335), though such a phrase can easily be justified (ε. A 598). It is very likely however that it really comes from root *κυ*, to be hollow, which occurs with numerous suffixes; -*na*- occurring in Skt., though not in Greek (see Curt. *Et.* no. 79). V. J. H. S. iv. p. 298. ἀφαλον, without knobs or projections: v. on Γ 362. καταίτυξ, a word of uncertain derivation, known only from the present line.

263. ἐντέτατο should mean “was stretched tight.” In this case the

ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρειν. 265
 τήν ῥά ποτ' ἔξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορήναι· 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθεῖσα.
 τὼ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἤκεν ἔρωδιὸν ἐγγυὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἠῤῥατο δ' Ἀθήνη·
 “κλυθὶ μὲν, αἰγιόχοιο Διὸς τέκος, ἧ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος, νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280

thongs could not have been “inside” the hollow, *i.e.* next the head. Possibly it is meant that there was a leather cap πῖλος, inside all (ἐν μέσση), wound round for the sake of strength with thongs; while outside these again came an outer covering of boar’s tusks. The ἰμάντες are then ἔντοσθεν because they form the middle one of three layers. The tusks may possibly be a relic of the origin of the helmet from the wild beast’s head, a form which is very commonly found in primitive headgear (J. H. S. iv. 294).

264. ἔχον, “clasped” the cap, surrounded it.

265. From this passage came the tradition in pictorial art by which Odysseus always wore the close-fitting cap called πῖλον, or πῖλος.

266. Ἑλεῶν in Boiotia is mentioned in B 500. Ptolemy of Askalon read Ἑλεῶνος, a town in Thessaly, distinct from the Boiotian; but this is probably a mere figment, invented in order that the Amyntor here named might be identified with the father of Phoinix, I 447, where see the note. Autolykos was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, ἀθρόπους ἐκέκαστο κλεπτοσύνη θ' ὄρκω τε. Hence in the later legends he was made the son of Hermes.

267. ἀντιτορήσας, so *Hymn. Merc.* 178, μέγαν δόμον ἀντιτορήσων. The force of the preposition is not clear, and Döderlein (*Gloss.* § 672) is perhaps right in reading ἀντετορήσας, from the reduplicated aor. ἀν-τετορήσαι. The real form will then have been forgotten at the time of the composition of the hymn.

268. Σκάνδειαν, acc. of the *tertiarius ad quiet.*, cf. 195 κεκλήτατο βουλῆν. Ar. read Σκάνδειανδ', as H 79 σώμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν, ο 367 Σάμηνδε δόσαν.

269. For Molos, the brother of Idomeneus, cf. N 249.

273. It is doubtful if we should read κατ' αὐτόθι as one word or as two. The preposition in tmesis rarely stands after its verb: see however B 699. In Φ 201, φ 90 κατ' αὐτόθι λείπεν, λιπόντε, where the verb follows, it seems most natural to take it with κατά. Herodianus held that even if κατά belonged to the verb it could not here suffer anastrophe, because of the intervention of the word δέ.

275. There is a curious variant here, attributed to one Zopyros, a naturalist, πῆλλον (gray) for Παλλὰς.

278-80. Cf. E 115-7 and ν 300-1. κινύμενος, apparently “no movement of mine escapes thee.” But this is hardly a Homeric view of the gods, whose omniscience does not extend to details unless their attention is called.

δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”
 δεύτερος αὐτ’ ἠράτο βοὴν ἀγαθὸς Διομήδης·
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη·
 σπείό μοι, ὡς ὅτε πατρὶ ἄμ’ ἔσπεο Τυδεί διφ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦεν.
 τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῶ λίπε χαλκοχίτωνας Ἀχαιοῦς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμειοισιν
 κεῖσ’· ἀτὰρ ἀψ’ ἀπιὼν μάλα μέρμερα μῆσατο ἔργα 290
 σὺν σοί, δια θεά, ὅτε οἱ πρόφρασσα παρέστης.
 ὡς νῦν μοι ἐθέλουσα παρίσταο καὶ με φύλασσε·
 σοὶ δ’ αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἦν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”
 ὡς ἔφην εὐχόμενοι, τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ’ ἐπεὶ ἠρήσαντο Διὸς κούρη μεγάληο,
 βάν ῥ’ ἴμεν ὡς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἀμ φόνον, ἀν νέκυας, διὰ τ’ ἔντεα καὶ μέλαν αἷμα.
 οὐδὲ μὲν οὐδὲ Τρώας ἀγήγορας εἶασ’ Ἔκτωρ
 εὔδειν, ἀλλ’ ἄμυδις κικλήσκειτο πάντας ἀρίστους, 300
 ὄσσοι ἔσαν Τρώων ἠγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
 δῶρψ ἐπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 δῶσω γὰρ δίφρον τε δύω τ’ ἐριαύχενας ἵππους, 305

281. *εὐκλείας*, for *εὐκλεείας*, is of course not an epithet of *νῆας*, but part of the predicate. The last syllable is lengthened by the ictus.

285. *σπείο*, a form which Curtius (*Vb.* ii. 47) gives up as indefensible, and only created by false analogy; only *σπέο* can be right. It is however possible that we may have here a bold case of lengthening by the ictus. *ὅτε* here, as elsewhere in the phrase *ὡς ὅτε*, originally was an indefinite adverb, “on a time,” “at some time.” The usual method of explaining *ὡς ὅτε* as involving an ellipse would land us here in the absurd tautology “accompany me as thou didst accompany when thou didst accompany my father.” For this famous expedition of Tydeus see Δ 396, E 803, etc.

289. *μέρμερα ἔργα*, the slaying of the men in ambush, Δ 396. The emphatic position of the quite insignificant *κεῖσ’*

produces a curious weakness in the effect of the line.

291. *παρίσταο*, so Ar., Zen., and *ai* *πλείους*, as *μάργαο* O 475; MSS. *παρίστασο*, which is more usual. H. G. § 5. Zenod. also read *πῶρε κῶδος* for *με φύλασσε*.

292-4 = γ 382-4, to which place only they probably belonged originally. The tools for gilding the horns of the sacrifice are there described (432-438). See Helbig, H. E. p. 181, who points out that the process probably consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also § 232.

299. *εἶασ’*, so the best MSS.: the majority give *εἶασεν*, but the *α* is always long in this form. Nauck. conj. *εἶασεν*, which is possible; Christ *εἶασεν ἀγήγορας* “Ἐκτωρ, which is not, on account of the rhythm.

304. *ἄρκιος*, assured: see on B 393,

οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τις κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἕκ τε πυθέσθαι,
 ἢ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωπῆ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐυμήδεος υἱὸς 315
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος·
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μούνος ἔην μετὰ πέντε κασιγνήτησιν.
 ὅς ῥα τότε Τρωσὶν τε καὶ Ἔκτορι μῦθον ἔειπεν·
 “Ἔκτορ, ἔμ' ὄτρυνει κραδίη καὶ θυμὸς ἀγήνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἕκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσον
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὄφρ' ἂν ἴκωμαι 325
 νῆ' Ἀγαμεμνονέην, ὅθι πού μελλουσιν ἄριστοι
 βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι.”
 ὣς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἳ ὄμοσεν·
 “ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι.”

and cf. σ 358. It is equally possible however to understand the word here to mean “sufficient,” “ample”; and in this way the later imitative Epic poets seem to have taken it.

306. ἄριστοι ἔωσι, so Ar. followed by only two or three inferior MSS.: *caet.* ἀριστεύωσι. Zenod. read αὐτοὺς of φορέουσι ἀμύμονα Πηλεΐωνα, Aristoph. καλοῦς of φορ. ἄμ. Π.; see 323.

307. οἳ τ' αὐτῷ κῦδος ἄροιτο is of course parenthetical.

311. φύξιν, a word peculiar to this book; see 398, 447.

312. νύκτα as a temporal accus. only occurs in H. in this book of the Iliad (188, 399) and in the Odyssey. ἀδηκότες, cf. 98.

314. For this introduction of a new

character cf. E 9. κήρυκος θείοιο, as holding a sacred office, v. A 334, Δ 192.

317. μούνος, an only son. Zenod. read κασιγνήτοισιν, understanding it to mean the only *συννίστορ* among five brethren.

321. Cf. H 412. Dolon offers to Hector the staff which he is holding as the speaker “in possession of the house.” See 328. Thus τὸ mean “this,” not “thine.”

324. ἄλιος σκοπός, the phrase ἀλαοσκοπῆν (or ἀλαός σκοπῆν) ἔχειν (see 515), suggests that ἀλαός may be the right reading here. ἀπὸ δόξης, far from what you expect. The phrase recurs only in λ 344. Cf. ἀπὸ γνώμης, θυμοῦ (A 562), etc.

330. This line seems almost like an

ὡς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθουνεν.
 αὐτίκα δ' ἄμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
 ἐλθὼν ἐκ νηῶν ἀψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἀν' ὄδον μεμαῶς· τὸν δὲ φράσατο προσιόντα
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340
 “οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ', ἢ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἢ τινὰ συλήσων νεκύων κατατεθνηώτων.
 ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δὲ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιελείν
 ἔγχει ἐπαΐσσω, μὴ πῶς προτὶ ἄστυ ἀλύξῃ.”
 ὡς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
 κλινηθήτην· ὁ δ' ἄρ' ὤκα παρέδραμεν ἀφραδίησιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην, ὄσσον τ' ἐπὶ οὐρα πέλονται

intentional irony, in view of Hector's coming fate. For the construction of *μή* with the indic. in an oath cf. O 41, *ἴστω νῦν . . . μή δι' ἐμὴν ἰότητα Πρωσιδάων ἐνοσίχθων πημαίνει Τρῶας*. H. G. § 358.

332. *ἐπώμοσε*, so Ar., AD: most MSS. *ἀπώμοσε*. The *ἐπι-* seems to mean “added a false oath” to his previous asseveration.

335. The *κτίς* or *ικτίς* appears to have been an animal of the class of stoats or martens. Cf. on 258.

338. Aristarchos noted that elsewhere in the Iliad *ὄμιλος* means only “the battle throng,” the sense of “assembly” being peculiar to the Odyssey.

341. *οὗτός τις*, so Ar. and *αι πλείους*, MSS. *τοι*.

342. *ἐπίσκοπος*, cf. 38.

344. *παρέξελθεῖν πεδίοιο*, “to pass by us out into the plain.” On account of the scansion Christ proposes *ἀλλά F' ἐῷμεν*.

346. *παραφθαίησι*, a strange form, possibly a sham archaism (so Curtius, *Vb.* 158); the *αι* points to an opt. form, the *-σι* to a subj. It looks as though

the poet thought that the *-σι*, which is so often found in the subj., was an arbitrary affix which might be appended also to the opt. La Roche and others write *-φθήησι*, without MS. authority, except that A gives *-φθαίησι*. J. Schmidt takes this as a subj. of a lost present “*φθαίω* for *φθάνω*”; while Christ sees in the *-ι* another instance of the subjunctive stem in *-ια-*, for which see H 72, 340. It may be noticed that in 368 the two best MSS., AD, read *φθαίη*, though the subj. is not in place there.

349. *φωνήσαντε* is curious, as Odysseus only has spoken. Didymos compares the similar instance Φ 298 *ὡς εἰπόντε* after a speech from one only. There seems to be a sort of attraction to the number of the principal verb. There was a variant in the editions “of Aristophanes and others,” *ὡς ἔφατ'*, οὐδ' ἀτίθησε βοὴν ἀγαθὸς Διομήδης· | ἐλθόντες δ' ἐκάτερθε παρέξ ὁδοῦ κ.τ.λ.

351. This phrase must be compared with θ 124, *ὄσσον τ' ἐν νεϊῶ οὐρον πελειήμιονον, τόσσον ὑπεκπροθέων κ.τ.λ.* An ingenious explanation is given by Mr. Ridgeway in J. H. S. vol. vi. He shews

ἡμιόνων, αἰ γάρ τε βοῶν προφερέστερα εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον,
 τῷ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἔκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηκεῖς ἢ καὶ ἔλασσον,
 γινῶ ῥ' ἄνδρας δηλοῦς, λαιψηρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἰψα διώκειν ὀρμήθησαν.
 ὡς δ' ὅτε καρχαρόδοντε δύω κύνε εἰδότε θήρης 360
 ἢ κεμάδ' ἢ ἐλαγῶν ἐπέιγετον ἐμμενῆς αἰεὶ
 χῶρον ἄν' ὑλήενθ', ὃ δέ τε προθέσει μεμηκῶς,
 ὡς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς

that the length of a furrow was commonly a fixed and recognized standard of length, as with us it is the *furlong* (furrow-long); it probably formed the length of each man's share in the common field. Now the unit of area was a day's work of plough (*γῆς*), as the German *Morgen* and Gallic *journeel*, "a day's work," denote the patches in the common fields. If mules ploughed more swiftly than oxen, but with the same length of furrow, then in a day's work they would plough a wider piece of land. The *width* which they would thus cover (*πλέθρον*) is expressed by the distance between the *οἶρα* or side limits (whilst *τέλσον* = end-limit, "headland"); and the *οἶρον* of mules will form an absolute standard of distance, as we see that it does in *θ* 124. We may also compare Ψ 431 *δίσκου οἶρα*, 523 *δίσκουρα*. *οἶρα* is generally considered a heteroclitite plur. of *οἶρος* = *δρος*, but so far as the Homeric evidence goes the old form of the singular may have been *οἶρον*, as Mr. Ridgeway remarks. *ἐπί* goes with *δοσον*: the accent, according to the rule, is not thrown back, because *τε* intervenes. Cf. B 616 and note.

353. *νειοῖο* gen. of movement within a space, like *πεδῖοιο*, etc. *πηκτόν*, acc. to Hesiod, *Opp.* 433, means the plough made of several parts, opposed to the *αὐτόγυον* where the body was composed of a single suitably shaped piece of wood. Hesiod advises that one of each sort should be kept in case of accident.

355. *ἔλπετο* does not in itself imply that Dolon *hoped* that he was to be fetched back; though this is probably meant, from the whole description of his cowardly nature. *ἐλπομαι* is often simply

"to expect," "fancy," even of things which are dreaded; e.g. II 281.

356. But for the rhythm it would be more natural to join *ἰέναι* with *πάλιν*. And so Nikanor takes it. But the division of the line into two equal halves is hardly tolerable.

357. *δουρηκεῖς*, as we talk of a spear "carrying" a certain distance (*ἀπ. λεγ.*).

361. *ἐπέιγετον* would seem from the following *προθέσει* to be meant for a subjunctive. If so, it is a false archaism, as the subj. with a short vowel is only found in non-thematic tenses: H. G. § 82, n, and Curtius, *Vb.* ii. 73. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is however for the subjunctive to come first, and the indicative to follow after the *δέ τε*.

362. *ὑλήενθ' ὃ δέ τε, ὃ "τέ"* σύνδεσμος οὐκ ἦν ἐν τοῖς Ἀριστάρχου, Did. It is not certain what *τὰ Ἀριστάρχου* means; it cannot be the editions, which are always called *αἱ Ἀριστ.*: probably therefore it means the *ὑπομήματα*, which were regarded as of inferior authority. In some of these Ar. must then have read *ὑλήεντα, ὃ δέ τε*, which is not improbably better, as the hiatus may have been removed by conjecture. Still the addition of a clause to a simile by *δέ τε* is so habitual that it is better to retain the MS. reading. Paech's conjecture (approved by Curtius) *ὑλήεντα, δ τε*, though it would fully explain the subjunctive, is not quite like Homer; N 62, ρ 518, which he quotes, are not in point, as the relatives there refer to the main subject of the simile, not to a subordinate action, as here.

363. The use of the article *ὃ* is not

λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαιλ' Ἀθήνη
 Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαύσσων προσέφη κρατερὸς Διομήδης·
 “ ἡὲ μὲν, ἡὲ σε δουρὶ κυχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν δλεθρον.”
 ἦ ῥα καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερὸν δ' ὑπὲρ ὦμον εὐξου δουρὸς ἀκωκῆ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων, 375
 χλωρὸς ὑπαὶ δείους. τῶ δ' ἀσθμαίνοντε κυχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἤδα·
 “ ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κ' ὕμμιν χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον·
 πῆ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεται ὅλος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἦ τινα συλήσων νεκύων κατατεθνηώτων;
 ἦ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἐπι γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνήκεν;”

Homeric; but cf. B 278. It is easy enough to read ἡδέ for ἡδ' ὁ, but it is doubtful if, in this book, the change should be made.

364. διώκετον: on this form of the 3d pers. dual in a historical tense see H. G. 5 *ad fin.*; Curtius, *Vb.* i. 75. The only other instances are N 346, Σ 583; cf. N 301.

365. μιγήσεσθαι, the only instance of the 2d future pass. in Homer.

368. For δεῦτερος = too late, cf. X 207, where the phrase is far more suitable: there Achilles is chasing Hector in sight of all the Greeks: here, in the night, away from the camp, there is little fear of Diomedes being anticipated.

375. βαμβαίνων, either “staggering” from βα-ν (βαίνω) like παμφαίνω from

φαν; or “stammering,” uttering inarticulate sounds, an onomatopoeitic word like βάρβαρος, *balbus*. Both interpretations were recognized in antiquity, and there is no ground but the taste of the individual for deciding between them. In late Greek the word is used to mean “stammering” only; e.g. Bion, *Id.* 4, 9, βαμβαίνει μοι γλώσσα. ἄραβος . . . ὀδόντων is parenthetical.

378-81. See Z 48-50.

383. καταθύμιος, “present to thy spirit,” as P 201; cf. Ω 152, μηδέ τί αὖ θάνατος μελέτω φρεσίν.

384. This is an Odyssean line (forty-five times), recurring twice again in this book, and twice in Ω, but not elsewhere in the Iliad.

387 was athetized here by Ar.

τὸν δ' ἡμίβητ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 "πολλῆσιν μ' ἄτησι παρέκ νόον ἤγαγεν" Ἐκτωρ,
 ὃς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,
 ἠνώγει δέ μ' ἴοντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενῶν σχεδὸν ἐλθέμεν ἕκ τε πυθέσθαι, 395
 ἢ φυλάσσονται νῆες θοαί, ὡς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλευούτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ."
 τὸν δ' ἐπιμειδίσας προσέφη πολύμητις Ὀδυσσεύς· 400

391. ἄτησιν is so far peculiar here that it is used of "blinding," deception, of a purely human origin; *ἀτας ἔφη τὰς ἐπὶ κακῷ ὑποσχέσεις*, Schol. B. In every other instance it conveys the idea of some divine or mysterious blindness. For *ἤγαγεν* Aristoph. read *ἠπαφεν*.

394. *θοήν* as an epithet of night is not very easy to explain. To an inhabitant of a northern climate the twilight of the south of Europe seems comparatively short; but we can hardly suppose, as some have done, that the Aryan immigration, if it came from the North, was sufficiently rapid to allow of such a contrast being felt: nor should we *a priori* have supposed that even in Greece darkness was felt as absolutely swift, either in approach or in duration. Nitzsch refers it to the sense "sharp," and understands "the keen night air."

398. βουλευούτε . . . ἐθέλοιτε ACDH, βουλευούσι . . . ἐθέλουσι GLMori, C (*man. sec.*) and A as a variant. *καὶ γραπτέον οὕτως (sc. -ουσι) καὶ ἀθετητέον τοὺς τρεῖς στίχους (397-9) εἰ τι χρὴ πιστεύειν Ἀμμωνίῳ τῷ διαδεξαμένῳ τὴν σχολὴν* (the successor of Aristarchos in the School at Alexandria) . . . *καὶ παρὰ Ἀριστοφάνει δὲ ἠθετοῦντο*, Didymos. *ὅτι οὕτως γραπτέον "βουλευούσι" καὶ "ἐθέλουσι." τὸ γὰρ "σφίσιν" ἐν τῷ περὶ τινῶν ἐστι λόγῳ (sc. belongs to the third person), ἀπὸ τοῦ αὐτοῦ, ᾧ ἀκλόουθα δεῖ εἶναι τὰ ῥήματα*, Ariston. Other later scholia quote statements that that there was no explanation to be found in the *ὑπομνήματα* of Ar. of the obelos which he put against these lines. Ammonios is further stated to have said

that Aristarchos first marked the lines with *στιγμαί*—apparently a sign of hesitation—and afterwards obelized them. The question is an important one not only from the light which it throws on the tradition of the Aristarchean school, but from its bearing on the whole problem of the use of the pronominal stem *sua* for other persons than the third. For a full discussion reference must be made to Brugman's *Ein Problem der Homerischen Textkritik*. The following facts seem certain in spite of the doubt as to Ar.'s final opinion:—(1) That tradition, exemplified in the practice of Apoll. Rhod. and others, held that the derivatives of the stem *sua* were not restricted to the 3d person. (2) That Aristarchos strongly held that they were. (3) That in this passage the *κοινή*, represented by our best MSS., read *βουλευούτε, ἐθέλοιτε*. (4) That Ar. wished to read *βουλευούσι, ἐθέλουσι*, but hesitated about making the change. The obvious inference is that the tradition in this case was so unanimous that he did not dare to alter the reading. Now, as Brugman has shewn that the use of *sua* for all persons is inherited from the oldest stage of the language, it is not impossible to retain the traditional reading here in spite of Ar., and understand *σφίσιν* as = *ὑμῖν*. But it must be remembered that elsewhere we have no instance of this use of the reflexive personal pronoun in Homer: in the oldest Epic language the "free" use of *sua* is confined to the possessive *δς*. It seems therefore that we have here a false archaism, the first instance of the extension to the personal pronoun of that use of *δς* which was an accepted—and genuine—note of antiquity.

“ ἢ ῥά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ’ ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ’ ὀχέεσθαι,
 ἄλλω γ’ ἢ Ἀχιλῆι, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ’ ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἐκτορα ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κεῖται ἀρήια, ποῦ δέ οἱ ἵπποι;
 πῶς δαὶ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὔναι;
 ἄσσα τε μητιόσιν μετὰ σφίσιν, ἢ μεμάσιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410
 ἀψ’ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ’ Ἀχαιοῦς.”
 τὸν δ’ αὖτε προσέειπε Δόλων Ἐυμήδεος υἱός·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλευφόροι εἰσὶν,
 βουλὰς βουλεύει θεῖον παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ’ ἄς εἶραι, ἦρωσ,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 οἱ δ’ ἐγρηγόρθασι φυλασσόμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολὺκλήτοι ἐπίκουροι 420
 εὔδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γὰρ σφὶν παῖδες σχεδὸν εἶται οὐδὲ γυναικες.”
 τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

408. *δαί*, Ar. with A and others: some give δ’ αἰ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. *δαί* is also unknown to H. except in the two equally late passages, α 225, ω 299. The latter instance is very similar to the present, as *δαί* there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Nauck would read δ’ αἰ, which is certainly more natural.

409-411 were athetized by Ar. as wrongly introduced from 208-210; his chief argument being that while Dolon answers the other questions he takes no notice of this. ἄσσα also makes a very awkward change from the direct to the dependent question.

415. For Ilos see Υ 232, and for his tomb A 166, 372, Ω 349. It is useless to attempt to define its position beyond

noting that it was somewhere in the middle of the plain (*μέσσον κάπ πεδίον*).

416. *φυλακὰς*, the antecedent attracted to the relative—a very rare use in H. Cf. Vergil’s “*Urbem quam statuo vestra est.*” The other instances are enumerated in H. G. § 271.

418. *ἐσχάραι*, elsewhere an Odyssean word. It is in H. a synonym of *ἑστία*, and seems here to mean “hearths” in the sense of “families”; the whole clause *ἄσαι . . . ἐσχάραι* is thus precisely identical with the phrase *ἐφέστια ἄσοι ἑασι* in B 125. The use of *ἐσχάρα* does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every “hearth”; so that in counting the numbers *ἐσχάραι* would be equivalent to “soldiers,” and thus be *κατὰ σύνεσιν* the antecedent to *οἷσιν*. The θ in *ἐγρηγόρθασι* is anomalous. In the only other forms of this perf. *ἐγρηγόρθε* and *ἐγρηγόρθη* it is part of the termination.

“ πῶς γὰρ νῦν, Τρώεσσι μεμυγμένοι ἵπποδάμοισιν
 εὔδουσ’ ἢ ἀπάνευθε ; δίειπέ μοι, ὄφρα δαείω.” 425
 τὸν δ’ ἠμείβετ’ ἔπειτα Δόλων Ἐυμήδεος υἱός·
 “ τοιγὰρ ἐγὼ καὶ ταῦτα μάλ’ ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλδος Κἄρες καὶ Παιῶνες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες διότι τε Πελασγοί,
 πρὸς Θύμβρης δ’ ἔλαχον Λύκιοι Μυσοὶ τ’ ἀγέρωχοι 430
 καὶ Φρύγες ἵπποδάμοι καὶ Μήονες ἵπποκορυσταί.
 ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρήικες οἷδ’ ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων,
 ἐν δέ σφιν Ῥῆσος βασιλεύς, πάις Ἴλιονῆος· 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θείειν δ’ ἀνέμοισιν ὅμοιοι.
 ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἦλθ’ ἔχων· τὰ μὲν οὖν τι καταβητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ’ ἀθανάτοισι θεοῖσιν.
 ἀλλ’ ἐμὲ μὲν νῦν νησιπέλασσετον ὠκυπόροισιν,
 ἢ με δῆσαντες λίπετ’ αὐτόθι νηλεί δεσμῶ,
 ὄφρα κεν ἔλθῃτον καὶ πειρηθῆτον ἐμεῖο,
 ἢ κατ’ αἴσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί.” 445
 τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,

428. This is a tolerably complete list of the races which, in the tradition known to us from post-Homeric times, formed the primitive population of the mainland of Greece and the coasts of Asia Minor. The Leleges and Kankones do not occur in the Catalogue, but are named elsewhere in H., e.g. T 96, 329, as inhabitants of the countries bordering on the Troad. Thymbra, a well-known town on the Skamander, is not mentioned again in H.

435. According to Apollodoros, Rhesos was the son of the river Strymon and a Muse; which means no doubt that he was a local divinity, like Kinyras of Cyprus, who appears in Homer as a king and contemporary of Agamemnon. Possibly Ἴλιονεὺς may be the Strymon, which is not elsewhere mentioned in H.

437. *λευκότεροι*, probably a nominative of exclamation like 547: H. G. § 163.

439. *πελώρια*, “prodigious”; the epithet is applied even to heroes who are not in the first rank (e.g. E 842), and implies only the belief in the greater stature of the heroic age as compared with *οἱ νῦν βροτοὶ εἰσιν*.

442. *πελάσσετον* may be a future used as a sort of imperative, “you are to take me”; Dolon assumes that his captors have undertaken to spare him. Others (Ameis, Fäsi, etc.) regard it as an imper. of the mixed aorist, with Curt. Vb. ii. 283; while Nauck conj. *πελάσσετε* (one MS. giving *-σατον*) which would probably be altered in order to avoid the hiatus, though this is quite allowable in the bucolic diaeresis.

447. Quite needless difficulties have been raised about the knowledge of Dolon’s name which Diomedes and Odysseus possess here and in 478. An Epic poet is not a realist, like a modern novelist.

ἐσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γὰρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν, 450
 ἦ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἢ ἐδιοπτεύσων ἢ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."
 ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσεν 455
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι Δίος Ὀδυσσεύς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἤδα·
 "χαῖρε, θεά, τοῖσδεσσι· σέ γὰρ πρῶτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιβασόμεθ'· ἀλλὰ καὶ αὐτίς
 πέμψον ἐπὶ Ἑθρῶν ἀνδρῶν ἵππους τε καὶ εὐνάς."
 ὧς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' ἀείρας 465
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,

448. ἀμάς, "mine"? or "ours"? Cf. Z 414.

450. ἦ τε introduces the apodosis. On the form εἰσθα (also τ 69, υ 179) cf. Curt. Vb. i. 50.

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37-65, and the sons of Antimachos, A 130-147. The τένοντε are evidently the two strong bands of muscle which run up the back of the neck, the *incan* of E 73.

457. λέγουσι γὰρ τινες (sc. that a head can continue to speak while being cut off) ἐπαγόμενοι καὶ τὸν Ὀμηρον, ὡς διὰ τοῦτο ποιήσαντος "φθεγγομένη δ' ἄρα τοῦ γε κάρη," ἀλλ' οὐ φθεγγομένου, Aristotle, *de Part. Anim.* iii. 10. This curious variant is also preserved in one MS., though of course it is impossible, as κάρη is never fem. φθεγγομένου seems to mean "in the midst of his death-shriek," as in χ 329, where the line recurs, the victim is not speaking or attempting to speak. But in II 508 φθογγή is used of a dying man's articulate words.

460. ληϊτίδι, only here; else ἀγελίη.

462. τοῖσδεσσι only here in Il., five times in Od. It is an obscure form. τῶνδεων in Alkai. *fr.* 126 is perhaps only

an imitation. Hinrichs (*Aeol.* 115) thinks that -δεσσι may come from *δείς = (δ) δείνα (?). Nauck conj. τοῖσδε, but he ought then to explain the origin of the form before us.

463. ἐπιβασόμεθ', so nearly all MSS. This form occurs twice in Od. (α 378, β 143), but in the sense "to call the gods to help," while here it must mean "call upon in thanksgiving." Ar. read ἐπιδωσόμεθ', "ἔν' ἢ δώροις τιμήσομεν," which is hardly possible. In X 254 ἐπιδόσθαι means to take the gods as witnesses, which does not suit this passage. Ribbeck has suggested ἐπιβασόμεθ', which certainly gives the best sense. The contraction βωσ- for βοησ- is common in Herodotos.

466. A very obscure line. δέελον does not occur again in Greek, except in the gloss of Hesych. δέελος· δεσμός, ἀμμα. The word looks like an older uncontracted form of δῆλος (which occurs only once in H., υ 333) for δήελος, cf. εὐδέελος β 167. But if it is an adj. agreeing with σῆμα, the position of τε is hardly to be explained. Christ and others join δέ τε, but for this there is no sufficient analogy. Bentley conj. δέελον δέ τε σῆμ' ἐπέθηκεν, but there is no reason why this should have been corrupted. Mr.

συμμάρφας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτίς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τῷ δὲ βάτην προτέρω διά τ' ἔντεα καὶ μέλαν αἷμα,
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἴξον ἰόντες. 470
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δὲ σφιν
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί· παρὰ δὲ σφιν ἐκάστῳ δίζυγες ἵπποι.
 Ῥήσος δ' ἐν μέσῳ εὐδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἰμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάραιθεν ἰδὼν Διομήδει δείξεν·
 “ οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 οὓς νῶϊν πίφαισκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδὲ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
 ἦε σὺ γ' ἀνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”
 ὣς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἷματι γαῖα.
 ὣς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν, 485
 αἴγειςιν ἢ ὀίεσσι, κακὰ φρονέων ἐνορούσῃ,

Monro thinks we may read *σῆμα ἐθηκεν*, but the hiatus in this place is quite intolerable. Of the three cases which he cites, ε 135 is hardly in point, for there we should read *ἠδέ F' ἔφασκον θῆσειν ἀθάνατον*. The other two are in ω, the latest part of all the Homeric poems: in ω 209 we might easily read *ἠδ' ἱανον*, in 430 Bekker and Nauck read *ᾠκ' ἀφικέσθαι*. It is therefore best to follow Hesychius, with Düntzer, and understand “he put up a bundle and a mark,” a hendiadys for “a mark consisting in a bundle.” It will stand for *δεF-ελος*: the lengthened form of the root *δε* is found in *δεύω*, cf. the fut. *δεήσει* (v. Curtius, *El.* no. 264).

475. The *ἐπιδιφριάς* is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly, as I have shewn (J. H. S. v. 190), as the point of attachment of the *ζυγῶδεςμον* (see Ω 274). *πυμάτης* may then mean “the bottom,” the portion of the “post” to which horses would most naturally be tethered.

Possibly however the *ἐπιδιφριάς* may mean no more than the breastwork of the *διφρος*, the reins being tied as usual to the *ἀντιξ* which formed part of it. For *ἐξ* there is an old variant *ἐξ*.

476. (*ἡ διπλή*) *ὅτι καὶ ἐν Ἰλιάδι νῦν τὸ προπάραιθεν ἐπὶ χρόνου τέταχεν, πρόσθεν ἢ ἰδεῖν τὸν Διομήδη, οὐχ ὡς οἱ χωρίζοντες ἐν Ὀδυσσεῖα μόνον, ἐν Ἰλιάδι δὲ τοπικῶς*. Ariston. This is one of the most interesting of the few recorded arguments of the Chorizontes which we possess. As a matter of fact there are other passages in the Iliad in which *προπάραιθε* is apparently used in a temporal, not a local sense: Λ 734, X 197.

478. *πίφαισκε*: the long *ι* occurs only here in *thesi*.

479. *πρόφερε*, put forth; cf. *ἔριδα προφέρονται* Γ 7, and ζ 92.

480. *μέλεον*, idle, useless. II 336. These two lines are closely paraphrased in the *Rhesos*, 622-3—

*Διόμηδες, ἢ σὺ κτεῖνε Θρήκιον λεῶν,
 ἢ μοὶ πάρες γε σοὶ δὲ χρὴ πῶλους μέλεω.*

485. *ἀσημάντοισιν*, unguarded; compare *σημάντωρ* = shepherd, O 325.

ὡς μὲν Θρήκας ἄνδρας ἐπώχετο Τυδέος υἱός,
 ὄφρα δυώδεκ' ἔπεφνε· ἀτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μηδὲ τρομοίατο θυμῷ
 νεκροῖς ἀμβαινόντες· ἀθήσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κινήσατο Τυδέος υἱός,
 τὸν τρισκαίδεκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη
 [τὴν νύκτ' Οἰνείδαο πάις, διὰ μῆτιν Ἀθήνης.]
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλανεν ὀμίλου
 τόξω ἐπιπλήσων, ἐπεὶ οὐ μάλιστα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίφ·

487. ἐπώχετο, attacked, used especially of a god, cf. A 50, 383, Ω 759, etc., as we use "to visit," with almost the same connotation; cf. E 330, O 279, where, as here, heroes attack with a special inspiration of divine courage and strength. The word is not used anywhere of a merely human assault.

489. For the construction of this couplet cf. B 188-9. Did. mentions a variant πλῆξασκε.

493. For ἀμβαινόντες, Cobet conj. ἐμβαινόντες (M. C. p. 351), not without reason: cf. λαξ ἐν στήθεσι βίας Z 65, etc. ἀθήσσον, not only ἀπαξ λεγόμενον, but the only instance of a verb in -εσσω making -εσσω instead of -εω (Curt. Vb. i. 368). From the Schol. on E 231 it appears that there was a variant αὐτῶν (sc. Ὀδυσῆα), but this use of the acc. is not defensible. αὐτῶν is quite ambiguous: it may mean either "they were not used to corpses," having only just reached the seat of war; or "they were not used to Odysseus and Diomedes" as charioteers, cf. E 231; or again it might mean "O. and D. had no experience of the horses." In any case the use of αὐτῶν in the weak sense, "them," is suspicious; Hoogvliet conj. ἀθήσσον γὰρ αὐτῆς.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually

appeared to him, but fails to save him. But κακὸν ὄναρ was taken to mean in irony Diomedes, not an actual dream, by some rhapsode, who, in order to explain his idea, interpolated the next line. This was accordingly athetized by Ar. and omitted by Zen. and Aristophanes, with justice. The acc. τὴν νύκτα is wrong, for the sense required is not "all night through," but "in the night." It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. Οἰνεΐδης is Tydeus, E 813.

499. ἤειρεν, cf. O 680 πύσσρας συναίρεται ἵππους (vulg. συναίρεται, but see Cobet, M. C. p. 326, and the scholion of Porphyrios there quoted), and the forms παρήγορος, ξυνωρίς, etc., which prove the existence of ἀείρω = to join, though it is probably distinct from ἀείρω to raise. It would seem to be a by-form of εἶρω, and both must come from a root σFep, though εἶρω shews no trace of the F. (The views of Curtius in *Et.* no. 518, and *Vb.* i. 117, seem to be contradictory and unsatisfactory. Sittl's conj. ap. Christ, σὺν δ' ἱμασὶν ἐ(F)είρεν, does not account for the other forms.)

501. Odysseus, like another islander, Aias, never fights from a chariot, and hence, perhaps, forgets the whip.

502. ῥοίζησεν, cf. ι 315 πολλῆ ῥοίζη, and II 361. πιφαύσκων, as a signal.

αὐτὰρ ὁ μερμήριζε μένων, ὃ τι κύντατον ἔρδοι,
 ἢ ὃ γε δίφρον ἐλών, ὄθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἢ ἐκφέροι ὑψόσ' αἰείρας, 505
 ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὁ ταυθ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθειν ἰσταμένη προσέφη Διομήδεα δῖον·
 “ νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μὴ πού τις καὶ Τρώας ἐγειρήσῃ θεὸς ἄλλος.”
 ὧς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσεται· κόψε δ' Ὀδυσσεὺς
 τόξῳ, τοὶ δ' ἐπέτοτο θοὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐδ' ἀλαὸς σκοπιῆν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὧς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπυσαν·
 τῇ κοτέων Τρώων κατεδύσεται πουλὺν ὄμιλον,
 ὤρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 ῥήσου ἀνεψιὸν ἐσθλόν. ὁ δ' ἐξ ἕπνου ἀνορούσας,
 ὧς ἴδε χῶρον ἐρήμον, ὄθ' ἔστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῆσιν,
 ᾧμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὤρτο κυδοιμὸς

504. ἦ . . . ἦ . . . ἦ, the (indirect) question is only double, not treble: the second ἦ being subordinate to the first, i.e. ἐξερύοι and ἐκφέροι are only two variations of the main alternative given by δίφρον ἐλών. For another instance of the lightness of the Homeric chariot see Θ 441, though there the wheels are possibly separated from the car, which cannot be the case here.

506. τῶν is an “article of contrast, more Thracians *instead*,” Mr. Monro, cf. H. G. § 260.

510. πεφοβημένος “in full flight,” in accordance with the usual Homeric use of the word. The second μὴ (511) implies fear, and is not so closely connected with νόστου μνήσαι as the first μὴ, which is virtually final. Cf. H. G. 278 (b). The distinction is however only one of the closeness of the connexion of thought: the two uses are originally identical. In any case Naber's conj. ἦν που (as τ 83) is quite needless.

513. ἵππων, sc. chariot. Of the two alternatives in 505-6, the second is forbidden, and it is not necessary to say more fully that the first is taken. There

is no need whatever to assume that the two ride on horseback; such a practice is known to Homer (O 679, ε 371), but is mentioned only in similes, and never attributed to any hero; the expressions in the following lines (527-8, 541) are those regularly used of riding in a chariot. Besides, the plural ἵππων would be very awkward if used of a single hero riding: it could only mean “one of the horses.”

515. This line recurs in N 10, Ξ 135, θ 285. ἀλαὸς σκοπιῆν is the reading of A and Ar.: the rest of the MSS. give ἀλαοσκοπιῆν, Zen. read ἀλαὸν σκοπιῆν. It must be admitted that the phrase is almost comically inappropriate here.

516. μεθέπουσαν, keeping in hand, managing, directing; a sense derived immediately from that of *handling*, which seems to be the original signification of ἔπειν in Greek (see on Z 321). The active does not seem ever to mean “accompany,” which is the only use of the middle in H.; see *Journ. Phil.* xiv. 237.

521. For φονῆσι, “carnage,” “gore,” cf. O 633, and ἀλῆσιν νεκάδεσσι E 886.

θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὄσο' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
 οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν "Ἐκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε δίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆι τίθει, ἐπεβήσето δ' ἵππων.
 μᾶστιξεν δ' ἵππους, τῶ δ' οὐκ ἀέκουτε πετέσθην 530
 [νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῶ.]
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 "ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἔρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει· 535
 αἱ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερὸς Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 ἀλλ' αἰνῶς δειδοῖκα κατὰ φρένα, μῆ τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."
 οὐ πω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μιλιχίοισιν.
 πρῶτος δ' ἐξερέεινε Γερήνιος ἵππότα Νέστωρ·
 "εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅπως τούσδ' ἵππους λάβητον· καταδύντες ὄμιλον 545
 Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
 αἰνῶς ἀκτίνεσσιν ἐοικότες ἡελίοιο.
 αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
 μιμνᾶζειν παρὰ νηυσί, γέρων περ ἔων πολεμιστῆς·
 ἀλλ' οὐ πω τοίους ἵππους ἴδον οὐδὲ νόησα. 550
 ἀλλὰ τιν' ὕμμ' ὀίω δόμεναι θεὸν ἀντιάσαντα·

531. This line is omitted by the best MSS. (AC Townl.): it is a very inappropriate interpolation from A 520, for there is no reason why the Thracian horses should be pleased to go to the Greek camp.

534 = δ 140; Zen. omitted it here. Of course it means "shall I be wrong or right in what I am about to say?"

537. ὄδε, "hither." This sense of ὄδε in H. was denied by Ar. (see Lehrs, Ar. 70, 379), but is much more natural than the alternative, "thus" (as I hope). Cf. M 346. ἔλασαίατο, the middle is chiefly used of driving home spoil (A 674, 682, v 51, δ 637). It thus adds a

distinct idea to that which would be given by ἐλάσειαν.

538. μετὰ φρεσί and ἄριστοι were read by Ar. for the κατὰ φρένα and οἱ ἄριστοι of MSS.

540. For the phrase in this line cf. π 11, 351.

544. πολύαινε, see on I 673: and for λάβητον in the next line Θ 448. Zen. λαβέτην, and in 546 σφῶι, against the rule of Ar. that the orthotone form belongs only to the second person, as in 552.

547. The nom. ἐοικότες is interjectional, see 437 and H. G. § 163.

ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιοόχοιο Διός, γλαυκῶπις Ἀθήνη."
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν, 555
 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας, ἥε περ οἶδε,
 ἵππους δωρήσαιτ', ἐπεὶ ἡ πολὺ φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,
 Θρηϊκίοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, πὰρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαίδεκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν,
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέριοι
 "Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί."
 ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καγχαλώων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτύκτον ἴκοντο,
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμᾶσιν
 φάτνη ἐφ' ἵππειῃ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες μεληδέα πυρὸν ἔδοντες, 570
 νηὶ δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος
 θῆκ' Ὀδυσσεύς, ὄφρ' ἱρὸν ἐτοίμασσαίαιτ' Ἀθήνη.
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἔσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κύμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575

556. Cf. *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαῶσαι γ* 231. Cf. H. G. § 299 f. *ἐπεὶ ἡ πολὺ φέρτεροί εἰσιν* recurs in χ 239, and is there appropriate; here there is nothing with which the gods are to be compared. *ἥε περ οἶδε*, sc. *εἰσίν*, an unusual construction instead of *τούσδε*.

561. *τρискаίδεκατον* follows *δυοκαίδεκα* in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant *τετρακαίδ.* of which Aristonikos speaks, is evidently a mere conjecture to evade this small difficulty.

568. *Διομήδεος*, because Odysseus has no steeds; see on 500.

571. *ὄφρα*, until. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated,

though 460 may imply this; in that case it would seem that the dedication was to accompany the solemn sacrifice. But such a practice seems to be later than the Homeric poems, to which the idea of "trophies" properly so called is unknown.

572. Cf. A 621 for the practice of washing off sweat in sea-water. There was probably in Homeric times, as in the present day, a prevalent idea that "sea-water never gives a cold," however hot one goes in: but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the *δάμυθος*. The lengthening of the ε of *ἀπενίζοντο* is due to the ictus, aided perhaps by the analogy of other words where initial ν represents an older *sn* (*νυός, νιφάς*, etc.), which is not the case here.

ἔς ῥ' ἄσαμίνθους βάντες ἐυξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητήρος Ἀθήνην
 πλείου ἀφυσσόμενοι λείβον μελιθεῖα οἶνον.

576. The ἄσαμίνθος does not reappear in the Iliad, and hardly formed part of a camp-equipage. This couplet is purely Odyssean, v. δ 48, ρ 87, ζ 96.

577. λίπ', the full form is never found; it is probably an old instrum. λίπα for λίπεσα (cf. σάφα for σάφεσα); "an adverb related to λιπαρός, as κάρτα to καρτερός, λιγα to λιγυρός, etc., meaning 'richly,' 'thickly'" (Mr. Monro).

578. It has been remarked that this is the third δειπνῶν which Odysseus has enjoyed during the course of this one night; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.

579. Cf. Γ 295. Here, as there, Ar. (with A) justly preferred the present participle to the ἀφυσσόμενοι of the majority of MSS.

ΙΛΙΑΔΟΣ Α.

Ἄγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
 ὄρνυθ', ἴν' ἀθανάτοισι φῶος φέροι ἠδὲ βροτοῖσιν·
 Ζεὺς δ' Ἐριδα προτάλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.

Α

The story of the main part of this book is, on almost any theory of the composition of the Iliad, an integral part of the original plot. The defeat of the Greeks, followed by the first sign of relenting in Achilles, forms the turning point of the tale of the Μῆνις, and is the foundation of the dramatic interest of the poem.

On the theory adopted in the introductions to the preceding books, Α will immediately follow the dream-scene in Β. It is clear that the first few lines will not fit on exactly to any point of Β; and it is indeed possible, or even probable, that the exact juncture may have been lost in the long interpolation, or rather series of interpolations, to which the preceding nine books belong. It is possible however that l. 17 may immediately follow Agamemnon's waking in Β 41. Another and preferable suggestion (Fick's) is that the array of the Greek army in Β may be part of the original poem, Β 443 taking the place of Β 51 by the change of a single word. We shall then have to join Α to Β 483. Now Α 56 is excellently suited for this purpose, as is shewn in the note to that passage. Β 477-483 seem expressly designed to introduce the ἀριστεία of Agamemnon which forms the first part of Α and gives its name to the whole book.

After 56 the narrative proceeds without flagging or offence of any sort till

near the end of the book, if we except one or two passages of trifling compass which can easily be omitted (see notes on 78, 498, 522).

In Nestor's speech to Patroklos, however, we find a long passage (665-762) which is one of the clearest cases of interpolation in the Iliad. It is singularly out of place at the moment when Patroklos has refused even to sit down, owing to the urgency of his mission; and it has no apparent connexion whatever with the message which Nestor is so anxious to send to Achilles. It is moreover full of words and expressions elsewhere peculiar to the Odyssey, and in one passage seems to shew clear evidence of a knowledge of the Catalogue. We need not therefore hesitate to class it among the additions designed to glorify Nestor, which so often disfigure the old man's speeches.

With regard to the closing scene of the book, that between Patroklos and Eurypylos, the case is not quite so clear. It is generally held by the more advanced critics that this is merely designed to account for the long interval before the return of Patroklos to Achilles, which was involved in the interpolation of the four books (M-O) containing the τεichoμαχία. This is possible; but as in the original poem there must have been some τεichoμαχία (or rather ἐπὶ ναυσιμάχη, as the wall may be a later interpolation), a slight delay on the part of Patroklos may still have been needed. There are no great linguistic difficulties

στῆ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαινῇ, 5
 ἢ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 ἤμην ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
 εἴρυσαν, ἠγορέη πίσυνοι καὶ κάρτεϊ χειρῶν·
 ἔνθα στᾶσ' ἦυσε θεὰ μέγα τε δεινὸν τε 10
 ὄρθι, Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαι' ἐκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 [τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.]
 Ἄτρεΐδης δ' ἐβόησεν ἰδὲ ζώνυσθαι ἄνωγεν 15
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσето νόροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν,
 τὸν ποτέ οἱ Κινύρης δῶκε ξεινήμιον εἶναι. 20
 πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ

to convince us of the late origin of the passage; and as to the mere lingering of Patroklos on his way back to Achilles, it is at least not inconsistent with the character of the "kindly" hero that he should think the assistance which he could give to his wounded friend more material than the loss of a few minutes in delivering his message. As the Iliad now stands, that he should stay with Eurypylos during the whole of a long and varied battle without endeavouring to arouse Achilles, as he hopes to do successfully, is indeed a serious blemish in the plot. But, as we shall see, the Teichomachy was once in all probability of short compass, and nothing therefore compels us to eject this scene from the oldest form of the *Mῆνις* poem.

1-2 = ε 1-2. Tithonos is mentioned again in T 237 as brother of Priam, but there is no mention in Homer of the legend of his eternal youth, which first appears in *Hymn. Ven.* 219-239.

4. What the *πολέμοιο τέρας*, which Eris holds in her hands, may be, we cannot say. The rainbow is called a *τέρας* in I. 28 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing K 8. A more likely object is the aegis of Zeus, see E 742.

5-9 = Θ 222-6, where they are better in place than here.

11. *ὄρθα*, the war-cry, comes in awkwardly after *μέγα τε δεινὸν τε*, and is an Attic rather than an Epic use. It is found in *Hymn. Cer.* 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe the *F* of *ἑκάστω* neglected. The rest of the line and 12 = Ξ 151-2.

13-14 = B 453-4; they are clearly out of place here, where there is no question of returning home at all. Aristophanes and Aristarchos obelized, and Zenodotos entirely omitted, the couplet.

16. See B 578; 17-19 = Γ 330-2.

20. Kinyras was a legendary hero of Cyprus, the ancestor of the priestly caste of the Kinyradae; originally he was no doubt a local (Phoenician?) deity. He was said to have introduced the worship of Aphrodite into Paphos, and was famed for his wealth (see Pindar, N. viii. 18').

21. *Κύπρονδε*, a pregnant expression, the idea of sound *coming to a place* being involved in its being heard there. Cf. *τηλόσε ἔκλυεν*, Δ 455.

οὔνεκα, "that," expressing the content of the fame he heard. This use is not found again in the Iliad, but cf. ε 216, η 300, and several other passages in Od. We can only give it the primitive meaning "because" (as 54, A 11, etc.), if with Christ we join it with *δῶκε* in the

ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τούνεκά οἱ τὸν ἔδωκε χαριζόμενος βασιλῆι.
 τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25
 κυνάεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἴρισσιν εὐικότες, ἄς τε Κρονίων
 ἐν νέφει στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρυσεῖοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλειτ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο
 λευκοί, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο. 35

preceding line, putting a comma after *εἶναι* and taking *πεύθετο . . . κλέος* as a parenthesis.

22. ἀναπλεύσεσθαι, ἀνα- implies "out to sea," as ἀνήγαγεν Z 292.

24. The breastplate of Agamemnon is a piece of inlaid work like the swords found by Dr. Schliemann at Mykenai. It is explained at length by Helbig, H. E. 282-3. He shows that breastplate and backplate of the cuirass have each twenty-one stripes (οἴμοι) of inlaid metal, gold and kyanos coming alternately, and being separated by stripes of tin or white metal, thus—*g t k t g t k t*, where *g* = gold, *t* = tin, *k* = kyanos. Assuming the outer stripe on each side to be of gold, this naturally gives the number required. On front and back (ἑκάτερθε) there were further added three snakes coiling upwards; a favourite decoration of archaic times. κίανος was first shewn by Lepsius to be ultramarine (lapis lazuli), or rather an imitation of it by glass stained blue with compounds of copper. For this artificial imitation the island of Cyprus, the home of copper, was famous. See Helbig, H. E. 79 ff. Since the publication of Helbig's book the theory of Lepsius has received a striking confirmation from Dr. Schliemann's discovery at Tiryns of a frieze ornamented with this blue glass, the very θριγκὸς κυάνοιο of η 87. μέλανος can mean no more than "dark."

27. The likeness of the snakes to rain-bows must lie in their curved shapes rather than in any similarity of colour.

28. See 4, P 548. The genitive ἀνθρώπων is curious, as we should have expected a dative; but cf. ἀνθρώπων ταμίης πολέμοιο, Δ 84. It seems to be a sort of ablative use, "from the side of men," i.e. in their eyes. See H. G. § 147.

29. ἦλοι, nails by which the blade was fastened to the handle; Helbig, H. E. 238-9. Compare ἀργυρόηλον, B 45.

31. The ἀορτήρ (else only in Od.) is identical with the τελαμών, the baldrick or strap by which the sword was hung over the shoulder. χρυσέοισιν, because the hero must have everything of the most precious substance, even where ordinary men use leather. See on E 723.

32. θούριν is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the "point of honour" lay; so that the shield might be taken to personify the martial fury of its bearer. See J. H. S. iv. 282.

33. The κύκλοι are probably the concentric circles inside the shield, forming with the ῥάβδοι (M 297) a framework like a spider's web on which the hides (not here named) were fastened (J. H. S. iv. 286). These too are of metal, though for meaner mortals they would doubtless be of wood.

34. The twenty ὀμφαλοὶ of white metal are to be regarded as running round the edge of the shield, and forming the heads of the nails by which the metal face of the shield is fastened to the hides beneath (ibid. 289).

35. ἔην, there was one. For the

τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἐστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυνάεος ἐλέλικτο δράκων, κεφαλαὶ δὲ οἱ ἦσαν
 τρεῖς ἀμφιστρεφῆες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃηρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,
 ὄξεια· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'. ἐπὶ δ' ἐγδοῦπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.
 ἠνιόχῳ μὲν ἔπειτα ἐῶ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
 ῥῶοντ'· ἄσβεστος δὲ βοῆ γένετ' ἠῶθι πρό. 50
 φθᾶν δὲ μέγ' ἵππῆων ἐπὶ τάφρῳ κοσμηθέντες,

central boss see Helbig, H. E. 226. It seems most natural to suppose that the Gorgon's head was in some way painted upon this, as otherwise the two would interfere with one another. In that case we ought to have τῶ for τῇ in the next line. The last syllable of λευκοί remains long in spite of the following vowel, because of the diaeresis at the end of the first foot. The bucolic diaeresis seems equally to explain the lengthening of the last syllable of βλοσυρῶπις in the next line: see E 484, and ἦν, γ 382. Perhaps we should read λευκοί for λευκοῖο.

36. For the word ἐστεφάνωτο compare E 739-741 and Σ 485, τὰ τεῖρεα πάντα τὰ τ' οὐρανὸς ἐστεφάνωται.

37. Pausanias, in his description of the chest of Kypselos (v. 19, 4), shews us how the Greeks of the seventh century conceived the personified Φόβος on this very shield; the scene represented is the fight of Agamemnon and Κοῶν over Iphidamas (see below, 248-260): Φόβος δὲ ἐπὶ τοῦ Ἀγαμέμνονος τῇ ἀσπίδι ἔπεστιν, ἔχων τὴν κεφαλὴν λέοντος. ἐπιγράμματα δὲ ὑπὲρ μὲν τοῦ Ἰφιδάμαντος νεκροῦ,

Ἰφιδάμας οὗτός γε, Κῶν περιμάρναται αὐτοῦ.

τοῦ Ἀγαμέμνονος δὲ ἐπὶ τῇ ἀσπίδι,
 οὗτος μὲν Φόβος ἐστὶ βροτῶν, ὁ δ' ἔχων Ἀγαμέμνων.

39. ἐλέλικτο, i.e. φελέλικτο (see A 530,

etc.) "twined." A baldrick of silver with a glass decoration is clearly derived from the imagination, not from daily life.

40. ἀμφιστρεφῆες seems to mean that the two heads at the sides are twisted symmetrically about the third in the middle.

41 = E 743, q.v.

45. ἐγδοῦπησαν, only here; cf. ἐριγδοῦπος. Apparently γδοῦπος (= δοῦπος) is a weakened form of κτύπος (Curtius, Et. p. 698). The verb evidently means "thundered," though elsewhere this is the prerogative of Zeus alone.

47-9 = M 84-5, 77. πρυλῆες, see E 744. The word here clearly means "footmen" as opposed to ἵππῆες.

50. ῥῶοντο, moved nimbly; so Σ 411, κῆμαι ῥῶοντο ἀραιά. ἠῶθι πρό, before the face of the morning; cf. οὐρανὸς πρό Γ 3. The ἄσβεστος βοῆ is a marked departure from the Homeric conception of the silent march of the Greek (Γ 8, Δ 429).

51. φθᾶν, here only, cf. στᾶν, 216. ἵππῆων here = charioteers, which is not the usual sense of the word. The gen. is one of comparison, due to the idea "before" in φθάνειν. So φθάνειν ἦ, Ψ 444. How μέγα in this line is to be reconciled with ὀλίγον in the next it is hard to see. The passage from 47 to 55 looks much like the work of the military but unskilful diaskeuast who appears so often to have put untimely tactical

ἰππῆες δ' ὄλιγον μετεκίαθον. ἐν δὲ κυδοιμὸν
ὠρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἔεργας
αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλεν
πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προιάψειν. 55

Τρῶες δ' αὐθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο,
"Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὧς τίετο δῆμῳ,
τρεις τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60

"Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσῃν.
οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
παμφαίνων, τοτὲ δ' αὐτίς ἔδυνε φέα σκιδέντα,
ὧς "Ἐκτωρ ὅτ' ἐμὲν τε μετὰ πρώτοισι φάνεσκεν,
ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῶ 65

instruction in the mouth of Nestor. (See on Δ 303, etc.) 55 = A 3, so that four out of these nine lines may be borrowed.

54. A blood-red rain occasionally occurs among the portents of the Roman annals.

56. With this line at last we seem to be again in the original stream of the oldest part of the poem; it describes the first array of the Trojans for battle after the retirement of Achilles. The phrase *θρωσμός πεδίοιο* thus gains in significance; it means the point where the plain *springs* or rises to the hills; *i.e.* the foot of the hill on which Troy is built. This evidently must be the place where the army is set in order for battle. But when Θ had been interpolated, and the Trojans were bivouacking *ἀγχι νεῶν*, the sense of the phrase was lost. Hence the still later rhapsodists to whom we owe K 160 and T 3—the only repetitions of the phrase—took it to mean "rising ground in the plain," somewhere near the camp. But this is not like Homer; where he has to speak of a locality in the plain, he gives it a specific name, "the tomb of Ἴλος," "the mound called Batieia," or at least "the oak." But here there is nothing whatever to specify the locality unless it be taken to mean "the margin of the plain." We might as well suppose, if we found such a phrase as *πεδίοιο πεύρατα*, that it meant "the end (of something) in the plain." Τρῶες, in the course of the long clause following, is left without a verb; but we can easily supply *κόσμηθεν*, *ὠπλιζοντο*, or the like, from the

general sense of the preceding passage. This is still easier if we suppose with Fick that B 444, *οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὠκα*, originally preceded at the distance of only a few lines. Friedländer has conjectured *αὐ κόσμηθεν* for *αὐθ' ἐτέρωθεν*, but this is at least unnecessary.

58. Both Τρῶσιν and δῆμῳ seem to be used in a locative sense, "among the Trojans in their land." For the hyperbolic *θεὸς ὧς* see E 78.

62. οὐλιος = deadly, a by-form of οἶλος not recurring in Homer. We find however οἶλιος Ἄρης twice in the *Scuti Heraclicis*, and so Pindar (O. ix. 76, xiii. 23, P. xii. 8), and Soph. *Aj.* 933. The deadly star must be Seirios, see X 30, *κακὸν δὲ τε σῆμα τέτυκται, καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι*. The comparison of Hector to Seirios may imply therefore both brightness and terror; though it may be observed that the season when "the dog-star brings fever" is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristonikos, *αἶλιος, ὃ ἐστὶν ἐσπέριος, πρὸς ὃν ἀλλίξεται τὰ ζῶα*. He quotes Kallimachos, *αἶλιος ὃς θυμὸν εἶσι μετ' ἡελίου*, and so Apoll. Rhod. iv. 1628, *ἀνὰ δ' ἦλυθεν ἀστήρ αἶλιος, ὃς τ' ἀνέπαυσεν οἰζυροὺς ἀροτήρας*. Cf. also *ἐπιφάντιος· ὃ ἐωσφόρος ἀστήρ*, Hesych. It has even been proposed to translate οἶλιος as = οἶλος in the sense "hairy," *i.e.* a comet; but this would require an epithet implying length of hair, whereas οἶλος signifies curliness.

λάμφ' ὡς τε στεροπή πατρὸς Διὸς αἰγιόχοιο.
οἱ δ', ὡς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
δγμον ἐλαύνωσιν, ἀνδρὸς μάκαρος κατ' ἄρουραν,
πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
δῆουν, οὐδ' ἕτεροι μνώοντ' ὄλοοιο φόβοιο.
Ἰσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὡς
θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
οἷ γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
οἴσιν ἐνὶ μεγάροισι καβείατο, ἤχι ἐκάστω
δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
[πάντες δ' ἠτιόωντο κελαινεφέα Κρονίωνα,
οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κύδος ὀρέξαι.
τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατῆρ'· ὁ δὲ νόσφι λιασθεῖς 80
τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
χαλκοῦ τε στεροπήν, ὀλλύντας τ' ὀλλυμένους τε.]
ἄφρα μὲν ἦώς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. *δαίνειν* is used as often of carrying out long things in a line, as with *τείχος*, *τάφρον*, *ἔρκος*, etc. Compare the picture of the reapers in Σ 550-560. *μάκαρος*, a 217 ὡς δὴ ἐγὼ γ' ὄφελον *μάκαρός* νύ τευ ἐμμεναι νίδς ἀνέρος, "wealthy," or rather "powerful, exalted," if, as Curtius thinks, it is conn. with *μακρός* (*Et.* no. 90, p. 161). It indicates a chieftain who has a *τέμενος* of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in the few other passages where it is used of men it indicates the very height of human happiness (Γ 182, Ω 377, ζ 158, λ 483, ε 306).

69. *κριθίων*, MSS. *κριθῶν*, but according to the tradition the contracted form of these fem. genitives is written only when preceded by a vowel. The gen. goes with *δγμον*.

72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ameis thinks that the *ὑσμίνη* is personified as a two-

headed monster, but this is hardly likely. MSS. all read *ὑσμίνη* and *ἔχον*, but the text, which is the reading of Ar., is clearly preferable, as *οἱ δὲ* would be awkward if there were no change of subject.

75-7. Lachmann rejected these lines, and other critics after him have condemned the three preceding as well, on the ground that they are inconsistent with the action of Here and Athene in 45. But the objection should rather be made to 45-8, which, as we have seen, are unusual in expression and thought.

76. *οἴσιν*, so Brugman with three MSS. and a variant in A, vulg. *σφοῖσιν*. The possessive *ος* = *οισιν*, and can be used with any person. See note on A 393.

78-83 were athetized by Aristophanes and Ar., and omitted by Zenod., *ετι ψεῦδος*: of course the divine allies of Troy would not blame Zeus for giving their side victory, so that *πάντες* cannot be right. Besides it seems that Zeus is still in Olympus, whence the battlefield is invisible; he goes to Ida to look on only in l. 183.

84-5 = Θ 66-7. *μάλα* goes with *ἦπτερο*, "hit amain."

τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δείπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας
 τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἕμερος αἰρεῖ,
 τῆμος σφῆ ἄρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὄ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὄξει δουρὶ 95
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αἰθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ κλυτὰ τεύχε' ἀπήυρα· 100
 αὐτὰρ ὁ βῆ Ἴσόν τε καὶ Ἀντιφον ἐξεναρίζων,

86. περ must go with ἦμος. For δείπνον Zenod. read δόρπον, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δείπνον is the morning meal, commonly taken before a battle, B 381, T 171. So in ι 311 the Kyklops takes his δείπνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. ἄξερο indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in Π 777.

88. ἄδος occurs only here; for the ἄ compare ἄδην N 315, T 423, etc., with note on E 203 (the tradition as to the breathing is inconsistent). Thus there is no reason to read μάλ', ἄδος (or ἄδδος) with Christ and others.

94. ὄ γε, Oileus. κατεπάλμενος, leaping down from the chariot against Agamemnon.

96. στεφάνῃ, see on H 12.

98. πεπάλακτο, was spattered over the inside of the helmet. Apollonios rejected this line, reading ἐγκέφαλόνδε in the preceding.

100. All MSS. and Ar. read περιδυσσε χιτώνας: but as it is impossible to make

sense of this, I have adopted the ancient variant κλυτὰ τεύχε' ἀπήυρα mentioned by Aristonikos as occurring "in some copies." στήθεσι παμφαίνοντας is no doubt an ironical allusion to the common phrase τεύχεσι παμφ., and forms a sort of oxymoron, "brilliant with—bare breasts." (So Schneidewin.) Ar. however took παμφ. with χιτώνας, and explained "where he had stripped off the coats of mail glittering on their breasts." For this sense of χιτών we might compare χαλκοχιτώνες, and see B 416, N 439. But the order of words is not Homeric. Besides περιδυσσε cannot possibly mean "stripped off," if it has anything to do with the ordinary verb δύω to put on. The compound does not recur till quite late writers (Appianus, Josephus, Athenaeus), whose use of it is evidently founded on the present passage. Povelisen has been bold enough to give the proper meaning to the verb, and explain that Agamemnon puts on the armour of the dead men, in order to carry it away conveniently! περιδυσσε must, it would seem, represent a corruption of some forgotten word, now hopelessly lost.

101. βῆ Ἴσον, so Zenod.; Ar. and MSS. βῆ ῥ' Ἴσον: but the name is no doubt connected with the adj. Ἴσιος, so that Zenod. has preserved the older tradition. There was a variant Βήρσον (with ἐξεναρίζων!).

υἱε δύο Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἶν ἐνὶ δίφρῳ ἔόντε· ὁ μὲν νόθος ἠνιόχευεν,
 *Αντιφος αὐ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 *Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισιν, 105
 ποιμαίνοντ' ἐπ' δεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων .
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 *Αντιφον αὐ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλὰ, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῆσιν
 εἶδεν, ὅτ' ἐξ Ἴδης ἀγαγεν πόδας ὠκὺς Ἀχιλλεύς.
 ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηιδίως συνέαξε λαβῶν κρατεροῖσιν ὁδοῦσιν,
 ἔλθων εἰς εὐνήν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115
 ἢ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
 ὡς ἄρα τοῖς οὐ τις δύνατο χραισμησαὶ δλεθρον 120
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.
 αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
 υἱέας Ἀντιμάχοιο δαίφρονος, ὃς ῥα μάλιστα,
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
 οὐκ εἶασχ' Ἐλένην δόμεναι ξανθῷ Μενελάω, 125
 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων

103. *ἔόντε*, so Aristophanes; Ar. and MSS. *ἔόντας*. The hiatus is normal in this place, but will account for the reading *ἔόντας*, while the other would not be likely to be introduced if not original.

104. *αὐ*, here a conjunction, "but," answering *μὲν*: 145, P 478, etc. *παρέβασκε*, was *παραβάτης*, the fighting man beside the charioteer. For *δ* Zen. read *δν*, so that he must also have read *ε* for *σφε* in 111.

105. *δίδη*, from *δίδημι*, an old form of *δέω*, so *διδέντων*, μ 54. *μόσχοισι* appears to be an adj. = young, afterwards specialized as a substantive, "the young" of the cow = calf, or of plants = young shoot. But we might take it as a substantive in apposition with *λύγοισι*, "with young shoots, even willow withies"; cf. *σὺς κάπρος*, etc.

106. *ἀποίνων*, gen. of price, H. G. § 153.

109. *αὐ* as 104. *παρὰ οὖς*: the hiatus can hardly be right. Curtius suggests *παρ' οὐας* (*ὄφας*), Fick *παρὰ οὐας ἔλασσε τε*, ἐκ τ' ἔβαλ' ἵππων, on the ground that *οὐας* is the Homeric form.

111. *γιγνώσκων*, "recognizing them," explained by what follows.

115. *ἦτορ*, "breath," see B 490. *σφ'* of course is *σφε*, accus. as 111.

120. *χραισμησαὶ* has the construction of *ἀμύνειν*, cf. A 567.

123. *μάλιστα* goes with *οὐκ εἶασκε*, chiefly dissuaded; 124 being a parenthesis.

124. *δεδεγμένος*, according to the Homeric use, must mean "expecting," not "having received." Cf. Δ 107, etc.

126. *δύο παῖδε* resumes the main construction from 122 after the parenthesis.

εἰν ἐνὶ δίφρῳ ἔοντε, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
 ἐκ γάρ σφεας χειρῶν φύγον ἠγία συγαλόεντα,
 τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὄρτο λέων ὡς
 Ἀτρείδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθην· 130
 “ζῶγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
 εἰ νῶϊ ζωὸς πεπύθουι' ἐπὶ νηυσὶν Ἀχαιῶν.” 135
 ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
 μειλχιόις ἐπέεσσιν· ἀμείλικτον δ' ὄπ' ἄκουσαν·
 “εἰ μὲν δὴ Ἀντιμάχοιο δαίφρονος υἱέες ἐστὼν,
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
 ἀγγελίην ἐλθόντα σὺν ἀντιθέφ' Ὀδυσῆι, 140
 αὐθι κατακτείνειαι μηδ' ἐξέμεν ἀψ ἐς Ἀχαιοῦς,
 νῦν μὲν δὴ οὐ πατρός ἀεικέα τίσετε λῶβην.”
 ἦ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὦσε χαμᾶζε
 δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτίος οὔδει ἐρείσθη.

127. ὁμοῦ δ' ἔχον seems to mean “they were both trying to drive,” i.e. the charioteer had lost command of the horses and the παραβάτης was trying to help him get them under control, as is explained by the γάρ in 128. So Schol. A. σφεας then really means only one of them, sc. the charioteer who had lost the reins; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take ὁμοῦ ἔχον to mean “they were accustomed to drive both at once,” and then γάρ 128 must explain λάβε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.)

129. τῷ δέ, the horses.
 130. γουναζέσθην naturally means no more than “besought,” and does not indicate an attitude which could not have been possible in the diminutive car of the Homeric heroes. Cf. γουνοῦ-μενος, I 583. With the ordinary reading Ἀτρείδης we have a purely spondaic rhythm, cf. φ 15, ο 334, ψ 221. The grammarians called such a line δωδεκα-σύλλαβος. Nauck however has corrected the last two instances by the introduction of open vowels for diphthongs.

131-135 = Z 46-50. In 132 δόμοις, in spite of the rarity of the short form of the dat. plural, is preferable to πατρός, the reading of Zenod., as there is no other case in H. of the α remaining short before τρ in any of the forms of πατήρ. There was also a variant ἐν ἀφνειῷ πατρός here as in Z.

137. Cf. φ 98. The contrast of course is between ἀ-μελικ-τον and μειλχι-οις, “they spake him gently, but heard ungently answer.”

138. δαίφρονος, Zenod. κακόφρονος, and so also above, 123.

139. Μενέλαον is of course accus. after κατακτείνειαι.

140. ἀγγελίην ἐλθόντα, when he came on an embassy. See note on Γ 206, and compare ἐξεσίην ἐλθόντι Ω 235.

141. ἐξέμεν (i.e. ἐξέμεν 2 aor. infin. of ἐξίημι), not to let him go.

142. τοῦ πατρός Aristarchos; but Zenod. read οὐ πατρός, “your father,” which is certainly right. See A 393. Another old variant, σφοῦ, is, as Brugman remarks, an attempt either to mend the metre, or more probably to “correct” at least the number, if not the person, of the pronoun.

144. For οὔδει ἐρείσθη (lit. “was supported by,” i.e. lay upon the earth), Arist. read οὔδας ἐρείσει, pressed the

Ἴππόλοχος δ' ἀπόρουσε· τὸν αὖ χαμαὶ ἐξενάριξεν, 145
 χείρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,
 ὄλμον δ' ὡς ἔσσενε κυλίνδεσθαι δι' ὀμίλου.
 τοὺς μὲν ἕασ', ὁ δ', ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐυκνήμιδες Ἀχαιοί.
 πεζοὶ μὲν πεζοὺς ὄλεον φεύγοντας ἀνάγκη, 150
 ἵππεις δ' ἵππησας, ὑπὸ δέ σφισιν ὤρτο κονίη
 ἐκ πεδίου, τὴν ὄρσαν ἐρίγδουποι πόδες ἵππων,
 χαλκῷ δηιόωντες. ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ', Ἀργείοισι κελεύων.
 ὡς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέση ὕλη· 155
 πάντη τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·
 ὡς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποιο
 κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο γύπεσσι πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κονίης
 ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·

earth: which may be supported by N 131, II 215 ἀσπίς ἀρ' ἀσπίδ' ἔρειδε.

145. ἀπόρουσε, leapt down, to escape. τὸν αὖ, but him, see 104. χαμαί, opposed to the death of his brother on the chariot.

147. Compare ἦκε δέ μιν σφαιρηδὸν ἐλίξασθαι N 204, στρομβὸν δ' ὡς ἔσσενε Ξ 413. ὄλμος is explained by Schol. as κόλλος λίθος εἰς ὃν κόπτονται δοκρια (pulse) καὶ ἄλλα τινά, i.e. a mortar. The headless and armless trunk he "sent rolling" with a kick, like a round block of stone.

150-154 are very suspicious lines. We must regard ὑπό . . . ἵππων as a parenthesis, and join δηιόωντες with ἵππεις instead of πόδες, which is very awkward. The rhythm of 154, where the line is equally divided by a stop, is un-Homeric, the only parallel being I 134. The form ἵππεις is not Epic, but Attic, and there is no analogy to it in Homer. Lehrs has conjectured ἵππησας δ' ἵππησας, ὑπὸ σφισι δ' ὤρτο, on the strength of one MS. (D) which reads ἵππησας, without altering the remainder of the line: but the change is doubtful, as there is no visible cause for the corruption. ἐρίγδουπος is elsewhere used only of Zeus,

though ἐρίδουπος occurs in Ω and Od. as an epithet of the αἰθουσα, and in T 50, κ 515, of rivers.

155. Various explanations of ἀξύλος are offered by the Scholia. (1) θρυώδης, i.e. full of undergrowth only, with no timber trees. (2) πολύξυλον, with "a-intensive." (3) "untimbered" in the sense ἀφ' ἧς οὐδεὶς ἐξυλίστατο, incaeciduis. The word is used by Herodotus in the sense of "timberless," and it is thus clearly best to adopt (1); this gives additional force to the word θάμνοι in the next line.

157. ἐπειγόμενοι, cf. Φ 362, "assailed."

158. κάρηνα, i.e. persons: a periphrastic use. Cf. 309, and Φ 336.

160. κείν', i.e. κενά, with accent thrown back on account of the apostrophe. πτολέμοιο γεφύρας, see Δ 371.

162. Ironical, "more delightful to the vultures than to their own wives."

163-4. This action of Zeus seems quite out of place here, and inconsistent with his message in 186 sqq. ὕπαγε is used only here in the sense ἄγε ὑπ(ἐκ) βελέων. The two lines seem to be an interpolation intended to account for the absence of Hector at this moment.

Ἄτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων.	165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο, μέσσον κὰπ πεδίου, παρ' ἔρινεὸν ἔσσεύοντο ἴεμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ Ἄτρείδης, λύθρω δὲ παλάσσετο χεῖρας ἀάπτους.	170
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἴκοντο, ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον, οἱ δ' ἔτι κὰμ μέσσον πεδίου φοβέοντο βόες ὧς, ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος· τῆς δ' ἐξ αὐχέν' ἔαξε λαβῶν κρατεροῖσιν ὀδοῦσιν	175
πρῶτων, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει· ὧς τοὺς Ἄτρείδης ἔφεπε κρείων Ἀγαμέμνων αἰὲν ἀποκτείνων τὸν ὀπίστατον, οἱ δὲ φέβοντο· [πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων Ἄτρείδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῆεν.]	180
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος ἴξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε Ἴδης ἐν κορυφῆσι καθέζετο πιδηέσσης, οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν. Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελέουσαν·	185
“βάσκ' ἴθι, Ἴρι ταχεία, τὸν Ἔκτορι μῦθον ἐνίσπες. ὄφρ' ἂν μὲν κεν ὄρᾳ Ἀγαμέμνονα ποιμένα λαῶν	

166. οἱ δὲ, the Trojans. For the tomb of Ilos see K 415; for the fig-tree Z 433, X 145; for the oak-tree (170) E 693.

168. ἴεμενοι with the gen. like verbs of “desiring” and “aiming”: Ψ 371, 718, etc.; H. G. § 151 c.

169. ἀάπτους, see on A 567.

172. οἱ δὲ, others, *i. e.* stragglers, opposed to the main body.

173. ἀμολγῶ seems to mean “in the depth of night.” (But see X 317.) The derivation is still doubtful, in spite of numerous conjectures. Perhaps the most probable is Benfey's: he connects it with Slav. *mraku*, Norse *myrks*, our *murky*, all in the sense of darkness. See Curt. *Et.* p. 568. Others assume a noun *μολγός from the same root, in sense “cloud,” and translate “in the cloudlessness of the night,” *i. e.* on a cloudless night. But this does not seem sufficiently general. For Buttmann's view see *Lexil. s. v.*

174. τῇ ἰῆ, cf. II 173, Υ 272, E 271, ἡ μία v 110, and so the article is used with other numerals almost as a demon-

strative, to single out a definite number and contrast them with the larger mass. H. G. § 260 c.

175-6 = P 63-4. 178 = Θ 342.

179-180 seem a very needless repetition of what has already been said several times. *πρηνεῖς* for *πρηνεῖς* is a form which does not occur again. Aristarchos rightly athetized both, while Zenod. altogether omitted 180 as being interpolated from II 699.

183. *πιδηέσσης*, only here, = *πολυπίδακος*.

184. *οὐρανόθεν*, from the summit of Olympus (which, though H. does not identify it with *οὐρανός*, still, as a mountain, reached into heaven). *ἀστεροπὴ*, a lengthened form of *ἀστραπή* (cf. N 242, etc.), which seems specially restricted to indicate the thunderbolt as a weapon, not as a flash.

186. *τόν*, this (which follows): a very unusual use of the demonstrative *ὁ*.

187. *ἂν . . . κεν*, so N 127, Ω 437, and several times in Od. *e. g.* ε 361.

θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
μάρνασθαι δηλοῖσι κατὰ κρατερὴν ὑσμίνην· 190
αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰφ
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω
κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται
δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

ὡς ἔφατ', οὐδ' ἀπίθῃσε ποδῆνεμος ὠκέα Ἴρις, 195
βῆ δὲ κατ' Ἰδαίῳ ὄρεων εἰς Ἴλιον ἰρήν.

εὐρ' υἷον Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
ἀγγοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

"Ἔκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα ποιμένα λαῶν
θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθί

μάρνασθαι δηλοῖσι κατὰ κρατερὴν ὑσμίνην· 205
αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἢ βλήμενος ἰφ
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει

κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται
δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."
ἡ μὲν ἄρ' ὡς εἶπούσ' ἀπέβη πόδας ὠκέα Ἴρις, 210
Ἔκτωρ δ' ἔξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δούρα κατὰ στρατὸν ὄχετο πάντῃ
ὄτρυνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,

Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας, 215
ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι. ἐν δ' Ἀγαμέμνων

πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

189. ἀνώχθω, perf. imper. : we have ἀνωγέτω from the aor., β 195.

194. ἰφόν, perhaps in the primitive sense "strong darkness," cf. A 366 ; an epithet suggested by the irresistible force with which it drives away the day.

This promise is not fulfilled, for Patroklos utterly routs the Trojans on the same day. These two lines with 208-9 are probably interpolated from P 454-5, where they are more in place, for they are thereafter accomplished to the letter.

200. υἱέ, see A 489 for the scansion.

201. τεῖν = σοί, a form which occurs elsewhere only in Od. The form is "Doric," acc. to Schol. A : but this is of course wrong. The ν seems to represent the *m* of I. E. *tu-dhjam* (*ti-bi*), the *-bi* being dropped.

202-209 = 187-196, *mutatis mutandis*.

214. ἐλελίχθησαν, read δὲ *Fελίχθησαν*, wheeled round. See A 530.

216. μάχῃ seems to be used here in a concrete sense, as in old English, of the embattled hosts : "the battle was ranged in order," *i.e.* the lines were re-formed. Cf. M 43, O 303.

ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν
 ἢ αὐτῶν Τρώων ἢ ἐ κλειτῶν ἐπικούρων. 220
 Ἴφιδάμας Ἀντηνορίδης ἡὺς τε μέγας τε,
 ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μήλων·
 Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν εὐόντα
 μητροπάτωρ, ὃς ἔτικτε Θεανῶ καλλιπάρηον·
 αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἴκετο μέτρον, 225
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄ γε θυγατέρα ἦν·
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἴκετ' Ἀχαιῶν
 σὺν δυοκαίδεκα νησιῖ κορωνίσιν, αἳ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκῶτῃ λίπε νῆας εἰσας,
 αὐτὰρ ὁ πέζος ἐὼν εἰς Ἴλιον εἰληλούθειν· 230
 ὅς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
 Ἴφιδάμας δὲ κατὰ ζώνην, θώρηκος ἔνερθεν,
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖή χειρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν

218. This appeal to the Muses (cf. B 484) fitly introduces what is really the turning point of the poem. For now begins, with the wounding of Agamemnon, the disastrous rout of the Greeks which prevails upon Achilles to relax his anger and send Patroklos to the rescue.

219. ἀντίος, so most MSS., with Zenod. and Aristophanes: Aristarchos ἀντίων. The difference is immaterial.

221. The name is introduced asyndetically, just as in A 8.

222. For μήλων Zenod. read θηρῶν.

224. μητροπάτωρ: it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, E 412), the sister of his mother Theano, the priestess of Athene in Troy, and wife of Antenor (Z 298).

225. ἐρικυδέος, because it gives a youth the power of attaining martial glory.

226. αὐτοῦ μιν κατέρυκε, his grandfather tried (imperf.) to keep him at home (lit. there where he was): δῶου, gave him in marriage (for a consideration; see 243-5). The imperf. indicates that δίδου is subordinate, = "by giving" (see H. G. § 71).

227. ἐκ θαλάμοιο, straight from the bridal chamber. μετὰ κλέος Ἀχ., "after

the fame of the Achaians," i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. l. 21, and N 364.

229. Perkothe, a town on the Hellespont in the N. of the Troad. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

230. πέζος ἐὼν (al. ἰών), i.e. by land.

233. Schol. A remarks that this is the only instance in the Iliad of a single combat where the warrior who has the first cast and misses his shot still wins in the end.

234. ζώνη seems here to mean the waist of the cuirass = ζῶμα, Δ 187. θώρηκος ἔνερθεν must then mean "in the lower part of the breastplate," "the genitive being partitive, not ablatival." Possibly however ζώνη might = ζωστήρ, as it is always used of a woman's girdle except here, and B 479 where it means the (human) waist. See Helbig, H. E. p. 199.

235. αὐτὸς ἐπέρισε, i.e. he threw the weight of his whole body into the blow, following up his heavy hand.

236. ἔτορε, this form only here: see note on K 267.

ἀργύρφῳ ἀντομένη μόλιβος ὡς ἐτράπετ' αἰχμῆ.
 καὶ τό γε χειρὶ λαβὼν εὐρὺν κρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἱ μεμαῶς ὡς τε λῆς, ἐκ δ' ἄρα χειρὸς
 σπάσασατο· τὸν δ' ἄορι πληγῆ' αὐχένα, λῦσε δὲ γυῖα. 240
 ὡς ὁ μὲν αὐθι πεσῶν κοιμήσατο χάλκεον ὕπνου
 οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδῆς, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκεν·
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
 αἰγας ὁμοῦ καὶ δις, τὰ οἱ ἄσπετα ποιμαίνοντο. 245
 δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξεν,
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλὰ.
 τὸν δ' ὡς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀντηνορίδης, κρατερόν ῥά ἐπένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στῆ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,
 νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
 ἀντικρὺς δὲ διέσχε φαεινοῦ δουρὸς ἀκωκῆ.
 ῥίγυσέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὡς ἀπέληγε μάχης ἠδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφῆς ἔγχος.

237. μόλιβος, lead, named only here: but cf. *μολυβδαίνη* Ω 80—both times in similes, not as actually in use, as though the poet were aware that the metal was unknown in the heroic age.

238. τό γε, as though *ἐγχος* or *δόνον*, instead of *αἰχμῆ*, had preceded. The spear being thus caught, Ag. is able to grasp it and drag it towards himself out of Iphidamas' hand. μεμαῶς, furious as a lion. Schol. Α refers to the legend that wounded lions attempt to tear the spears from the huntsmen's hands.

241. χάλκεον ὕπνου, as though the sleep of death bound a man with bands that he could not break: Vergil's "Ferrens somnus," *Aen.* x. 745.

242. οἰκτρὸς, an exclamation, like *νήπιος*, *σχέτλιος*. ἀπὸ, *far* away. ἀστοῖσιν: he was a Trojan, as the son of Antenor, though he had been brought up in Thrace.

243. κουριδῆς, see A 114. χάριν, he saw no return for the *ἔδνα*, or price he had paid to the father for his bride. This passage very clearly shews that marriage was a bargain. See I 146. Of course the gifts are not made to the wife, marriage settlements being not

yet known. πολλὰ δέ, *i.e.* although he had paid a large price.

244. πρῶτα, as an immediate payment; ἔπειτα, in instalments from the increase of his herds. Observe χίλια in neut. agreeing κατὰ σύνεσιν only with βοῦς, αἰγας and δις, perhaps from the general idea of μῆλα which covers all. See on E 140.

248. ἀριδείκετος (except here and E 320 only in Od.), conspicuous, "exalted among men."

249. πρεσβυγενῆς, therefore the elder brother of Iphidamas.

250. ὀφθαλμοὺς ἐκάλυψε, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. κασιγ. πεσόντος, gen. after πένθος.

251. στῆ εὐράξ (O 541), he came up (A 197) from the side. It looks as though εὐράξ were a naval expression, on the "broadside." For the form cf. *μουνάξ*, θ 371: the termination is perhaps an instrumental form conn. with -άκτις of *πολλάκτις*, etc.

252. χεῖρα, the forearm, as often.

253. διέσχε, passed right through. E 100, etc.

256. ἀνεμοτρεφῆς, "a spear of grain

ἦ τοι ὁ Ἴφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτησε ξυστῶ χαλκῆρεϊ, λύσε δὲ γυῖα· 260
 τοιοῦ δ' ἐπ' Ἴφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῆι
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἄιδος εἴσω.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχετ' ἄορι τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἔξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ὄξειαι δ' ὀδύνας δύνον μένος Ἀτρεΐδαο.
 ὡς δ' ὄτ' ἂν ὠδίνουσαν ἔχη βέλος ὄξυ γυναικα,
 δριμύ, τό τε προῖεῖσι μογοστόκοι Εἰλειθυῖαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδύνας ἔχουσαι,
 ὡς ὄξει' ὀδύνας δύνον μένος Ἀτρεΐδαο.

storm-toughened on a windy site," Tennyson. The idea was that the buffeting of the winds strengthened the grain of the wood.

257. **ὄπατρον**, son of the same father. *ὄ-* is *sa-*, together; just like *δ-* *δελφός*, "of the same womb." So *ὄτριχας ὀλέτεας*, B 765. **κασίγνητον** is a general term covering fraternity on either side, and is specialized by the addition of *ὄπατρον*.

259. **τόν**, Koön: *οὔτησε*, sc. Ἄγα-
μέμων.

263. **ἔδυν**, plur. like *ἔβαν*, *στάν* (l. 216), *φθάν* (51), etc.

264. **ἐπεπωλεῖτο**, "ranged" in hostile sense. It is also used of a general reviewing his army, Δ 231, etc.

266. "So long as the hot blood still gushed from the wound," before painful inflammation had set in. **ἀν-ήνοθεν**, from *ἀνά* and *ἀνεθ-* = *ἀνοθ-*, to sprout, spring forth. Cf. on *ἐπενήνοθε*, B 219. Curt. *Et.* no. 304; Buttmann, *Lex.* p. 133.
 267. **ἐτέρσετο**, began (imperf.) to dry up.

268. **ἔ** marks the apodosis.

269. **βέλος ἔχη**, metaphorically: "fear took hold upon them and pain as of a woman in travail." Compare also Θ 513 *βέλος πέσσειν*, in the sense of "wound."

270. **μογοστόκοι Εἰλειθυῖαι**, both words of doubtful origin. The first is generally derived from *μόγος*, and explained "helping in painful labour." For the *σ* compare *θεσ-δοτος*, *δικασ-*

πόλος. Fick however refers to the Skt. root *magh*, to make great, to forward (whence *μήχος*, *μέγας*, etc.), and explains "forwarding childbirth," comparing *φερεσ-βιος*. L. Meyer again (C. *Stud.* v. 95) divides *μογο-στόκος*, and explains "averting pain," root *stak* to drive back, to bring to a standstill (secondary of *stai*). So Brugmann, C. *St.* ix. 270. If so, the meaning of the word must have been quite forgotten, as the function of the Eileithyiae here is just the opposite.

Εἰλειθυῖαι (plur. here and T 119 only: sing. II 187, T 103, τ 188), according to the old explanation "the comers," i.e. the goddesses that come in the hour of need. Fick explains it as a personification of "the woman's time that is come," comparing *ἦλθεν ἡ ὥρα αὐτῆς*, John xvi. 21. Fick connects with *εἰλεύθερος*, to set free; the goddesses that liberate from pangs. The most probable derivation is perhaps that from *Feλ*, *ἐλύω* (= *volvo*), as if = the Twisters, squeezers, a personification of the writhing pangs.

271. **Ἥρης**, because she presides over marriage. **ἔχουσαι**, "having rule over."

272. **ὄξει'**, i.e. *ὄξειαι*, an elision which nowhere else occurs. Bentley conj. *ὄξει'* *ὀδύνη δύνεν*, but it is a question whether this line should not be omitted, a comma being put at the end of 268 and δ' in 269 being omitted. See Cobet, M. C. p. 375.

ἐς δίφρον δ' ἀνόρουσε καὶ ἠνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν· ἤχθητο γὰρ κῆρ.
 ἤρυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισιν
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”
 ὧς ἔφαθ', ἠνίοχος δ' ἴμασεν καλλιίτριχας ἵππους 280
 νῆας ἐπι γλαφυράς, τῶ δ' οὐκ ἀέκοντε πετέσθην·
 ἄφρεον δὲ στήθεα, βάλουντο δὲ νέρθε κοιλῆ,
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
 “Ἐκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 285
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 οἴχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκεν
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρσηθε.” 290
 ὧς εἰπὼν ἄτρυνε μένος καὶ θυμὸν ἐκάστου.
 ὧς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας
 σεύη ἐπ' ἀγροτέρῳ συνὶ καπρίῳ ἢ ἐλέοντι,
 ὧς ἐπ' Ἀχαιοῖσιν σεύε Τρῶας μεγαθύμους
 “Ἐκτωρ Πριαμίδης, βροτολογίῳ ἴσος Ἄρηι. 295
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκειν,
 ἐν δ' ἔπεισ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλη,
 ἢ τε καθαλλομένη ἰοειδέα πόντου ὀρίνει.
 ἔνθα τίνα πρώτων, τίνα δ' ὕστατον ἐξενάριξεν

277. Observe how Agamemnon as usual gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, Ξ 65-80.

282. ἄφρεον στήθεα (synzesis in both words), their chests were covered with foam. στήθεα is probably accus.

284. Hector recognizes the moment at which Zeus has promised him victory (191).

288. ὄριστος (= ὁ ἄριστος), cf. ωϊτός E 396. μέγα seems to be an adv., “has granted me my desire to the full.”

290. ὑπέρτερον seems to form part of the predicate, “that ye may obtain your boast in victory,” or perhaps “exalted

above the boast of the Greeks.” Cf. κύδος ὑπέρτερον = glory of victory, Μ 437, O 491. But Ar. read ὑπέρτεροι.

292. πον is nowhere else used in this way in a simile. ἀργιόδοντας is elsewhere used only of boars.

297. ὑπεραεὶ, blowing from on high, cf. ἀκραεὶ, ξ 253: an expression very natural to men who were accustomed to the sudden squalls which “leap down” upon coasting ships beneath the steep shores of Thrace and the Greek islands. Aristonikos mentions a variant ὑπέρ οὐρεος.

298. ἰοειδέα, blue (or rather perhaps dark) like violets. The word occurs elsewhere only in Od.

299. For the question, cf. II 692: it

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν; 300
 Ἄσαϊον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλιον ἠδ' Ἀγέλαον
 Αἴσυμνόν τ' Ὀρόν τε καὶ Ἴππόνοον μενεχάρμην.
 τοὺς ἄρ' ὃ γ' ἠγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν, ὡς ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305
 ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων·
 πολλὸν δὲ τροφί κῦμα κυλίνδεται, ὑψόσε δ' ἄχην
 σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
 ὡς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.
 ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310
 καὶ νῦ κεν ἐν νῆεσσι πέσον φεύγοντες Ἀχαιοί,
 εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·
 “Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἴστασο· δὴ γὰρ ἔλεγχος 315
 ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἐκτωρ.”
 τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέ περ ἡμῖν.”
 ἦ καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὦσε χαμαῖζε 320

is a rhetorical figure analogous to the apostrophe of 218, and indicates that such a vast number were slain that it is no easy matter to name them.

306. *Νότοιο* is genit. after *νέφεα*, the clouds brought by the south wind. Cf. *κύματα παντοίων ἀνέμων*, B 397. *ἀργεστᾶο*, as Φ 334. From its use here it may perhaps mean “bringing bright white clouds;” it can hardly be compared with the *albus notus* of Horace which *deterget nubila caelo*. *τύπτων*, “lashing them with dense hurricane.” *βαθείῃ* perhaps means “far-extending,” reaching from earth to sky. But Nauck conj. *βαρείῃ*.

307. *τροφί*, big; lit. nourished to full size. So *τροφόντα* O 621, γ 290 (where La R. would read *τροφόντο* as if = *τρέφοντο*): compare Lat. *altus* from *alo*. *πολλόν* is predicative, in multitudes.

308. *πολύπλαγκτος* occurs elsewhere only in Od. of wanderers tossed about from shore to shore. Here it may be transitive, “scattering”; the “wandering wind” is hardly a Homeric thought. *ιωῆς*, Δ 276. *καρήατα*, like *κάρηνα*, 158.

310. This line gives an expanded form of the idiomatic *λόγια ἔργα* A 518, etc.

311. Cf. I 235: the phrase *πέσον* is here clearly used of the fugitives, not of the assailants.

313. *τί παθόντε*, “what has come upon us that we have forgotten?” The expression looks rather like an Atticism, and seems to recur only in the probably post-Homeric ω 106.

314. *πέπον*, see I 252. *παρ' ἐμ' ἴστασο*, come and stand by my side.

317. *μίνυνθα*, “only for a little while will there be any profit of us,” i.e. we shall not be able to give any lasting pleasure to our friends. (So Fäsi, comparing Σ 80 *ἀλλὰ τί μοι τῶν ἦδος, ἐπεὶ, κ.τ.λ.* So A 576, etc. *ἦδος* occurs only in this phrase with *ἐπεὶ*.)

319. *βόλεται* (α 234, π 387), a form occurring only here in Il. The root *βολ-* is used to form the present stem (just like Lat. *vol-o*) without the usual strengthening (*βούλομαι* for *βόλ-ν-ομαι*, acc. to Curtius, *Vb. i.* 250). The verb is followed by *ἠέ* because it expresses preference: see A 117, γ 232.

δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μόλιονα τοῖο ἀνακτος.

τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·

τῷ δ' ἄν' ὄμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω

ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον·

325

ὡς ὄλεκον Τρώας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.

ἔνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμου ἀρίστω,

ὕλε δῶα Μέρωπος Περκωσίου, ὃς περὶ πάντων

ἤδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν

330

στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης

θυμοῦ καὶ ψυχῆς κεκαδῶν κλυτὰ τεύχε' ἀπηύρα,

Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ἐπίροχον ἐξενάριξεν.

335

ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων

ἔξ Ἴδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.

ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὐτασε δουρὶ

Παιονίδην ἦρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι

ἐγγύς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ.

340

τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς

θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.

Ἐκτωρ δ' ὄξυ νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

κεκληγῶς· ἄμα δὲ Τρώων εἶποντο φάλαγγες.

322. τοῖο ἀνακτος, so γ 388, φ 62: of him, the lord. Compare τοῖο γέροντος I 469, and H. G. § 261, 3 (1).

324. κυδοίμεον, made havoc of it; the word is transitive in O 136.

326. πάλιν ὀρμένω, charging back (from flight). Aristarchos read παλινορμένω in one word; and so A. Cf. A 59, παλιμπλαγχθέντας.

327. The order of the words is ἀσπ. ἀνέπνεον, φεύγ. Ἔκτορα.

328. ἐλέτην is applied to δίφρον and ἀνέρε by a sort of zeugma: captured the chariot and slew the warriors. The latter is the regular use of αἰρέω in battle scenes, the notion of catching, capturing passing into that of overcoming, and that again into slaying. δῆμου ἀρίστω, chiefs in their local community, Αἰαῖσος, as we see from B 828-834 (δῆμον Ἀπαισοῦ), where their names, Adrestos and Amphios, are given, and 329-332 are repeated.

334. κεκαδῶν, having deprived them, cf. κεκαδήσει, φ 153: a word of doubtful etymology. Curtius refers to κήδω, "to hurt" (Et. no. 284), but this does not suit the sense. Like κεκάδοντο (Δ 497, q. v.) it belongs to root *skad* to separate, whence also χάσσω, the *s* having in the latter case produced aspiration of the *κ*, while in the former it has simply disappeared.

336. κατὰ ἴσα μάχην ἐτάνυσσε, see on H 102.

339. οὐδέ οἱ ἵπποι, so Bentley, with one MS.; *caeli. οὐ γὰρ οἱ ἵπποι*, while A gives as a variant οὐδέ γὰρ ἵπποι, which may be right, but looks more like a combination of the other two readings. The *F* of *Foi* cannot be neglected.

340. ἀάσατο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the πρόμαχοι was an act of culpable presumption.

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγυὺς ἔοντα·
 “νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”
 ἦ ῥα καὶ ἀμπεπαλῶν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν, 350
 ἄκρην κακὸν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἔκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλώπις, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
 Ἐκτωρ δ' ὠκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὀμίλφω.
 στῆ δὲ γυνὴ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ 355
 [γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νύξ ἐκάλυψε].
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὄχετ' ἐρωὴν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἀμπνυτο, καὶ ἀψ' ἐς δίφρον ὀρούσας
 ἐξέλασ' ἐς πληθὺν καὶ ἀλεύατο κῆρα μέλαιναν, 360
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·

347. πῆμα, “this bane;” so νέφος is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave.

348. στέωμεν, by metathesis of quantity for στήομεν. Possibly we should read στάομεν, though the shortening of the α is doubtful.

350. οὐδὲ . . . κεφαλῆφιν is parenthetical. κεφαλῆφιν appears to represent a genitive, the regular case after verbs of aiming. So χαλκόφι in the next line. Possibly however they may both be locatives, e.g. ἀπὸ χαλκόφι = “from on the bronze;” there is no reason why, in old Greek, this case may not have been used with ἀπό, πρό, etc. All the forms in -φι quoted under the heading of “Ablative” in H. G. § 156, except ε 152 and N 700, have a locative sense, the ablative notion being given by the prepositions. Possibly therefore all the instances of this case-ending should be reduced to the two headings of Instrumental and Locative, with the exception of a few “false archaisms.” See H. G. § 158, note.

353. τρίπτυχος: perhaps, like the cap in K 261, it is of leather, with a felt lining inside, and the metal covering without. αὐλώπις, τρυφάλεια, see E 182.

354. ἀπέλεθρον, an unmeasured, i.e. very great, distance; as in L' ἀπέλεθρον ἐχοντας E 245, etc. There is a variant in one MS. ὠκα πέλεθρον, and so Tzetzes

took the words. This is preferred by Mr. Ridgeway (J. H. S. vi. 325) on the ground that the πλέθρον is properly a measure of distance; and that it became a measure of area only in combination with the unit “furrow-length” (see on K 351), as representing the unit distance between the ὄφρα, i.e. the breadth of a piece of ground which a team could plough in a day's work. This suits the other passages (Φ 407, λ 577) in which πέλεθρον occurs; in both of these it is better to take it as a measure of length than as one of area. But this is not sufficient to overthrow the best tradition here, which is quite intelligible.

355-6 = E 309-10; the second line was athetized by Ar. and Aristophanes, and omitted by Zenod. on the ground that the results are too serious for a comparatively unsuccessful blow. Ar. therefore in 359 evidently read ἀμπνυτο, “recovered his breath,” not ἐμπνυτο, “came back to his senses,” as La R. supposes without authority (see on E 697).

357. μετὰ δούρατος ἐρωήν, “after,” i.e. in the direction of the flight of his spear, to pick it up again.

358. καταείσατο, for the hiatus see Δ 138. γαίης, local, as in 356, had descended on the ground. This is more Homeric than the alternative of making it a partitive gen. after ὅθι.

“ ἐξ αὐτῶν νῦν ἔφυγες θάνατον, κύον· ἢ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ’ ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχέσθαι ἰὼν ἐς δούπον ἀκόντων.
 ἢ θήν σ’ ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστιν.
 νῦν αὐτὸς τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω.”
 ἢ καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο,
 Τυδείδῃ ἐπιτόξα τιταίνετο, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἢ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἴνυτ’ ἀπὸ στήθεσφι παναίολον ἀσπίδα τ’ ὤμων
 καὶ κόρυθα βριαρῆν· ὁ δὲ τόξον πῆχυν ἀνελκεν 375
 καὶ βάλεν, οὐδ’ ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῦ ποδός· διὰ δ’ ἀμπερές ἰὸς
 ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺν γελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤδα·
 “ βέβληται, οὐδ’ ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι 380
 νεῖατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι·
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λείονθ’ ὡς μηκάδες αἰγες.”

364. *μῶλλαις*, ironical, “to whom no doubt you pray.” See A 564.

365. *ἐξανύω*, future: exactly our idiomatic “I will finish, despatch thee.”

366. *ἐπιτάρροθος*, champion. See E 828. 362-367 are also found *verbatim* in T 449-454, where the violent language of 362 seems more in keeping with the uncontrollable passion of Achilles than here with the always moderate temper of Diomed.

368. *ἐξενάριξεν*, so Ar., “continued the despoiling” of P., which task Hector had interrupted, 343: *caet.* and Zenod. *ἐξενάριξεν*, but the aor. is obviously less suitable: his continued attention to the corpse explains how Paris got his opportunity. So *αἴνυτο*, 374, “was in the act of stripping off.”

372. For the tomb of Ilos see 166; *ἀνδροκμήτῳ*, “artificial,” distinguishes the barrow from any accidental mounds on the plain. *δημογέροντος*, “elder of the community,” see Γ 149. Ilos is in the direct royal line (T 232) and is the

eponym of Ilios. The name thus indicates the identity of royalty with the patriarchate of the village community.

375. *πῆχυν*, see φ 419 *τόν (δυστόν) ἢ ἐπὶ πῆχει ἑλὼν ἔλκεν νευρὴν γλυφίδας τε*, from which it is clear that the word indicates the (metallic?) handle into which the two horns forming the bow (Δ 105-111) are fastened.

376. *οὐδέ . . . χειρός* is parenthetical, *βάλεν* going with *ταρσόν*.

377. *ταρσόν*, apparently the flat of the foot (so only here and 388). In ι 219 *ταρσοί* are explained as hurdles or wickerwork shelves, so called from *τέρσσειν*, because they are used for drying cheeses upon. Perhaps the foot was thought to have some resemblance to these.

380. *βέβληται*, perhaps rather *βέβλη*, as the synizesis is violent. Others scan *βέβληται* as a dactyl, cf. *ληϊστή* or *λειστή*, I 408.

381. *νεῖατον*, nethermost, from root *ni* = down; see on *νεῖαιρα*, E 589.

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχεται αὐτῶς.
 οὐκ ἀλέγω, ὡς εἶ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμείο, καὶ εἶ κ' ὀλίγον περ ἐπαύρη,
 ὄξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησιν·
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδες δ' ὄρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἰωνοὶ δὲ περὶ πλέες ἤε γυναῖκες.” 395
 ὧς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἔλθων
 ἔσθη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὦκὺ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.

385. τοξότα, only here in H.; it is a word of contempt (see on Δ 242) as opposed to the hoplite who meets his foe ἀντίβιον σὺν τεύχεσι. λωβητήρ, cf. B 275, Ω 239. κέραι, so A and apparently Ar.: vulg. κέρα. It is generally taken to mean “with the bow of horn”; but Ar. explained it as a mode of dressing the hair, εἰς κέρατος τρόπον ἀνεπλέκοντο οἱ ἀρχαῖοι. This interpretation, strange though it may seem, is completely established by Helbig, H. E. p. 165. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexica show that this explanation was always generally received. Cf. Schol. on ω 81, οἱ νεώτεροι κέρας τὴν συμπλοκὴν τῶν τριχῶν ὁμοίαν κέρατι· τὸν κεροπλάστην ἄειδε Γλαῦκον, Ἄρχιλοχος. So Juvenal, xiii. 165, “madido torquentem cornua cirro.” ἀγλαέ thus receives its proper sense, “fine, brilliant.” For Paris' hair cf. Γ 55, ἦ τε κόμη, τό τε εἶδος. For παρθενοπίπα cf. ὀπιπέυεις δὲ γυναῖκας τ 67, and for the form of the verb Curtius, *Et.* no. 627.

386. εἰ πειρηθείης is a wish rather than a proper conditional protasis, “I wish that you would measure yourself—in that day your bow and arrows shall avail you naught.” The speaker thus during the expression of thought changes his attitude from mere wish to confident expectation. Cf. Γ 54 οὐκ ἄν τοι χραίσμη κίθαρῆς . . . θρ' ἐν κονίσι μιγείης, and more nearly K 222 εἰ τίς μοι ἀνὴρ ἄμ'

ἔποιτο καὶ ἄλλος . . . θαρσαλέωτερον ἔσται. For ἄν or κεν with subj. as an emphatic future cf. 431, and H. G. § 276 b. Observe the singular χραίσμησι agreeing with the nearer only of two subjects, A 255, Γ 327, etc.

389. οὐκ ἀλέγω, ὡς εἶ, I care as little (lit. I am heedless) as though a woman were to hit me.

390. κωφόν has the primitive sense “blunt,” from κόπτω, *od-tusius*, lit. “beaten back.” Cf. Soph. O. T. 290, κωφὰ καὶ παλαί' ἔπη.

391. ἄλλως . . . ὄξυ πέλεται, in a very different way *my* spear proves its sharpness. Delbrück (S. F. i. p. 177, 181) has remarked that this line offers the only instance in H. of εἰ κε with subj. in a general sense (= whensoever); in all the other cases it indicates a particular expected event.

392. With ὄξυ βέλος πέλεται cf. Τ 99, καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει. As ἰθὺ there must form part of the predicate, it is better to take ὄξυ here in the same way, though πέλεται is not merely = ἐστίν. Eust. reads πέτεται here also. ἀκήριον, lifeless, as Φ 466; in Od. it means unharmed. αἶψα, so MSS., Ar. *ἄνδρα*, which is much less forcible.

393. ἀμφίδρυφοί, see B 700. ἐρείθων, so Σ 329.

395. Compare γύπεσσι πολὺ φίλτεροι ἢ ἀλόχαισιν, 162; and for the comparative πλέες, B 129.

ἐς δίφρον δ' ἀνόρουσε καὶ ἠνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπι γλαφυρήσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400
 οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινε, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ μοι ἐγώ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβωμαι
 πληθὺν ταρβήσας, τὸ δὲ ῥίγιον, αἶ κεν ἀλώω 405
 μούνοσ· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 οἶδα γάρ, ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
 ὃς δὲ κ' ἀριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα χρεῶ
 ἐστάμεναι κρατερῶσ· ἦ τ' ἔβλητ' ἦ τ' ἔβαλ' ἄλλον." 410
 εἶλος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀπιστάων,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζήοι
 σεύωνται· ὁ δὲ τ' εἶσι βαθείης ἐκ ξυλόχοιο 415
 θήγων λευκὸν ὀδόντα μετὰ γραμπτήσι γένυσσιν,

399-400 = 273-4.

402. φόβος seems here to have made the very easy transition from "flight," the usual sense in H., to "fear," as 544, etc.

403. This verse occurs seven times in Il. and four times in Od. (all in ε). In the whole of H. there are only nineteen other passages where the F of Fós is neglected, and eight of these can be easily emended. Forty-five passages absolutely require the F, and over 170 admit of it (Knös, p. 215). It seems strange that this formula, which must be an old one, should afford so large a proportion of the violations. Bekker emended *Feίτε Feón* (? *Feίτεν ἐόν* for *(σ)εFón*); but this is not justifiable in face of the fact that there is in no instance any variation of reading hinted at. Fick thinks that *ἐόν* may be a monosyllable by synizesis; but it is very unlikely that the internal F should have so completely disappeared at a quite early date as to make this possible. The few instances of diphthongs like *παῖς* for *πάφης* can hardly prove the case for synizesis, a much rarer phenomenon.

404. τί πάθω, delib. subj.: this well illustrates the close relationship between the subjunctive and future.

408. ἀποίχονται seems to be a general expression: cowards are off in a moment

(this being given by the perf. sense of *σχεσθαι*), while a brave man proves his courage by standing his ground. If we take it as a special reference to the Greeks, and to Diomed in particular, the general sentiment of 409-10 comes in rather awkwardly.

410. ἦ τε . . . ἦ τε, so MSS.; this is generally explained as = *εἰ τε . . . εἰ τε*, with a comma after *κρατερῶσ*. But in this case we ought to write *εἰ* (Lange, EI, p. 534). The text, with the colon, is preferred by Nikanor; though the sense is virtually the same, it is better as representing the old parataxis.

413. "They penned him in their midst, bringing a bane (cf. 347) among themselves." For *τιθέντες* Zenod. read *δέ λσαν*, an expression which by no means gains in force what it loses in Homeric simplicity. Still it gives the right sense; Ar. wrongly understood it to mean "bringing destruction to Odysseus in their midst."

414. κάπριον is governed by *ἀμφί*; prepositions of more prosodiacal value than two short syllables do not throw the accent back when they follow their noun, according to the traditional rule.

415. σεύωνται, sc. *μυ*, give chase to him.

416. The ancient legend was that the

ἀμφὶ δέ τ' αἰσσοῦνται, ὑπαὶ δέ τε κόμπος δόδονται
 γίγνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὡς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηιοπίτην 420
 οὔτασεν ὦμον ὑπερθεὺν ἐπάλμενος ὀξεί δουρί,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰζαντα,
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κουίησι πεσῶν ἔλε γαίαν ἀγοστῶ. 425
 τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον εὐηφενέος Σώκοιο.
 τῷ δ' ἐπαλεξήσων Σώκος κίεν, ἰσόθεος φῶς,
 στῆ δὲ μάλ' ἐγγύς ἰὼν καὶ μιν πρὸς μῦθον ξειπεν·
 “ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο, 430
 σήμερον ἢ δοιοῖσιν ἐπεύξαι Ἴππασίδησιν,
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”
 ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔισην·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
 καὶ διὰ θώρηκος πολυδαίδαλου ἠρήρειστο,
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασεν

boar prepared for battle by whetting his teeth upon smooth rocks.

417. ὑπαί, thereat, in the midst of all this is heard the gnashing of his teeth. Cf. θ 380, πολλὸς ὑπὸ κόμπος δρώρει.

418. ἄφαρ, i.e. “without hesitation.” Cf. N 814.

423. αἰζαντα, so AD; cael. αἰσσοῦντα.

424. πρότμησιν, so MSS.; Ar. seems to have read πρότμησιν, and there are traces also of another variant πρότμητιν. The first form seems preferable, the abstract termination reminding us of τομή in the sense of “stump,” A 235. The word here evidently means the navel, “the cut place in front.”

425. ἀγοστῶ, a word which occurs only a few times, always in this line in Homer (N 508, Ξ 452, P 315), and occasionally in later poets (Theokr. 17, 129; Ap. Rhod. 3, 120). Benfey refers it to root *a(n)g*, to squeeze, so that it means “in his grasp.” Ap. Rhodius seems to take it for “the palm of the hand.”

427. εὐηφενέος, MSS. εὐηγενέος. The correction comes from Didymos on Ψ 81 εὐηγενέων· ἐν τῇ Ῥιανῶ καὶ Ἀριστοφάνους εὐηφενέων διὰ τοῦ φ, ἐ τῷ ἀφένω

χρωμένων, ὡς Κλέαρχος ἐν ταῖς γλώτταις.

The reading of Rhianos is undoubtedly preferable, as the η of εὐηγενέος cannot be explained, while in εὐηφενέος it is a regular lengthening of α, as in εὐήνωρ, εὐήκης. The word εὐηφενέος also occurs as a proper name upon an early Thasian inscription, so that the form is sufficiently attested. Cf. Curtius, *El.* no. 653.

430. πολύαινε, see I 673. ἄτ', for *δατε*, insatiate (*d-sa-tos*). Ar. used the phrase as an argument against the chori-zontes, as it is in the *Odyssey* that the cunning of Odysseus is described. Sokos speaks in admiration, not in blame.

432. Ar. rejected this line on the ground that Odysseus is too hard pressed to think of despoiling the corpses. This is very true; but Fick remarks that we should read θυμὸν ἀπούρας, which was altered on account of θυμὸν in the next line; the older Epic style took no offence at such iteration.

437. For χροῖα (Zenod. and MSS.) Ar. strangely read χροός, which he must have understood to mean “stripped everything off the flesh of his ribs.”

Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γνῶ δ' Ὀδυσσεύς, ὃ οἱ οὐ τι βέλος κατὰ κείριον ἦλθεν,
 ἀψ' δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440
 “ ἂ δειλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἢ τοι μὲν ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι,
 σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ κῆρα μέλαιναν
 ἤματι τῶδ' ἔσσεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.” 445
 ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκειν,
 τῶ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσειν.
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 “ ὦ Σῶχ', Ἰππάσου υἱὲ δαΐφρονος ἵπποδάμοιο, 450
 φθῆ σε τέλος θανάτιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δειλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
 ὤμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
 αὐτὰρ ἔμ', εἰ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455
 ὧς εἰπὼν Σῶκοιο δαΐφρονος ὄβριμον ἔγχοσ

439. αἱ Ἀριστάρχου οὕτως τέλος, καὶ σχεδὸν ἅπασαι· ἐγὼ δὲ οὐ κατὰ κείριον τέλος ἦλθεν ἢ πληγῇ, οὐκ εἰς κείριον τόπον ἐτελεύτα. Ζηνοδότος δὲ γράφει βέλος, κακῶς· οὐ βέβληται δέ, ἀλλ' ἐκ χειρὸς ἐπέπληγε· λέγει δὲ τέλος τὸ τῆς ζωῆς. Our MSS. agree with Zenodotos, with the exception of A. There is no doubt that βέλος gives the best sense, “the dart lighted not on a fatal spot” (for this, the regular use of κείριον, see note on Δ 185, where the phrase is very similar, οὐκ ἐν κείριῳ ὄξυ πάγη βέλος). It seems that Ar. laid too much weight on his canon that βέλος could never be used of a weapon used with a thrust: it is only natural that the word should be applied generically to the spear, which was sometimes cast and sometimes held in the hand, without reference to the particular case in question. What the σχεδὸν ἅπασαι were which read τέλος we cannot say, and their authority therefore is hardly to be set against the vulgate. If we accept τέλος, we may read either κατὰ κείριον, the spear “came not to a fatal end” of its journey, or κατακείριον (with AD and others), “a fatal end came not to him,” which seems to be meant by the concluding words of the scholion cited; cf. the phrase τέλος

θανάτιο, 451. Both of these are perhaps possible, but decidedly less Homeric in expression than the vulgate.

442. μὲν, so all MSS. but D and Eust. μὲν β'. The β' is a mere stop-gap, cf. H 77, T 243, where κέν is lengthened by the ictus.

445. See on E 654.

451. τέλος θανάτιο, “the end of (consisting in) death has been too quick in catching you” (σε is governed by κιχήμενον). Here also Zenod. read βέλος, but he is not supported by our MSS.

452-5. Fick omits these four lines, remarking with force that they are quite unsuited to the position of Odysseus, who is surrounded by the victorious Trojans. From his point of view they are condemned by the Ionic form κτεριοῦσι in 455.

453. καθαιρήσουσι, draw down, close thine eyes. So λ 426, ω 296.

454. ἐρύουσι, future. πυκνά, either a proleptic predicate, “so as to be thick,” i.e. in dense flocks: or more simply, “thickly feathered,” a mere epithet.

455. So Aristarchos: MSS. all give ἐπεὶ κε θάνω, κτεριοῦσί με. The text is clearly preferable, as bringing out the required contrast σοὶ γε and ἐμέ.

ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάλθυμοι ὅπως ἴδον αἷμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσσω ἀνεχάζετο, αὔε δ' ἑταίρους.
 τρὶς μὲν ἔπειτ' ἤυσεν, ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' αἶεν ἰάχοντος ἀρηίφιλος Μενέλαος.
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγυὸς ἔοντα·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτὴ
 τῷ ἰκέλη, ὡς εἴ ἐ βιβάτο μούνον ἔοντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ·
 ἀλλ' ἴομεν καθ' ὄμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω, μή τι πάθησιν ἐνὶ Τρῳέεσσι μονωθεῖς, 470
 ἐσθλὸς ἔων, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”
 ὡς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα δίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῳῆες ἔπον ὡς εἴ τε δαφουνοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσιν
 φεύγων, ὄφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ἄκυσ ἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμεϊ σκιερῷ· ἐπὶ τε λῖν ἦγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·

457. *χροὸς*, his own flesh, where Sokos' spear still remained.

458. *σπασθέντος*, sc. *ἐγχεος*. A partic. in gen. absolute occurs without its noun perhaps only here and Σ 606. *κῆδε δὲ θυμόν*, compare *ἤχθετο κῆρ* also used of purely physical pain, 274, 400, etc.

461. *αὔε*, so N 477, T 48, 51; else only in aor. *ἤυσε*. Root *av* of Lat. *ovare*, Curt. *Et.* no. 588 b.

462. *ὅσον*, lit. "as loud as the man's head could hold;" Fäsi compares the French *crier à pleine tête*. *φωτός* virtually means "his," as in 438.

466. *ἵκετ' αὐτή*, so Ar.; MSS. *ἵκετο φωνή*.

467. *τῷ* (neuter) represents by anticipation the following clause with *ὡς εἰ*. So X 410, *τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλγικίον, ὡς εἰ, κ.τ.λ.* The construction is well explained by L. Lange, EI, p. 437;

"a shout like the supposed case (that) the Trojans might be pressing him hard."

474. *ἔπον*, so La Roche for *ἔπονθ'* of MSS. The change is absolutely necessary, as the act. *ἀμφέπειν* is always used in this sense, and the middle never even approaches it. The corruption is evidently due to a mistaken wish to mend the metre. The compound *ἀμφέπειν* means to *beset* by surrounding, as *ἐφέπειν* to *drive* by pursuit. So 483, and cf. γ 118 *εἰνδότες γὰρ σφιν κακὰ βάπτομεν ἀμφέποντες*, of the siege of Troy (*Journ. Phil.* xiv. 239).

477. *λιαρὸν*, sc. *ῆ*, with the same sense as in 266, "while the blood flows warm from the wound."

478. *δαμάσσεται*, aor. subj., when the arrow has had its full effect upon him.

481. *διέτρεσαν*, scattered in terror. *δ*, the lion begins to rend in his turn.

ὡς ῥα τότε ἄμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἦρωσ
 αἰσῶσαν φ' ἔγχει ἀμύνετο νηλεὲς ἦμαρ·
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤυτε πύργον, 485
 στή δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος ἀρήϊος ἕξαγ' ὀμίλον
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους·
 Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἷόν, ἔπειτα δὲ Πάνδοκον οὐτα, 490
 οὐτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὡς δ' ὀπότε πλήθων ποταμὸς πεδίονδε κάτεισιν
 χεიმάρρους κατ' ὄρεσφιν, ὄπαζόμενος Διὸς ὄμβροφ,
 πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὡς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
 δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἔκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,

482. ἀμφί . . . ἔπον, see 474.

486. στή παρέξ, stood forth beside him. Cf. νῆχε παρέξ ε 439, swam along the shore. But the phrase is unusual; Paley ingeniously conjectures παράξ, like εὐράξ 251, *q. v.*

488. θεράπων, *i. e.* of Menelaos. Odysseus, coming from mountainous Ithaca, has no horse nor chariot.

490. υἷόν: we must understand Πριάμου from Πριαμίδης, the expression being rather tautological.

493. ὄπαζόμενος, driven on from behind: from root σεπ, and used somewhat like a passive to ἐφέπειν. Cf. E 91, 334, Θ 341. χεიმάρρους is here an adjective; cf. note on E 88.

494. ἀζαλέας, dead trees, either fallen accidentally by the side, or felled and left to dry.

495. ἐσφέρεται, draws into its current. ἀφυσγετόν, *ἀπ. λεγ.*, probably "drift wood" or "mud." The origin of the word is obscure: perhaps ἀφύσσ-ειν and γα-, "hauriendō natūs." (So Ebeling, *Lex. s. v.*)

496. Compare X 188, "Ἐκτορα δ' ἀσπερχές κλονέων ἐφεπ' ὠκὺς Ἀχιλλεύς. The peculiarity of the present line is that ἐφέπειν has an inanimate object; it seems that we must understand "drove the plain, making havoc," πεδίον standing for the men and horses of which it is full. So we have in ι 121 κωνηγέται

. . . κορυφὰς ὄρεων ἐφέποντες, just as we speak of "driving a wood" when we mean driving the game found there. This use of ἐφέπειν seems to be derived from the primitive sense of "handling" through the idea of driving horses; cf. ὑσμίνης ἐφέποι στόμα Γ 359 (*Journ. Phil.* xiv. 238).

497. δαΐζων has the *a* long only here: hence Nauck conj. δηϊών.

498. The "left of the battle" can hardly be said from a Greek point of view here, as the river would then be on the right. But in details such as this it is useless to look for exact accuracy. See E 355, N 765, P 116. There is however something awkward in the sudden shifting of the centre of interest, as we have been led to believe that the hottest of the fight was about Aias, and are now suddenly told that it was on the opposite wing. Indeed the words of Kebriones in 523-530 directly contradict μάλιστα in 499. Most modern critics have therefore pronounced for the omission of 497-503 at least, with more or less of the context. The wounding of Machaon is however an essential part of the original story, and must be retained. Fick, omitting 489-503 (the first eight lines with hardly sufficient reason), suggests Ἄτρείδης for Ἴδομενεὺς in 510, as Menelaos has not left the field, but only entrusted Odysseus to his θεράπων. This would

ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῆ δ' ἄσβεστος ὀρώρειν 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήιον Ἴδομενῆα.
 "Ἐκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἔγχετ' θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·
 οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν
 ἰφ' τριγλώχινι βαλὼν κατὰ δεξιὸν ὤμον.
 τῷ ῥα περιδείσαν μένεα πνεύοντες Ἀχαιοί,
 μὴ πῶς μιν πολέμοιο μετακλιθέντος ἔλοιεν.
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον· 510
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν." 515
 ὧς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότης Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, πὰρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἰητῆρος·
 μαστίξεν δ' ἵππους, τῶ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 "Ἐκτορι παρβεβαῶς, καὶ μιν πρὸς μῦθον ἔειπεν·

remove all cause of offence; 504 comes much more naturally after the stubborn resistance of Aias than after the account of Hector's ravages.

502. ὀμίλει is an oxymoron, for it properly indicates friendly association; E 86, 834. So *δαριστός*, "dalliance," is used of war, N 291, P 228 (so Mr. Monro).

503. νέων, a curious expression; it can hardly be meant to oppose the aged Nestor and elderly (N 361, 485) Idomeneus to their more youthful soldiers. Ar. read νεῶν, the battalions belonging to the ships, which certainly is a desperate resource.

506. It is not quite clear whether παῦσεν and ἀριστεύοντα go closely together, "stopped from doing deeds of valour," or more loosely "stopped (from battle) while doing deeds of valour." In favour of the latter is the construction ἐπαυσας μάχεσθαι in 442, while the former seems a natural correlative to

the construction of the middle with the participle (X 502, etc.), though the act. is not elsewhere used in this way.

509. μετακλιθέντος, apparently a metaphor from a scale-beam. Cf. ἐκλίψε μάχην E 510, and the simple Τρῶας δ' ἐκλίψαν Δαναοί E 37.

515. ἀθετεῖται, ὅτι οὐκ ἀναγκαῖα ἢ ἐξ-αριθμησις· μειῶν γὰρ (it degrades the leech) εἰ μόνον ἰοὺς ἐκτάμνειν καὶ φαρμακεύειν οἶδεν. καὶ Ἀριστοφάνης προσητέει· Ζηνόδοτος δὲ οὐδὲ ἐγραφεύ. This objection, though approved by most modern edd., hardly seems sufficient to condemn the line, which fairly represents the primitive stage of Homeric medicine.

518. See note on B 729.

522. παρβεβαῶς, "standing beside" as charioteer, and clearly not in the later sense of παραβάτης, "fighter." It must be remarked that Hector's approach seems to have no effect whatever on the fight; he is not mentioned again,

“Ἐκτορ, νῶϊ μὲν ἐνθάδ’ ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσηχέος, οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὐ δέ μιν ἔργων·
 εὐρὺ γὰρ ἄμφ’ ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
 κείσ’ ἵππους τε καὶ ἄρμ’ ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆς πεζοί τε κακὴν ἔριδα προβαλόντες
 ἀλλήλους ὀλέκουσι, βοῆ δ’ ἄσβεστος δρωρεν.” 530
 ὡς ἄρα φωνήσας ἵμασεν καλλιτριχας ἵππους
 μᾶστιγι λιγυρῇ· τοῖ δὲ πληγῆς ἀλοντες
 ῥίμφ’ ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ’ ἄξων
 νέρθεν ἄπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 535
 ἄς ἄρ’ ἀφ’ ἱππέων ὀπλέων ραθάμγγες ἔβαλλον
 αἶ τ’ ἀπ’ ἐπισσώτρων. ὁ δὲ ἔτετο δῦναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίννυθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
 ἔγχετ’ ἄορι τε μεγάλουσι τε χερμαδίοισιν,

and the retreat of Aias is ascribed to Zeus. Hence it is not without reason that many critics reject the present passage (521-543).

529. *προβαλόντες*, a curious expression with *ἐριδα*, but compare *ἐριδα προφέρονται* Γ 7. The idea seems to be “throwing into the midst” between the contending armies.

532. *ἀλοντες*, according to Curtius (*Et.* no. 568), is here used in the primitive meaning of root *av*, to perceive, feel, without limitation to the sense of hearing. But *λιγυρῇ*, “whistling,” may be more than a mere *epith. organs*, and mean that the very sound of the descending lash is enough for the high-spirited horses.

535. *αἶ περὶ δίφρον*, sc. *ἦσαν*, see H. G. § 271; this is better than the usual reading *αἶ*, which implies a much later use of the article. In 537 *αἶ τε* is “those (others) thrown up by the tires.”

537. *ὄμιλον ἀνδρόμεον*, “the human throng,” a curious phrase not elsewhere found; *ἀνδρόμεος* is elsewhere applied only to human flesh or blood.

539. *μίννυθα χάζετο δουρός*, another strange expression, apparently “he refrained but a little while from the spear,”

i.e. he gave his spear but little rest. Others understand “he drew away but a short distance from the spear,” *i.e.* he never kept far from the enemy while driving along the line, or according to others again “he did not give way when he had thrown his spear, but followed it up at once.” None of these explanations is satisfactory. Ar. read *δουρί*, without any apparent gain.

540-543 seem clearly to be a late interpolation, designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Aias is attributed to other reasons. 543 is not given by any of our MSS., and has been introduced into the text from quotations only (Aristotle, *Rhet.* ii. 9, and Plutarch). It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean “Zeus was wroth, whenever he fought with a better man,” which does not make sense. Even if we can get out of it the sense “Zeus was indignant that he should fight,” the reason for this emotion remains inexplicable. It may be added that 540-1 are a repetition of 264-5; and so 533 = P 458, 534-7 = T 499-502.

Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
 [Ζεὺς γάρ οἱ νεμεσᾶθ', ὄτ' ἀμείνονι φωτὶ μάχοιτο.]
 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσεν·
 στῆ δὲ ταφῶν, ὄπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἳ τέ μιν οὐκ εἰώσι βοῶν ἐκ πῖαρ ἐλέσθαι 550
 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀίσσουσι θρασειάων ἀπὸ χειρῶν,
 καίομεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονούσφιν ἔβη τετιηότι θυμῷ· 555
 ὡς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
 ἦμε, πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.
 ὡς δ' ὄτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας

544. Αἴανθ', sc. Αἴαντι. φόβον, against the canon of Ar., seems here clearly to mean "fear," not "flight," which begins only with τρέσσε.

545. ὄπιθεν βάλεν, swung round so as to hang (by the τελαμών) in such a way as to protect his back while retreating.

546. τρέσσει as usual implies the actual movement of flight, and is to be taken with ἐφ' ὀμίλου, in the direction of the throng (of his friends). For this use of ἐπί with gen. see Γ 5, Ψ 374, H. G. § 200, 3. Aristoph. read δι' ὀμίλου, through the throng of the enemy. παπτήνας indicates a searching look to find the best course.

547. "Slowly changing knee for knee;" i. e. retreating slowly, *pedetentim*: cf. ἐπὶ σκέλος ἀνάγειν in the same sense, Arist. Av. 383, Eur. Ph. 1400.

548-557. This simile is repeated almost verbatim in P 657-666. It is very appropriate, and it is with little reason that most editors, following Zenod., reject it here. There is nothing to cause offence in the immediate sequence of two similes. The point lies in the reluctant retreat, τετιηότι θυμῷ, 555.

549. ἐσσεύαντο, so La R. and others with G. Hermann for ἐσσεύοντο of MSS., which according to Didymos was Aristarchos' reading also. But this must be an error; for in the same line in O 272, where the MSS. read ἐσσεύοντο,

Didymos distinctly says Ἀριστάρχος διὰ τοῦ ᾱ καὶ ἄπασαι. The imperf. is entirely out of place in a simile. For this non-sigmatic 1st aor. in tran. sense see P 463, T 148.

550. πῖαρ recurs again (besides P 659) in ι 135, μάλα πῖαρ ὑπ' οὐδας. It seems decidedly more natural in the latter case to take it as an adjective, than as a substantive with Buttman. The form πῖαρ with fem. πείρα seems analogous to μάκαρ, μάκαιρα. So Hesych. πῖαρ . . . καὶ λιπαρόν, and Solon, 36, 21, πῖαρ ἐξέλη γάλα, "rich cream." (See F. G. Allinson in *Amer. Journ. Philol.* i. 458.) The difficulty here, if we wish to understand it as meaning "to pick out a fat one from the kine," is that the neuter is very harsh immediately after βοῶν. We may however compare the instances given in the note on ἐρήμα E 140.

552. ἰθύει, charges; see Z 2.

554. δεταί, "bundles" of twigs (δέω, to bind). τρεῖ should be τρεῖς (so Nauck), though the present scansion might be defended by the bucolic diaeresis, which occasionally prevents shortening before a vowel.

558. The picture is that of an ass being driven by boys along a high road, and turning for a while into the standing crops (this is always the meaning of λῆον) at the side; so Aias, though he is obliged to retreat, takes his own time

νωθής, ᾧ δὴ πολλὰ περι ῥόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήιον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπιή αὐτῶν·
 σπουδῆ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὡς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο· 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἱπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θύνε μεσηγύς 570
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγην ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἔπαυρεῖν,
 ἐν γαλή ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 τὸν δ' ὡς οὖν ἐνόησ' Ἐυαίμονος ἀγλαδὸς υἱὸς 575
 Εὐρύπυλος πυκνοῖσι βιαζόμενον βελέεσσι,
 στή ῥα παρ' αὐτὸν ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἴνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν ὀιστῷ

about it. *ἐβίησατο*, is more than a match for, as we might say.

559. *νωθής*, apparently from *νη-* and *δομαι*, indifferent. *ἐάγη*, perf. subj.; so Bekker for *ἐάγη* of MSS.; the aor. has always *ᾶ*. The clause explains *νωθής*, he is indifferent because he is accustomed to more severe treatment than the boys can administer. Thus *δή* = before now. *ἀμφίς*, on both his sides.

561. *νηπιή*, childish, our colloquial "mere child's-play." *αὐτῶν* seems rather weak, though it may be thought to emphasize the contrast between the boys and stronger masters. But Hoogvliet's suggestion *αὐτῶν* is very plausible.

562. *σπουδῆ*, with all their efforts, hardly; cf. B 99.

564. *πολυηγερέες*, so Ar., *ἐκ πολλῶν ἀγεροθέντες*. MSS. *τηλεκλειτοί* (or *-κλητοί*), the usual epithet.

565. *νύσσοντες* governs both *Αἴαντα* and *σάκος* by a sort of "whole and part" figure. *ἔποντο*, "hung on his heels," "stuck to him," as we say; it means more than is implied by our "follow." (See *Journ. Philol.* xiv. 233.)

569. *προέεργεν ὀδεύειν*, prevented from making their way. *προ-* implies "before (i.e. from) himself." Perhaps we should write it *πρό* as an adverb, and take it with *ὀδεύειν*, as in the phrase *πρό ὁδοῦ* Δ 382.

573. *μεσσηγύ*, half way. *ἔπαυρεῖν*, reach: see 391, Ψ 340.

574. For the personification of the spear see Δ 126, Φ 70. *ἄσαι* is here intrans., "to have their fill." It is more commonly causal, "to sate."

580. *αἴνυτο*, began to strip (imperf.)

δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἄλεείνων, 585
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 “ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται, οὐδέ ἔφημι 590
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἄντην
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”
 ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595
 ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·
 ἐστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νηὶ 600
 εἰσορόων πόνον αἰπὺν ἰώκᾳ τε δακρύνεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπεν
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας

584. *δόναξ*, the shaft of the arrow (so only here). *ἐβάρυνε* must be used in a metaphorical sense, “made it painful to move.”

585. *ἐχάζετο*, sc. Eurypylos. The phrase is generally used of a warrior who has just made a spear-cast, and immediately retires, being for the moment disarmed (see N 566, 596, 648, Ξ 408). Hence it has been proposed here to make Paris the subject. But the manœuvre is not required by the archer who shoots from a distance.

588. *στήτ' ἐλελιχθέντες*, i.e. *στήτε* *ἑλελιχθέντες*, as usual.

589. *Αἴανθ'* = *Αἴαντι*, as 544.

593. *σάκε' ὤμοισι κλίναντες* seems to indicate some sort of rudimentary phalanx or *testudo*, the shield being perhaps set with its lower edge on the ground, and the upper leaning against the shoulder, while the spears are sloped forwards. See X 4, and cf. N 130, *φράξ-αυτες δόρυ δουρί, σάκος σάκει προθελύμωφ* (see J. H. S. iv. 284).

594. *ἀντίος*, with his face towards his friends.

596 = N 673, P 366, Σ 1. In these passages only *δέμας* is used with a gen.

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like the Attic *δίκην* or *τρόπον*, Lat. *instar*, meaning “after the similitude of fire.” The word is always however an “accus. of reference,” except in π 174 and perhaps κ 240 (Zenod. *πόδας*): it means literally “in *build*,” in formation. H. G. § 136, 2.

597. *φέρων*, imperf., “were in the meantime carrying.” *Νηλήϊαι*, of the breed of Neleus, like *Τρώες* E 222. There was a variant *Νηλήϊοι*.

599. *ἰδὼν ἐνόησε*, he saw (with the bodily) and marked (with the inward eye).

600. *ἐπὶ πρυμνῇ νηὶ*, i.e. upon the small deck at the stern, which was turned inland and was high enough to enable him to see over the wall. *μεγακῆτεϊ*, capacious: see on Θ 222.

601. *ἰώκα*, flight: a metaplastic acc. of *ἰωκή*, see on E 521, 740. Aristonikos mentions the curious variant *ἰὼ καταδακρύνεσσαν*, which appears to be untranslatable.

603-7. It has been objected to these lines (1) that *προσέειπεν* in 602 ought, according to the regular Homeric practice, to be followed by the actual words spoken. (2) That a speech of a single

ἔκμολεν ἴσος Ἄρηι, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605
 “ τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶ ἐμείο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ διε Μενoitιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῶν γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο,
 ὄν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὄπισθε Μαχάονι πάντα ἔοικεν
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.” 615
 ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπειθεῖθ' ἑταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 οἱ δ' ὅτε δὴ κλισίην Νηληιάδew ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
 ἵππους δ' Εὐρῦμέδων θεράπων λυε τοῖο γέροντος 620
 ἐξ ὀχέων. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων
 στάντε ποτὶ πνοιήν παρὰ θιν' ἄλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζου.
 τοῖσι δὲ τεύχε κικειῶ ἐνπλόκαμος Ἐκαμήδη,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

line like 606 is very rare ; this is indeed the only instance in any book before Σ. (3) That the allusion to coming events in 604 is not Homeric. Though these reasons are not convincing, yet taken together they have some force. (3) however is not exact, see E 662, etc.

606. For χρεῶ as a short syllable see I 75.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of I in the story. See the introduction to that book.

611. ἔρειο, apparently for ἐρέ-εο, from the longer stem ἐρε- found in ἐρέοντο Θ 445, etc. It should then be ἐρείο (Curtius, *V* d. ii. 47). Compare σπέιο K 285. Fick would prefer ἐρευε (which occurs in Hesych., and is explained ἐρέυνα), or ἐρευο = ἐρεφο from the aor. ἐρέσθαι (for ἐρέσθαι).

618. οἱ, Nestor and Machaon.

622. This treatment seems somewhat

heroic for a wounded man, but probably has some connexion with the idea of the healthfulness of sea-water (see K 572). Fäsi quotes similar conduct on the part of the heroes of the Nibelungen Lied. οὕτως διὰ τοῦ τέ, στάντε, Didymos ; π δυκῶς, Schol. V. *I. e. Ar.* wrote στάντε, while others had στάν δέ, which occurs in one or two of our MSS. For θιν(α) we should rather have expected the dat. θιν' (for θινί).

624. κικειῶ, a sort of stimulating porridge ; see Merry on κ 234, where Kirke prepares a similar one, only with the addition of honey, which is not mentioned here.

625. ἄρετο, won, as a prize, γέρας ἐξαιρετόν, given to reward his pre-eminence in council (627), no doubt on account of advice he had given relative to the capture of the city. Observe θυγατέρα in apposition with the relative τῆς, instead of the more distant nominative.

ἢ σφῶιν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κἀνεον, ἐπὶ δὲ κρόμμυον, ποτῶ δ' ὕψον, 630
ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,
πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραῖός,
χρυσεῖοις ἦλοισι πεπαρμένον· οὐατα δ' αὐτοῦ
τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον 635
χρῦσειαι νεμέθοντο, δύο δ' ὑπὸ πυθμένες ἦσαν.
ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
πλείον ἔον, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
ἐν τῷ ρά σφι κύκησε γυνὴ εἰκυῖα θεῆσιν
οἴνω Πραμνεῖω, ἐπὶ δ' αἴγειον κνή τυρὸν
κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν, 640
πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὄπλισσε κυκειῶ.

628. ἐπιπροΐηλε, moved forward to them. ἰάλλω is apparently a reduplicated form from root *ar* to go, in causal sense. Curt. *Et.* no. 661.

629. κυανόπεζαν, with feet of cyanos or blue glass; see l. 24.

630. ἐπὶ, and on it (the κἀνεον, platter) an onion, as a relish for the drink.

631. ἀκτῆν is generally explained as meaning "bruised meal," from root *Fay* to break. We should however hardly expect to find the *F* omitted in what would naturally appear to be a very primitive phrase. Other derivations have been proposed, e.g. *ac* (Skt.) to eat (Benf.), or *ak* to be sharp, as though referring to the ears of corn (Hesiod actually uses it of standing crops; Merry and R. on β 355).

632. Ar. varied in his editions between ἦγ' and εἰχ' ὁ γεραῖός. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, of whose remarks Athenaeus has preserved us extracts of more compass than value. The account in the text is quite intelligible with the aid of the specimens of early cups from Mykenai and Caere given in Helbig, H. E. pp. 272 ff. The πυθμένες were supports from the base of the cup to the lower part of the bowl, designed to strengthen the central stem. The οὐατα are handles at the side. In the cup found by Dr. Schliemann (*Mycenae*, p. 237, no. 346, Helbig, H. E. no. 116) we see not only these πυθμένες, which are continued into

the handles above them, but we have actually two πελειάδες as ornaments on the top of the handles, with beaks projecting over the interior, as though they were feeding. The poetical cup only differs by its greater magnificence in having four handles instead of two, and two doves to each instead of one only. These four handles, as remarked by Ar., whose explanation seems perfectly right, are to be regarded as placed in two pairs, one pair at each side, not at equal intervals all round the cup. The chief uncertainty is as to the ἦλοι, especially as the material of the cup is not specified. These may have been actually used to fasten the parts of the cup together—the πυθμένες of the Mykenaeen cup are thus fixed to the base—or they may have been driven in as mere ornaments, a device which is familiar in ancient work of wood and clay, as well as of metal (Helbig).

636-7. This couplet comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted.

639. "Pramnian wine" is said by the Scholiast to have been named from a mountain in Karia. It is mentioned by Galen as "a black austere wine," apparently in a descriptive rather than a local sense (see Merry on κ 234). κνή, a genuine form of the "Aeolic" conjugation (Fick). Ar. read κνέε. For the dative κνήστι for κνήστι cf. Ψ 315, etc.

τῶ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φῶς. 645
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγεν.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “ οὐχ ἔδος ἐστί, γεραιῆ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητός, ὃ με προέηκε πυθέσθαι,
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γιγνώσκω, ὀρώ δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆι.
 εὐ δὲ σὺ οἶσθα, γεραιῆ διοτρεφές, οἶος ἐκείνος,
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιώφτο.”
 τὸν δ' ἠμείβετ' ἔπειτα Γερήμιος ἱππότητα Νέστωρ· 655
 “ τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδεν
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώφ].
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο
 ἰῶ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς

642. πολυκαγκέα, parching, cf. κάγ-
 κανα ξύλα Φ 364. It appears to be a
 nasalized reduplicated form of κα-, καF-,
 to burn (see Curtius, *Sl.* vi. 335, vii.
 204).

647. ἐτέρωθεν, from the opposite side
 of the tent to that where the chairs
 stood.

648. οὐχ ἔδος, “There is no sitting for
 me,” i.e. I have not time to sit down.
 So Ψ 205.

649. νεμεσητός in this sense is unique,
 and not easy to explain. The adjective
 recurs only in the form νεμεσητόν, a
 thing worthy of νέμεσις, or indignation
 (Γ 410, etc.). It seems to mean here
 “capable of indignation”; for the form
 Mr. Monro compares ἐπεικτός = “yield-
 ing,” Θ 32, ἐρπετός “creeping,” ἀτάρβητος
 “fearless.” The analogy of αἰδοῖος δεινός
 τε, Γ 172, would lead us to translate
 “terrible”; but this is not sufficiently
 supported by the use of νεμεσιζομαι in
 one passage (α 263) in the sense of
 “fearing the gods.”

654. δεινὸς ἀνὴρ is to be taken closely
 with οἶος, as in our idiom, “what a ter-
 rible man he is.” It may be questioned,
 however, if it would not be better to put
 a colon after ἐκείνος, and take δεινὸς ἀνὴρ
 as an exclamatory nom.

657. ὅσσοι . . . βεβλήηται are con-
 trasted with στρατόν, “why does he show
 so much pity for the wounded and think
 nothing of the army at large?”

658. πένθεος. For the genitive after
 οἶδε compare Δ 357, Μ 229, H. G. § 151
d. It is not Homeric to regard πένθεος
 as a partitive gen. after τι.

659. βεβλημένοι by missiles, οὐτάμενοι
 by weapons held in the hand, as usual.

662. This line is om. by all the best
 MSS., and is evidently interpolated from
 Π 27. Nestor knows nothing of the
 wounding of Eurypylos, which happened
 after he had left the field.

664. From αὐτὰρ Ἀχιλλεὺς here to
 the same words in 762 is almost beyond
 a doubt an interpolated passage. See
 the introduction to the present book.

ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἢ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δηϊοιο θέρωνται,
 αὐτοὶ τε κτεινώμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἴς
 ἔσθ', οἴη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν. 670
 εἴθ' ὡς ἠβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὡς ὀπότη' Ἥλειοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα
 ἐσθλὸν Ἑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκεν,
 ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἦσι βόεσσιν 675
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
 κὰδ δ' ἔπεσεν, λαοὶ δὲ περιτρέσαν ἀγροῖῶται.
 λήϊδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῆσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἠλασάμεσθα Πύλον Νηληϊόν εἶσω
 ἐννύχιοι προτὶ ἄστν· γεγήθει δὲ φρένα Νηλεὺς,
 οὐνεκά μοι τύχε πολλὰ νέφ πολεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἠοὶ φαινομένηφι 685
 τοὺς ἴμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἑπειοὶ χρεῖος ὀφείλον,
 ὡς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἴμεν.

667. πυρὸς θέρωνται, compare Z 331.;

668. ἐπισχερώ, "in order," one after the other. σχε- = (σ)εχ-, so that, with the exception of the unexplained suffix -ρω, ἐπι-σχε-ρώ exactly = ἐφ-εξ-ῆς. οὐ γὰρ implies the suppressed thought, "I can do nothing to help it."

669. γναμπτοῖσι, flexible, lissome; else only in Od. and Ω 359.

671. Ἥλειοισι, elsewhere in H. always called Ἑπειοὶ (and so 688); cf. ν 275, Ἥλιδα . . . ὄθι κρατέουσιν Ἑπειοὶ, and B 619.

674. ἐλαυνόμενος goes with κτάνον. ῥύσια does not recur in H.; it is used in the sense usual in later Greek, "reprisals," property seized as a pledge for reparation; Soph. O. C. 858, Aesch. Supp. 412, etc. The deed which led to reprisals is recounted farther on (698).

677. ἤλιθα, else a purely Odyssean

word, always followed by πολλή. It is possibly conn. with αἷς.

678-9 = ξ 100-1. The hiatus after πῶεα and the long ι of συβόσια are metrical anomalies, of which the latter may be explained by the ictus (two good MSS., L Townl., read συβόσεια). αἰπόλια πλατέα, wide-ranging flocks of goats (for the word αἰπόλος see B 474).

684. τύχε πολλὰ, much success had fallen to me. νέφ, as a "young hand," with κίοντι.

686. The reading of Ar. seems to have been χρεῖος ὀφείλετ' instead of χρεῖος ὀφείλετ', but the MS. is confused between the two.

688. δαίτρενον, proceeded to apporportion. The verb occurs elsewhere only in Od., and always of carving meat (see 705).

689. ὡς = ὅτι οὕτως, "so few were we in Pylos through our disasters."

ἐλθὼν γὰρ ἐκάκωσε βίη Ἡρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἕκταθεν, ὅσσοι ἄριστοι.
 δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες δλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μὲγ' οἰῶν
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομήας.
 καὶ γὰρ τῷ χρεῖος μὲγ' ὀφείλετ' ἐν Ἡλιδι δίη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκεν
 [δαιτρεύειν, μὴ τίς οἱ ἀτεμβόμενος κλοῖ ἴσῃς.] 705

690. ἐλθὼν, a construction *ad sensum*, βίη Ἡρακλεΐη being = Ἡρακλῆς. Cf. E 638, H. G. § 196. For γὰρ AD read γάρ ρ', but see on Δ 467. For the legend of the sacking of Pylos by Herakles see on E 393.

691. τῶν προτέρων ἐτέων: for the genitive see H. G. § 150.

694. ταῦτα adverbial, H. G. § 133. ὑπερηφανέοντες, see Curtius *Et.* no. 392, where it is explained as from the adjectival stem ὑπερο- with "Epic lengthening" (cf. *νεη-γενῆς*, etc.), and φαίνω, lit. "showing themselves lifted up."

695. ὑβρίζοντες, else only in Od. (seven times).

697. κρινάμενος, selecting; the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a γέρας ἐξαιρετόν: here he is exacting payment for a debt. τριηκόσια: for the anomalous long *ι* compare ὑπεροπλήσι, A 205; it is hard to explain *in thesi*. Hartel suggests that it may be due to the production of a *γ*-sound after the *ι*.

699. From the mention of a single charioteer in 702 (where, however, Naber suggests τῷ δ' ἐλατῆρ' . . . ἀκαχήμενω) it would seem that a four-horse chariot is meant; the pl. ὄχεια being regularly used of a single chariot. For the very rare mention of such a team in H. see on Θ 185. The mention of ἀεθλα in Elis naturally leads us to think of the

Olympian games. But we cannot argue from this as to the date of the present passage, for, as Mr. Monro has remarked, the prize for the chariot-race instituted there in Ol. 25 was not a tripod but a wreath of olive. The Olympian games were according to the legend of fabulous antiquity, the historical foundation being only a re-establishment of the contests begun by Herakles in honour of Iolaos. It is therefore quite possible that even this late passage may be earlier than the Olympiads, at least so far as the evidence of this line goes. Races on special occasions, especially at funerals, are familiar to Homer, X 164.

703. τῶν goes with ἐπέων and ἔργων, "these things, words and deeds"; implying apparently that an insulting message had been sent back by the charioteer. See B 629 for the wanton violence of Augeias.

704. ἐξέλετο, chose for himself; in a different sense from I 331. δῆμον, apparently "the common stock"; see note on A 231, B 547.

705. Interpolated from *ι* 42, as Zenod. and Ar. rightly judged. δαιτρεύειν properly means "to be δαιτρός," or carver at a feast. ἴσῃς, better αἰσῃς, fair share; see A 418. Fick reads ἴσῃς, quoting Hesych. ἴσασθαι· κληροῦσθαι, Λέσβιοι. ἀτέμβεσθαι is a verb recurring only in Ψ and Od.

ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστῃ
 ἔρδομεν ἰρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 παυσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἑόντ', οὐ πῶ μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἀγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
 οὐ γάρ πῶ τί μ' ἔφη ἴδμεν πολεμήια ἔργα.

706. διείπομεν, disposed, arranged, from *διέπω*, not from *ειπεῖν* (*Journ. Phil.* xiv. 238).

707. οἱ δέ, the Epeians, who make a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-6) was an incident. This leads to hopeless and needless confusion.

709. Μολίονε, the same as the Ἀκτοριῶνε Kteatos and Eurytos, B 621; see 750 below. The Homeric poems and Pindar (*Ol.* x. 26-38) know them only as twin sons of Poseidon, and leaders of the Epeians; they are named again in Ψ 638. The two names Ἀκτοριῶν and Μολίων are both obscure. In form they are of course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitryon, and that Μολίων is a metronymic from their mother Μολιόνη or Μολίη (so Pausan. v. 2, 2). The last assumption is impossible, both because the form forbids it, and because metronymics are unknown in Greece. Others have proposed to derive both Μολιόνη and Μολίων from a supposed Μόλος, ancestor of the mother. For this there is no ground. It may be added that even Aktor (who, according to the later legend, was brother of Augeias) is not named in H.; the grand-

father of Patroklos (785) being of course a different person. Later mythology made of the two brethren a pair of Siamese twins, διφυεῖς, with two heads and four legs and arms, but only one body (so Schol. A here and on Ψ 638, and apparently as early as Ibykos; see *fr.* 16, Bergk, where they are called ἐνίγυιοι). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (*mola*, μύλη), and hence sons of Aktor "the crusher." Others have seen in the name Μολίων an appellative meaning "the warlike," ὁ μετὰ μῶλον ἰών, and Hesych. explains the word as μαχητής. So also Eustath.

711. Θρυόεσσα πόλις, "Sedge-town," evidently the same as Θρύον Ἀλφειοῖο πόλιν, B 592.

712. νεάτη, "last," lit. "lowest," see I 153.

714. πεδίον μετεκίαθον, a strange phrase, perhaps to be compared with ἔφεπεν κλονέων πεδίον, 496, "when they had chased the plain," i.e. every warrior in it. This is not satisfactory, but neither is the alternative, "when they had passed over" the plain; for this sense can hardly be got out of μετεκίαθον, and the words are out of place and very weak after the mention of the beginning of the siege.

719. πολεμήια ἔργα, "the operations of war," seem to be contrasted with the foray against the country folk which constituted all Nestor's experience hitherto.

ἀλλὰ καὶ ὡς ἱππεῦσι μετέπρεπον ἡμετέροισιν, 720
 καὶ πεζός περ ἑών, ἐπεὶ ὡς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήιος εἰς ἅλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μέλαιμεν ἠὼ δῖαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεεν ἔθνεα πεζῶν.
 ἔνθεν πανσυδὴ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Δὺ ρέξαντες ὑπερμενεῖ ἱερὰ καλά,
 ταῦρον δ' Ἀλφειῶ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίη γλαυκώπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἔλόμεσθα κατὰ στρατὸν ἐν τελέεσσιν 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἴσιν ἕκαστος
 ἀμφὶ ῥοᾶς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαρραῖσαι μεμαῶτες.
 ἀλλὰ σφι προπάρουθε φάνη μέγα ἔργον Ἀρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχη Διὶ τ' εὐχόμενοι καὶ Ἀθήνη.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας Ἴππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγέλαο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἣ τόσα φάρμακα ἤδη, ὅσα τρέφει εὐρεῖα χθῶν.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρὶ,
 ἦριπε δ' ἐν κούρησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἠγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.

722. βάλλων, "emptying," a unique use in H., but imitated by Ap. Rhodius.
724. ἐπέρρεεν, "flowed up" to us. The best MSS. read ἐπέρρεον, but the singular is to be preferred, on account of the F of *Fέθνεα*, which is nowhere else neglected.

726. ἔνδιοι, at mid-day; see Merry and R. on δ 450.

729. For ἀγελαίην Townl. has ἀγελείη, a reading which is worth consideration. In any case it would seem as though ἀγελαίην contained an allusion to this familiar name of Athens.

730 = H 380. Zenod. read δείπνον for δόρπον.

733. On account of the F of *Ἰάστν*, Bekker conj. ἀμφέσταν δὴ (cf. Σ 233),

Christ *Ἰάστν* δὴ ἀμφίσταντο. διαρραῖσαι, so AD, vulg. διαπραθέειν.

734. προπάρουθε, "before that came about." See on K 476.

735. ἥελιος φαέθων, an Odyssean phrase (four times). ὑπερέσχεθε, stood above the earth. Cf. Γ 210, ν 93.

740. Ἀγαμήδην, apparently the Homeric name of Medeia. At all events, besides the resemblance of names, both are granddaughters of the Sun (the father of Augeias) and are famed for their skill in drugs. Schol. A here gives a short account of Medeia, ending οἰκῆσασα δὲ αὐτὴ τὴν πλησίον Ἡλίδος Ἐφυραν πολυφάρμακον ἐποίησεν ἐπονομασθῆναι. This seems to be an attempt to bring the two legends into connexion.

αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὀδᾶξ ἔλον οὐδας ἐμῶ ὑπὸ δουρὶ δαμέντες.
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατήρ εὐρὺ κρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε καλύψας ἠέρι πολλῇ.
 ἔνθα Ζεὺς Πυλλίοισι μέγα κράτος ἐγγυάλιξεν·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὀλενίης, καὶ Ἀλεισίου ἔνθα κολῶνη
 κέκληται, ὅθεν αὐτίς ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἄψ' ἀπὸ Βουπρασίου Πύλουδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.
 ὡς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἢ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 ὦ πέπον, ἢ μὲν σοὶ γε Μενότιος ὧδ' ἐπέτελλεν 765
 ἦματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν.
 νῶι δὲ ἔνδον ἔοντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,

748. ἀμφίς, one on each side of each chariot. Cf. 634, the only other case where ἀμφίς precedes the acc. governed by it. In both passages it has of course supplanted an original ἀμφὶ ἑκάστον.

750. ἀλάπαξα, only here of slaying single men; elsewhere always of destroying towns or embattled ranks.

751. εὐρὺ κρείων is elsewhere used only of Agamemnon.

754. διὰ σπιδέος, so AC with Zenod.; δι' ἀσπιδέος Ar. and the other MSS. The latter reading is explained to mean either "round like a shield" or "covered with shields" (thrown away by the fugitives); both of which are absurd. Hesych. explains σπιδέος to mean "wide." For speculations as to its etymology see Curtius, *Et.* p. 713, Clemm in Curt. *St.* viii. 116.

756. See B 615-7, from which it appears that Buprasion is a region, and the hill of Aleision and the Olenian rock localities on its boundaries. If however these are identical with the later Alesiaion and Olenos, the poet is clearly ignorant of the real geography; as these two places lay in the extreme S. and

extreme N.E. of Elis respectively. It would seem therefore that he has merely taken the names from the catalogue, which must then be older than the present episode.

757. ἔνθα κέκληται, sc. "where is the hill which is called the hill of A.;" a pregnant expression hardly to be paralleled in H., but not unfamiliar in later Greek (*ἐνθα κληῖται οὐμὸς Κιθαιρών*, Soph. O. T. 1452, etc.)

761. εὐχετόωντο, gave glory; see H 298.

762. ὡς ἔον εἴ ποτ' ἔον γε, see on Γ 180. αὐτὰρ Ἀχιλλεὺς seems to be the catchword from 664, with which we re-enter the original stream of narrative.

763. τῆς, so all MSS.: but there can be no doubt that the right reading is ἧς, cf. P 25 ἧς ἤβης ἀπόνητο. οἶος ἀπονήσεται, will have the profit to himself—an expression immediately corrected; "(nay, no profit; on the contrary) he will weep tears of penitence." μετα- gives the idea of penitence through that of "after" as in μεταμελίσθαι, etc.

767. Aristophanes and Ar. athetized from this line to 785, on the ground

πάντα μάλ' ἐν μεγάροις ἠκούομεν, ὡς ἐπέτελλεν.
 Πηλῆος δ' ἰκόμεσθα δόμους ἐὺ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενόϊτιον εὔρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἵππηλάτα Πηλεὺς
 πῖονα μηρὶ ἔκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν. 775
 σφῶι μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶι δ' ἔπειτα
 στήμην ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἑλών, κατὰ δ' ἐδριάσθαι ἄνωγεν,
 ξεινιά τ' εὖ παρέθηκεν, ἃ τε ξεινοῖς θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μῦθοιο, κελεύων ὑμῖν ἄμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῶ δ' ἀμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδί γέρων ἐπέτελλ' Ἀχιλῆι
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὐθ' ᾧδ' ἐπέτελλε Μενόϊτιος Ἄκτορος υἱός· 785
 "τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅ γε πολλὸν ἀμείνων.

that the composition is prosaic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here *ὡς εἰδῶλον σπένδει*, leaving to his son all the duties of hospitality. Still more serious objections are that *δε* in 765 is too far separated from the words to which it refers in 786; and that 784 appears also in Z 208, the repetition of such a line not being like Homer. The athetesis thus is quite justified; though perhaps it ought not to include 767-8. *νῶι δὲ ἔνδον*, so all MSS.; vulg. *νῶι δὲ τ'*. But the hiatus is not very uncommon after the first foot; see Knös, *de Dig. Hom.* p. 47, and compare E 723.

770. *πουλυβότειραν*, so AD; the epithet is elsewhere applied only to *χθῶν*. The rest give the usual *καλλιγύναικα*.

771. The reason which made Menoities an inmate of Peleus' house is given in Ψ 85.

773. *έκαιε*, so Ar.; MSS. *έκηε*, which is obviously inferior. *τερπικεραύνῳ*, "hurler of the thunderbolt," from *τερπ-* = *τρεπ-* by metathesis, root *tark*, Vergil's "qui fulmina torquet." This explanation, given by G. Meyer in Curtius *St.* vii.

180, is far preferable to the ordinary "rejoicing in the thunderbolt." There is no other instance in Homer of such a "subjective" epithet of a god; *λοχέωρα*, which has been compared, is of course from *χέω*, not *χαίρω*. Meyer further points out that if *τερπι-* came from *τέρπω* it should mean "making glad the thunderbolt." Cf. H. G. § 124 *b*.

774. *χόρτῳ*, the enclosed space of the court where stood the altar of Ζεὺς Ἐρκεῖος. *ἄλεισον*, else only in Ω and Od.; the exact meaning of the word is uncertain.

775. Döderlein is probably right in taking *ἐπί* to mean "with," "in addition to"; as the practice was to pour libations not on the altar, but on the ground.

776. *ἀμφὶ ἔπετον*, were "treating," preparing for the meal. For this form of the 2d person dual in historic tenses see H. G. § 5 *ad fin.*, and note on Θ 448. Zenod. read *ἠθέλετην* in 782, and therefore no doubt *ἔπέτην* here.

779. *ξεινοῖς θέμις ἐστίν*, sc. *παρθεῖναι*. Note the short form of the dat. pl.

786. *γενεῇ* here means "descent" as son of a goddess, not "age" as in I 58.

ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἢ δ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ."
 ὡς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι. ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἴποις Ἀχιλῆι δαΐφρονι, αἶ κε πίθηται.
 τίς δ' οἶδ', εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρεϊπῶν; ἀγαθὴ δὲ παραίφασίς ἐστὶν εταίρου.
 εἰ δέ τινα φρεσὶν ἦσι θεοπροπίην ἀλεείνει
 καὶ τινά οἱ παρ Ζητῶς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἶ κέν τι φόως Δαναοῖσι γένηαι·
 καὶ τοι τεύχεα καλὰ δότω πολεμόνδε φέρεσθαι,
 αἶ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἱες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 βρεία δέ κ' ἀκμηῆτες κεκμηότας ἄνδρας ἀυτῇ
 ὤσαισθε προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων."
 ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἴξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε

789. σημαίνειν, to give the word of command, see A 289. This is hardly consistent with Phoinix' claim to the same position in I 442. εἰς ἀγαθὸν περ, "for his own good," as we say. Cf. I 102.

792. ὀρίναις: this form of aor. opt. is very rare in the 2d and 3d sing.; δ 547 is the only other instance of the 2d. G. Hermann and La R. conj. ὀρίνῃς, comparing O 403, where Patroklos repeats the words of Nestor, using ὀρίνω. See however ξ 119, and L. Lange, EI, 507.

794-803 = II 36-45. Fick urges with much force that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos' own chivalrous thought, they are merely repeated by rote like a lesson.

795. καὶ τινα, "and such a prophecy has been declared to him," a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added.

799. ἴσκοντες only here (= II 41) and δ 279, else always ἴσκειν; hence Ar. read εἰσκοντες, a very unlikely form, as even Herodianus remarks. ἴσκω is ap-

parently for *ἴσκω*, root *ἴσκω* of *ἴσκειν*, etc. Γ 197.

801. τειρόμενοι goes closely with ἀναπνεύσωσι, "may have pause from toil."

802-3 were athetized by Ar. as being more in place in II 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.

806. κατὰ, over against. The ships of Odysseus were in the centre of the camp; see l. 5. In H 383 the ἀγορή is held at the ship of Agamemnon, a more likely place.

807. θέμις, the giving of dooms. Cf. ι 112, τοῖσιν δ' οὐτ' ἀγοραὶ βουλευφόροι οὐτι θέμιστες. For the half local use we may compare the Attic ψῆφος = the place of voting, Eur. I. T. 945, πεσοί, Med. 68, τυρός = cheese-market, and so on; but there does not seem to be any close analogy in H. For the common altar of the camp see Θ 249. ἦην, a form recurring only in Od., and perhaps a mistake for ἦεν; Curtius in *St.* i. δ 290-4, H. G. § 12.

ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχато βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησεν,
 διογενῆς Ἐναιμονίδης, κατὰ μηρὸν οἰστῶ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλείοιο
 αἷμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἠγήτορες ἠδὲ μέδοντες,
 ὧς ἄρ' ἐμέλλετε τῆλε φίλων καὶ πατρίδος αἴης
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῶ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρωσ
 ἢ ῥ' ἔτι που σχήσουσι πελώριον Ἐκτορ' Ἀχαιοί, 820
 ἢ ἦδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”
 τὸν δ' αὐτ' Εὐρύπυλος βεβλημένος ἀντίον ἤδα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 ἔσσειται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἀριστοί, 825
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοι τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰεὶ.
 ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἷμα κεκλινὸν
 νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἦπια φάρμακα πάσσε 830
 ἐσθλά, τά σε προτὶ φασὶν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,

809. See 583 for the wounding of Eurypylos.

813. γε μὲν, “however,” “still his spirit was unshaken”; so B 703, etc., in later Greek γε μήν.

817. ὧς ἄρα, like οὕτω δὴ B 158, etc.; “thus then ye were destined.” Or we might take ὧς as a simple exclamation, “how are ye destined!”

818. ἀργέτι for the more usual ἀργῆτι, “white,” as φ 127.

820. σχήσουσι, will sustain, resist the attack of Hector; so M 166, but σχήσεσθαι in P 639.

821. ὑπ' αὐτοῦ δουρὶ, see on Γ 436.

823. ἄλκαρ, defence, cf. E 644. For 824 see on 311, I 235; the subject of πεσέονται seems to be Ἀχαιοί. Ar. however took it to be Τρώες. 826 = 659.

831. προτὶ goes with Ἀχιλλῆος: the

insertion of the verb between preposition and case is very unusual. For δεδιδάχθαι Zenod. read δεδάσθαι (or -άσθαι), as π 316. This looks much more like a Homeric form, and perhaps should be adopted in the text.

832. δικαιοτάτος means, in modern phrase, “the most civilized,” most conversant with δικη, the traditional order of society. So the Cyclops in ι 175 is οὐ δίκαιος as opposed to φιλόξεινος. The Centaurs are wild animals, φῆρες, A 268. For Cheiron cf. Δ 219, where he teaches Asklepios.

833. ἱητροὶ μὲν . . . τὸν μὲν, an anacoluthon; ὁ μὲν κείται should have followed, in order to be regular, as δ δέ does in the second clause, 836. Cf. I 356-61, B 353, for similar anacolutha.

τὸν μὲν ἐνὶ κλισίῃσιν οἴομαι ἔλκος ἔχοντα
 χρηίζοντα καὶ αὐτὸν ἀμύμονος ἰητήρος 835
 κείσθαι, ὃ δ' ἐν πεδίῳ Τρώων μένει δῆξυν "Ἀρηα."
 τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 " πῶς τ' ἄρ' εἶσι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἦρωσ;
 ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840
 ἀλλ' οὐδ' ὡς περ σεῖο μεθήσω τειρομένοιο."
 ἦ καὶ ὑπὸ στέρνοιο λαβῶν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθα μιν ἔκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἷμα.

835. χρηίζοντα, needing, else only in Od. (three times).

838. πῶς τ' ἄρ' εἶσι, how can these things be? For the potential opt. without ἄν cf. Δ 318, K 247. Zenod. read ἐπρ. ρέξομεν, prob. a dubitative subj.

841. μεθήσω, lit. "I will refrain from thee"; a curious expression. We have μεθίεναι ἀλκῆς and πολέμοιο, but not elsewhere a personal gen. Zenod. read σεῦ ἀμελήσω, which Arist. regarded as less poetical. περ is not elsewhere found after οὐδ' ὡς.

842. ὑπὸ στέρνοιο λαβῶν, i.e. he put his arm round his waist to support him as he walked.

845. περιπευκές, very sharp, only here, but cf. ἐχεπευκές A 51. αὐτοῦ, "it," sc. μηροῦ.

846. ρίζαν πικρὴν, acc. to Schol. A either the *Achillea* ("yarrow") or *Aristolochia*, both plants being used as anodynes in Greek medicine.

847. ὀδυνήφατον, "pain-killing," E 401.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἄργεῖοι καὶ Τρῶες ὀμιλαδόν· οὐδ' ἄρ' ἔμελλεν
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθεῖν

Μ

With this book we begin the history of the battle at the wall, which continues through N, Ξ, and O. As has already been intimated, the original poem must have contained some account of an attack upon the ships. Whether or no the wall played a part in this it is now not in our power to say; nor can we with any plausibility enucleate the original *ἐπὶ νηυσὶ μάχη* from the later additions in which it is probably embedded.

Like other portions of the Iliad which appear to be additions to the original narrative, Μ contains some noble speeches and effective single scenes, combined with difficulties in the connecting narrative. Of the former, attention may particularly be drawn to the words of Sarpedon to Glaukos (310-28) and of Hector to Polydamas (231-50), which are among the passages of Homer which have sunk deepest into the minds of men.

The difficulties begin with the exordium. The account of the destruction of the wall differs in several points from the genuine Homeric style. The mention of *ἡμίθεοι* is quite unlike anything in either Iliad or Odyssey, where the heroes, though superior in strength to *ἄλλοι νῦν βροτοὶ εἰσίν*, are after all only men; demigods do not appear before Hesiod. The emendation of line 23, *ἐν κοίτῃ καὶ Ἄρηι θεῶν*, proposed by Axt and accepted by Christ, is entirely arbi-

trary, and no explanation of the supposed corruption is forthcoming. Moreover, the intimate local knowledge of N.W. Asia is, as has been already remarked, a sign of later origin. Besides, the mention of a time later than the war is not like anything else in the Iliad; where such future events are alluded to, they are put into the mouth of a god as prophecies, and not related by the poet in his own person. Hence the whole passage (3-33) must be counted among the later accretions to the poem.

The next stumbling-block is the description of the five-fold division of the Trojan army (86-107). This is forgotten immediately, and never influences the story in any way; the ascription of all the allies to a single division contradicts the passages when they are spoken of as more numerous than all the Trojans (see B 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Nestor untimely displays of tactical erudition. So again the episode of Asios (110-174), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending.

The conservative Nitzsch has thrown considerable doubt on the whole episode of Sarpedon (290-429). From 437-8 it would seem that Hector is meant, as we should expect, to have the glory of breaking through the fortification; yet the first breach is made by Sarpedon, who moreover in II 558 is described in

εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον 5
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
 ὄφρα σφιν νηῆς τε θοὰς καὶ ληίδα πολλήν
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολλὸν χρόνον ἔμπεδον ἦεν.
 ὄφρα μὲν Ἔκτωρ ζῶς ἔην καὶ μῆνι' Ἀχιλλεύς 10
 καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλεν,
 τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δὲ λίποντο,
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἑνιαυτῷ, 15
 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
 δῆ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τείχος ἀμαλδύναι ποταμῶν μένος εἰσαγαγόντες,

the very words here used of Hector, as he *δε* πρώτος ἐσῆλατο τείχος Ἀχαιῶν. Moreover both the beginning and the end of the episode are awkward; *τότε γε* in 290 is out of place, as the actual assault has not been delivered, and in 430 the Trojans suddenly take the place of the Lykians as the attacking party, without a word to explain the transition.

It has further been remarked with some truth that the numerous similes, though beautiful in themselves, are often disproportionately elaborate, and lead up to points which are almost in the nature of an anticlimax. This is particularly the case with 41-50, but several other instances may be noticed.

Among minor difficulties may further be mentioned the obscurity which hangs over the question of the gates in the Greek wall. The narrative of the Iliad never distinctly implies the existence of more than one, the plural *πύλαι* being regularly used of a single gate; and Aristarchos stoutly maintained that this is the conception of the present book. But the general course of the narrative seems clearly to imply that the attack of *Asios* is made at a different point from that of Hector, and therefore that there were at least two gates. We can only leave the question in the doubt from which we might have expected the poet to relieve us.

3. *ὄμλαδόν*, in throngs; the battle is no longer confined to the *πρόμαχοι*, but all the masses of men on both sides are engaged.

4. *ὑπερθεν*, as in the phrase *πόδες καὶ χεῖρες ὑπερθεν*.

6. *οὐδὲ δόσαν* expresses paratactically what we should render by "without giving"; it explains why the wall *οὐκ ἔμελλε σχῆσειν*. Compare with this the similar thought in H 443-463.

12. *ἔμπεδον ἦεν* seems hardly consistent with phrases like those of 399 or O 361, *ἔρειπε δὲ τείχος Ἀχαιῶν*. Hence Schol. A (Porphyrus) mentions an explanation which gave *ἔμπεδον* here the literal meaning *ἐν πεδίῳ κείμενον καὶ μὴ ἀλίπλοον*. It has also been objected that *ὄφρα . . . μῆνι' Ἀχιλλεύς* implies that the poet of these lines had before him a legend which gave a much longer duration of the *μῆνις* than the few days ascribed to it by the Iliad, which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the *μῆνις* is mentioned as the distinguishing mark of the period which required the building of the wall; it is the *terminus a quo* of the wall, just as the sacking of Troy mentioned in the next line is the *terminus ad quem*.

14. There is an evident change of thought here; the line begins as though it were to be *πολλοὶ δ' Ἀργείων δάμεν*, and then, as in δ 495 *πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο*, the thought of those who fell brings up that of the large number who, unlike the Trojan chiefs, survived.

18. *ἀμαλδύναι*, see on H 463.

ὄσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσιν,
 ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖος τε 20
 Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος
 καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλεια
 κάππεσον ἐν κούρησι καὶ ἡμιθέων γένος ἀνδρῶν·
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τεῖχος ἴει ῥόον· ἕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπεν
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον. 30
 αὐτῖς δ' ἠΐονα μεγάλην ψαμάθοισι κάλυψεν,
 τεῖχος ἀμαλδύνας· ποταμούς δ' ἔτρεψε νέσσαι
 κὰρ ῥόον, ἧ περ πρόσθεν ἴεν καλλιῤροον ὕδωρ.
 ὧς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήειν 35
 τεῖχος εὐδμητον, κανάχιζε δὲ δούρατα πύργων

20. Compare Hesiod, *Theog.* 340-5, where all these rivers, excepting Karesos, are named among the offspring of Okeanos and Tethys. Aisepos, Skamandros, and Simoeis (v. E 774, Z 4) are the only three which reappear in Homer. The Granikos is of course famous, but those named in 20 are quite unknown.

22. ὅθι applies only to the last two named. βοάγρια (only here and π 296), shields of ox-hide, like βοεῖη and βοῦς; lit. "the spoil of an ox" (ἀγρη). So ἀνδράγρια Ξ 509, warrior's spoils. Cf. Verg. *Aen.* v. 100, "ubi tot Simois correpta sub undis Scuta virum galeasque et fortia corpora volvit."

23. ἡμιθέων, a word which is not only ἀπαξ λεγόμενον in Homer, but is totally inconsistent with his idea of the heroes, who, though of divine descent and stronger than men of his own day, are yet no more than men. The word is found in Hesiod, *Opp.* 160, ἀνδρῶν ἡρώων θεῖον γένος, οἱ καλεῖνται ἡμιθεοί, in the thoroughly un-Homeric passage about the successive ages of mankind.

25. For ἐννήμαρ Kallistratos read ἐν δ' ἡμαρ, holding it wrong to suppose that a god would require nine days to destroy what men had built in one. Hentze however shews good reasons for supposing 25-6 to be an interpolation.

ἡγεῖτο then gives the picture of Poseidon leading the procession of gathered rivers against the wall; whereas with the present text it lacks significance. Besides in H 452-3 a reason is given for the alliance of Apollo and Poseidon in the destruction, but there is no special excuse for the interference of Zeus.

26. For the scansion of συνεχές as a dactyl cf. ι 74 (Ar. *συννεχές*).

27. The trident as an attribute of Poseidon occurs elsewhere only in the *Odyssey*.

28. ἔκπεμπεν κύμασι, expelled along the waves of the sea: the dat. is comitative, as in 207, πέτετο πρῶις ἀνέμοιο. H. G. § 144.

29. φιτρῶν and λάων, gen. of material with θεμέλια.

30. λεία, apparently a sort of substantival use, "he made smoothness," made all smooth; compare phrases like οὐκέτι φυκτὰ πέλονται.

33. ἴεν, sc. ἴεσαν, and so Pind. I. i. 25. There are variants, ἴη (ἴει, as 25) and ἴεν.

34. For ὧς ἄρ' ἔμελλον Zenod. read ὧς ἡμελλον, a form not elsewhere found in Homer, and called "barbarous" by Ar., though it is sufficiently established in later poets (from *Theognis* onwards).

36. δούρατα, beams, not spears, as Ar.

βαλλόμεν'. Ἄργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἐπι γλαφυρήσιν ἐελμένοι ἰσχανόωντο,
 Ἔκτορα δειδιότες, κρατερόν μῆστωρα φόβοιο· 40
 αὐτὰρ ὃ γ', ὡς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλη.
 ὡς δ' ὄτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτήσιν
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειαῖς 45
 αἰχμᾶς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηρορῆ δέ μιν ἕκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὄππη τ' ἰθύση, τῆ τ' εἴκουσι στίχες ἀνδρῶν·
 ὡς Ἐκτωρ ἂν ὄμιλον ἰὼν εἰλίσσεθ', ἑταίρους

took it (ἐλλείπει ἢ ἐπί, ἔν' ἢ κανάχιζε δὲ δούρατα ὡς ἐπὶ πύργους βαλλόμενα, Ariston., a quite untenable interpretation, based apparently on the use of the simple gen. after verbs of aiming).

37. Cf. N 812, Διὸς μᾶστιγι κακῆ ἐδάμηνεν Ἀχαιοί. The metaphor expresses the sway which Zeus wields over the battle, driving the armies backward and forward as a horse is driven by a whip—an idea which is more usually given by the metaphor of pulling with a rope. So πηλείδης Θεοῦ μᾶστιγι, Aesch. Sept. 608; διπλῆ μᾶστιγι τὴν Ἄρης φιλεῖ, Ag. 642, etc.

38. ἐελμένοι, some MSS. ἐεργμένοι.

39. μῆστωρα φόβοιο, Δ 328.

40. For ἐμάρνατο Aristoph. read ἐμαίνετο.

41. ὄτ' ἂν followed by the indic. στρέφεται cannot be right; the old assumption that it is a "subjunctive with shortened vowel" is untenable, as the short vowel occurs only where the indicative is non-thematic; see H. G. § 82 ad fin.; Curtius, Vb. ii. 73. Paech conj. ὡς δ' ὄππ', Nauck. ἦτε δ', Mr. Monro more ingeniously ὡς δ' ὄτ' ἐναντα (but the dative instead of the genitive is then very strange).

43. πυργηδόν, in serried ranks, cf. Δ 334.

44. ἀντίοι, so MSS., Ar. ἀντίον.

46. φοβεῖται must here mean "fears," in spite of the canon of Ar. that in Homer it always means "to flee"; cf. A 544. For the second half of the line cf.

Z 407 δαίμονι, φθίσει σε τὸ σὸν μένος, and II 753 ἐή τέ μιν ὤλεσεν ἀλκή.

47. πειρητίζων takes the acc. only here; so that it seems very probable that the line is a faulty adaptation of O 615, καὶ ῥ' ἐβλεπεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων. This line and the next can hardly be defended; the repetition of στίχες ἀνδρῶν is very harsh, and the aor. ἕκτα following the presents according to the usual practice should mark the end of the simile (II 753, M 305, P 112, 664, Λ 555) (Hentze).

49. MSS. ἔλλισσεθ' or ἐλίσσεθ', but εἰλίσσεθ' or ἐελίσσεθ' appears to have been an ancient variant, as Nikanor says τὸ ἐλίσσετο ἐκατέρους δύναται προσδίδουθαι, καὶ σημαίνει ἢ τὸ παρεκάλει παρὰ τὸ λίσσεσθαι ἢ ἐστρέφετο παρὰ τὸ ἐλίσσω ῥῆμα. He decides in favour of the former, on account of the awkwardness of the pause in the fifth foot if we have to join ἑταίρους with ἐποτρύνων. But this is a small evil compared with the intolerable anticlimax of ἐλλίσσετο after so martial a simile; the more so because, as Mr. Monro has remarked, there is a precisely similar rhythm in 44 θαμειαῖς | αἰχμᾶς ἐκ χειρῶν, and 51 ἐπ' ἀκρῶ | χεῖλαι ἐφεσταιότες. Nauck and Christ read ἐ(φ)ελίσσεθ' ἑταίρων after Gerhard. εἰλίσσετο of course gives the required parallel to the repeated στρέφεται in 42 and 47. Cf. 467, κέκλετο δὲ Τρῶεσσιν ἐλιξάμενος καθ' ὄμιλον. Even so it must be admitted that the simile leads us to expect a far more direct attack by Hector than is here described, and the whole passage is open to serious doubt.

τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρω
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ', οὐτ' ἄρ' ὑπερβορέειν σχεδὸν οὔτε περήσαι
 ῥηιδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν 55
 ὀξέσιν ἠήρει, τοὺς ἴστασαν νῆες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δήϊων ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος ἐύτροχον ἄρμα τιταίνων
 ἔσβαίη, πεζοὶ δὲ μενοίνεον, εἰ τελέουσιν.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 60
 "Ἔκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἢ δὲ μάλ' ἀργαλήερα περάαν· σκόλοπεσ γὰρ ἐν αὐτῇ
 ὀξέες ἔστᾱσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεύσι· στείνος γάρ, ὅθι τρώσεσθαι ὀίω.
 εἰ μὲν γὰρ τοὺς πύγχυ κακὰ φρονέων ἀλαπάξει

53. *σχεδόν* here is not very easy to explain; Mr. Monro takes it to mean "right over," "at a bound," comparing *σχέδιος* and *αὐτοσχέδιος*, "immediate," "off-hand." Perhaps it may mean "in order," "in serried ranks," lit. "holding on" to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of "near," which is elsewhere universal in Homer. In this case it will go with both verbs.

54. *κρημνοὶ ἐπηρεφέες*, overhanging sides. *περὶ πᾶσαν*, round all the circuit of the trench.

55. *σκολόπεσσιν*, stakes arranged along the upper edge, so as to prevent a jumper alighting, like the modern *abatris* or *chevaux de frise*.

56. *ἴστασαν*, MSS. and Ar. *ἔστασαν*, which is taken to be for *ἔστησαν*, but is an impossible form. It occurs in other passages, but in each case with the variant *ἴστασαν*, which has rightly been adopted by edd. (see γ 182, also θ 435, σ 307, Β 525, Σ 346). For the imperf. where we use the pluperf. see H. G. § 73; and also § 72, n. 1. Nauck's conj. *ἤραρον* is needless.

59. For *ἔσβαίη* (get within the circuit) Zen. and Aristoph. read *καββαίη*, which

is possible: see on 65. *τελέουσιν*, future after historical tense, here only: cf. A 83, *σὺ δὲ φράσαι εἰ με σώσεις. μενοίνεον*, only here, the form is else always *μενοινάω*. *πεζοὶ* is to be taken as part of the predicate, as there is no sharp distinction between horsemen and footmen in Homer; "they were pondering if they should accomplish the passage on foot."

64. *ποτὶ δ' αὐτοὺς*, "coming up to them;" compare H 337. (So AD Schol. V.: *caet. περὶ δ' αὐτοῦς*, which is less appropriate, though *ποτὶ* seems inconsistent with the space left between wall and moat.)

65. Franke and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a *κρημνὸς ἐπηρεφής* is as serious a matter as the ascent. The idea seems to be, "we can't even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a *στεῖνος*, too small for chariots."

66. *ἱππεύσι*, Zen. and Aristoph. *ἱππῆας τρώσεσθαι*, "come to harm," as in Herod. *τρώμα* = defeat.

67. *τούς* is the reading of Aristoph.

Ζεὺς ὑψιβρεμέτης, Τρῶεσσι δὲ ἔετ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοισι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῆ,
 οὐκέτ' ἔπειτ' οἶω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορον προτὶ ἄστρῳ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες. 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 Ἔκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται."
 ὣς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.
 ἠνιόχῳ μὲν ἔπειτα ἐῶ ἐπέτελλεν ἕκαστος
 ἵππους εὐ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.
 οἱ μὲν ἅμ' Ἔκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος ῥηξάμενοι κούλης ἐπὶ νηυσὶ μάχεσθαι. 90

(Schol. A) or Aristarchos (Schol. V): MSS. δῆ.

68. *εἶτ' ἀρήγειν*, οὕτως πᾶσαι (i.e. Ar. and all the old editions), Did.: MSS. (exc. L) βούλετ'.

69-70 are to be taken parenthetically, the apodosis to *εἰ μὲν* in 67 being understood, or rather superseded; "if Zeus means to destroy them—that is what I wish to happen at once." Obviously *εἰ μὲν* does not express a *condition* of his wishing the enemy destroyed. Cf. A 135-137.

71. *ὑποστρέψωσι* may be either intrans., "turn against us" (A 446), or "turn us back." *παλίωξις* for *παλι-ιώξις*, and hence always with long *ι*.

72. *ἐνιπλήξωμεν*, lit. "stumble upon," get entrapped by, like the birds in χ 469 which *ἔρκει ἐνιπλήξωσιν*. So also O 344. This shews that in 65 he is thinking of a battle in the space between the wall and trench.

74. *ἐλιχθέντων*, "rallied"; for the order of words cf. B 334. There is no ground for taking *ἐλιχθέντων* with some to mean "turned back by the Greeks," contrary to the regular use of the word.

77. *πρυλέες*, predicate, "on foot": see A 49.

79. *πέρατ' ἐφήπται*, H 102.

87. For *ἔποντο* there is a variant *ἕκαστος* in A, *ἕκαστοι* in L; the latter is mentioned by Nikanor. This of course must be followed by a comma instead of a full stop. This division of the army into five bodies is quite forgotten in the following narrative; the allies, who are here (101) made into a single division, are elsewhere represented as far outnumbering the Trojans. It is probable therefore that 81-107 are an interpolation.

90. For this line most MSS. of the inferior class give *τεῖχος τε ῥήξειν καὶ ἐνιπρῆσαι πυρὶ νῆας* (from 198).

καί σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερείονα κάλλιπεν "Εκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων "Ελενος καὶ Δηίφοβος θεοειδής,
 υἱε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἦρωσ, 95
 Ἄσιος Ἐρτακίδης, δὴ Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος·
 τῶν δὲ τετάρτων ἦρχεν εἰς πάις Ἀγχιόσαιο
 Αἰνείας, ἅμα τῷ γε δὴ Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 100
 Σαρπηθῶν δ' ἠγείτο ἀγκαλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήιον Ἀστεροπαῖον·
 οἱ γὰρ οἱ εἶσαντο διακριδὸν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσιν, 105
 βάν ῥ' ἰθὺς Δαναῶν λελημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαινησιν πεσέεσθαι.
 ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπικούροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ἐρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αἰθι λιπεῖν ἵππους τε καὶ ἠνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῆσιν,
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν

91. Kebriones was chosen by Hector as his charioteer in Θ 318. **τρίτος**: it will be observed that each division has three leaders named.

93. **ἐτέρων**, the second body, as H 420, etc. With this enumeration compare the catalogue of the Trojans, B 816-877; the Dardanii there (819-823) seem to compose the fourth division here. B 838-9 = M 96-7. The leaders of the second division are not named in the Catalogue.

101. **ἠγείτο**, so L for **ἠγήσατ'** of all other MSS.; this is probably right, as the preceding verbs have all been in the imperf.; the desire to avoid the legitimate hiatus in the main caesura has frequently led to corruptions of this sort, as Ahrens has pointed out. The aor. would mean, not "was in command of," but "put himself at the head of."

105. **βόεσσιν**, shields, see H 238.

This seems to indicate a rudimentary sort of *testudo*, cf. 86.

106. For **οὐδ' ἔτ'** MSS. give **οὐδέ τ'** (corrected by Barnes).

107. The subject of **σχήσεσθαι** is probably, from the use of **ἔφαντο**, **Δαναούς**; they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual; it may mean "they thought they would no longer be stopped, but would fall upon the ships." See note on I 235.

112. **σὺν αὐτοῖσιν**, not simply "with them," but a form of the phrase **αὐτοῖς τοῖς ἵπποις**, "horses and all." His fate, which is here alluded to, does not follow, as we should expect, in this attack, which leads to nothing in particular except the withdrawal of Aias and Teukros from Hector's point of attack, but is postponed till N 384.

ἀψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115
 πρόσθεν γὰρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχρῃ Ἴδομενῆος, ἀγαυοῦ Δευκαλίδαιο.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχρῳ· 120
 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχημα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο 125
 ὄξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι,
 νηπιοὶ, ἐν δὲ πύλῃσι δὴ ἀνέρας εὖρον ἀρίστους,
 υἱας ὑπερθύμους Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱα κρατερὸν Πολυποίτην, 130
 τὸν δὲ Λεοντήα βροτολογιῶ Ἴσον Ἀρηί.
 τῶ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 ἔστασαν ὡς ὅτε τε δρύες οὖρῃσιν ὑψικάρῃνοι,
 αἶ τ' ἀνεμον μίμνουσι καὶ ὑετὸν ἤματα πάντα,
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι· 135
 ὧς ἄρα τῶ χεῖρεσσι πεποιθότες ἠδὲ βίηφι

116. **δυσώνυμος**, cf. Z 255 *δυσώνυμοι υἱες Ἀχαιῶν*, τ 571 *ἦδε δὴ ἦώς εἰσι δυσώνυμος*: "hardly to be named," accursed. **ἀμφεκάλυψεν**: the metaphor is given fully in Π 350 *θανάτου νέφος ἀμφεκάλυψεν*, cf. T 417, E 68. The idea is that of death darkening the eyes like a cloud (see Π 333).

117. **Δευκαλίδαιο**, son of Deukalion, the patronymic being formed from the short form of the name; so *Ἀνθεμίδης* Δ 488 = son of Anthemion, Δ 473.

118. **μάχῃς ἐπ' ἀριστερά**, see A 493.

119. **νίσσοντο** may mean either "were (now) going" or "were wont to go." The latter is preferable, as there is no mention of an attack on any stragglers, and *εἰ* with opt. in 122 perhaps implies that there were none. There is of course a causeway over the trench by which Asios drives across (*διήλασεν*).

120. **πύλῃσιν** is here used of a single gate. Ar. held that there was only one gate in the whole wall, but this is hardly consistent with 340 (*q. v.*) or the general course of the narrative, which seems to imply that Asios and Hector attacked at different points. A comparison of N

312 and 679 shews that the gate which Hector forces is in the middle of the wall, not *ἐπ' ἀριστερά*, as here. We may therefore conclude, as the reason of the case seems to demand, that the poet looks upon the wall as having two gates at least; though he does not need, for the sake of the narrative, to speak of more than one at a time. (175 would be decisive if it were genuine.)

122. Cf. Φ 531, *πεπταμένας ἐν χερσὶ πυλάς ἔχετ'*, *εἰς δ' κε λαοὶ ἔλθωσι πρότι ἄστν πεφυζότες*.

125. **κεκλήγοντες**, so most MSS.: Ar. hesitated between this and *κεκληγῶτες*. See H. G. § 26 (1), 27, and Curtius, *Vd.* ii. 24, 180.

126. See 107. **σχήσεσθαι**, as P 639.

127. Zenod. and Aristoph. read *ἀνέρε . . . ἀρίστῳ, υἱε ὑπερθύμῳ*, which can hardly be right, as the hiatus in the trochaic caesura of the first foot is very rare and probably not permissible. The name of the Lapithae occurs only here (and 181) in the Iliad, though some of their chiefs are named in A 263, *q. v.* For Leonteus and Polypoites see B 740-747.

μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τείχος εὐδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῷ
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θῶνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἶος μὲν ἐυκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ ἀΐξαντε πυλάων πρόσθε μαχέσθην 145
 ἀγροτέροισι σύεσσιν εἰοκότε, τῷ τ' ἐν δρεσσιν
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἴοντα,
 δοχμῷ τ' αἰσσοῦντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλθῃ· 150
 ὡς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐυδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὡς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκίοντα δονήσας,
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὡς τῶν ἐκ χειρῶν βέλεα ῥέον, ἠμὲν Ἀχαιῶν

137. βόας αὔας, see on βῶν ἀζαλέην, H 238. For ἔκιον Zen. and Aristoph. read κίετην.

141. εἶος (MSS. εἶως as usual), for a while. In this sense it is always followed by μὲν, N 143, O 277, P 730, β 148, γ 126. In several of these passages the more usual τείως occurs as a variant, and so (τήος) Nauck would read here.

142. ὄρνυον, "had been inciting": the narrative here reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence in 142 ἐόντες, the reading of Ar. and best MSS., is clearly preferable to the variant ἐόντας.

147. δέχεται, an anomalous form, acc. to Curtius a non-thematic present, cf. ἐδ-μεναι and the participle δέχμενος, for which there is some authority, as it is given as a variant by A on I 191, and Hesych., δέχμενος προσδεχόμενος. Buttmann and others regard it as a perf.

with reduplication lost, as the sense of "awaiting" generally belongs to the reduplicated forms (with the exception of δέγμενος). For other possible cases of the loss of reduplication in the perfect see H. G. § 23 (5).

148. δοχμῷ, cf. "verris obliquum meditantis ictum," Hor. Carm. iii. 22, 7.

149. Cf. A 417.

151. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. Ameis refers for similar "double-sided" comparisons to O 623 ff, N 795 ff. κομπεῖν occurs only here.

153. Zen. appears to have read λαοῖσιν for λαοῖσιν, and to have explained it as = λάεσσιν, "trusting to the stones thrown from above." Observe the use of καθύπερθε used attributively with the subst., where later Greek would require the addition of a participle, οἶσιν or the like.

ἦδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αἶον αὐτεὺν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δὴ ῥα τότ' ὤμωξέν τε καὶ ὦ πεπλήγετο μηρῶ
 Ἄσιος Ἰτρακίδης, καὶ ἀλαστήσας ἔπος ἠΐδα·
 “ Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἐγὼ γ' ἐφάμην ἦρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·
 οἱ δ', ὧς τε σφῆκες μέσον αἰόλοι ἢ ἐμέλισσαι
 οἰκία ποιήσονται ὀδῶ ἐπι παιπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες 170
 ἄνδρας θηρητήρας ἀμύνονται περὶ τέκνων,
 ὧς οἱ γ' οὐκ ἐθέλουσι πυλάων καὶ δῦ' ἔοντε
 χάσασθαι, πρὶν γ' ἢ κατακτάμεν ἢ ἐάλωναι.”
 ὧς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 [ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 ἀργαλέον δέ με ταῦτα θεὸν ὧς πάντ' ἀγορεύσαι.
 πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ

160. ἦδὲ καὶ ἐκ Τρώων is a curious way of adding the alternative. *ῥέον* too is a strange verb to use with *βέλεα*. Hence doubts have been thrown on the lines. *αἶον αὐτεὺν*, cf. *καρφαλέον αὖσεν* N 409, “*fragor aridus*,” Verg., and “*sonus aridus*,” Lucretius.

161. *βαλλόμεναι*, so MSS. and Zenod.: Ar. *βαλλόμενων*. *μυλάκεσσι*, as large as millstones, cf. *μυλοειδέι πέτρῃ* H 270.

163. *ἀλαστήσας* only here, O 21 *ἠλάστεον δὲ θεοί*, and a 252 *ἐπαλαστήσασα*. The explanation of the word depends on that of *ἀλαστος*, which is generally derived from *λαθ*, in the sense “not to be forgotten,” which suits wherever it is an epithet of *αχος* or *πένθος*. But in X 261, *Ἔκτορ ἀλαστε*, this does not suit, nor is it easy to deduce the sense of the verb from it (“to feel things intolerable, lit. not to be forgotten,” hence “to break out in protest,” as Mr. Monro and others explain, is very artificial). It is preferable therefore with some of the ancient grammarians to derive *ἀλαστος* (or perhaps rather *ἀλαστός*) from **ἀλάζω*, a by-form of *ἀλά-ομαι* with the sense of *ἀλύω*. The adjective will then mean “mad,” “distracted,” and the verb *ἀλαστέω* “to be distressed, at one’s wit’s end.”

164. The accusation seems to refer to

the promise in A 207 *sqq.*: cf. Θ 170-182.

167. *αἰόλοι*, bright-coloured, variegated. Others after Buttman take it to mean “flexible,” from the thin waist of the wasp: cf. T 404, *πόδας αἰόλος ἵππος*. The same ambiguity arises in line 208 *αἰόλον σφιν*, X 509 *αἰόλαι εὐλαί*.

169. Observe the transition from the subjunctive to the more graphic indicative.

170. *ἄνδρας* may be taken either with *μένοντες*, when for *ἀμύνονται περὶ* compare 243, or better with *ἀμύνονται*.

175-181. These lines have been universally regarded as spurious since the days of Zenodotos. 175 is adapted from O 414. In 176 the introduction of the poet’s personality is a mark of a late origin, cf. B 484, 761, etc. In 177 *τείχος* is violently separated from *λάϊνον*, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. In 181 the phrase *συμβαλεῖν πόλεμον* is unique. Lachmann conjectures that these lines may have taken the place of a passage recounting the end of Asios’ attack, which is at present forgotten while in a very unfinished stage.

λάινων· Ἄργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκη
νηῶν ἠμύνοντο. θεοὶ δ' ἀκαχέιατο θυμὸν
πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δημοτήτα.]

ἔνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης
δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήου·
οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
αἰχμῇ χαλκείῃ ῥήξ' ὀστέον, ἐγκέφαλος δέ 185

ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν·
υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἄρης
Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
αὐτὶς δ' ἐκ κολοεῖο ἐρυσσάμενος ξίφος ὄξυ 190

Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δὲ ὀμίλου,
πλήξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὑπτίως οὐδεὶ ἐρείσθη·
αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
τόφρ', οἷ Πουλυδάμαντι καὶ Ἐκτορι κοῦροι ἔποντο,
οἷ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τείχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἷ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.

ὄρνις γὰρ σφιν ἐπήλθε περησέμεναι μεμαῶσιν, 200
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔεργων,
φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζῶν ἐτ' ἀσπαίροντα· καὶ οὐ πω λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρῆν

178. It has been proposed to join *λάινων* with *πῦρ* and explain it of "the flame of battle carried on with stones." This is however even less possible than to join *λάινων* with *τείχος*, however unnatural the order of the words is, and however feeble the adjective in the emphatic place.

186. See A 98.

189. For the *ζωστήρ* see Δ 132. *τυχήσας* is to be taken, as elsewhere, with *βάλε*, "hit his mark": cf. Δ 106.

192. *αὐτοσχεδίην*, sc. *πληγὴν*, as E 830 *τύψον δὲ σχεδίην*. *οὐδεὶ ἐρείσθη*, Ar. *οὐδας ἐρείσειν*, as A 144, *g. v.*

196. *οἷ* is here the relative, and so in the next line, which is added to describe those here named; in 199 it is demonstrative. Cf. 88-89.

199. *μερμήριζον*: the narrative reverts to the *μενοίνεον εἰ τελέουσι* of 59.

201. *ἔεργων*, "skirting the host on his left," i.e. flying along the line in front from right to left. For this sense of *ἔεργειν* cf. Herod. vii. 43, *ἐπορεύετο ἐνθεύτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥόλτειον πόλιν*, and so vii. 109, etc. It is derived from that of *bounding*, as B 845, etc.

202. *φοινῆεντα* only here and 220; cf. *δαφουνός* of a snake, B 308.

203. *ἔτι* seems to go with *ζῶν, ἀσπαίροντα* explaining it. *λήθετο*, the snake.

204. It is not quite clear whether *αὐτόν* is acc. after *κόψε*, and means *him*, the eagle; or after *ἔχοντα*, the eagle holding him (self, the snake). Perhaps the passage originally was *κόψε δὲ ἦ αὐτόν ἔχοντα*, struck him (*F* for *έ*, the

ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθην ἦκε χαμᾶζε 205
 ἀλγίχσας ὀδύνησι, μέσφ δ' ἐνὶ κάββαλ' ὀμίλφ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 210
 “Ἔκτορ, αἰὲ μὲν πῶς μοι ἐπιπλήσσεις ἀγορῆσιν
 ἐσθλὰ φραζομένφ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν
 δῆμον ἔοντα παρέξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμφ, σὺν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὐτ' ἐξερέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴομεν Δαναοῖσι μαχρσόμενοι περὶ νηῶν.
 ὠδε γὰρ ἐκτελέεσθαι ὀλομαι, εἰ ἐτεόν γε
 Τρῶσιν ὄδ' ὄρνις ἦλθε περρσέμεναι μεμαῶσιν
 [αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔεργων,]
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζῶν· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὔδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν εἴοισιν.

eagle) holding *him* (the snake). The difficulty, if we take *αὐτόν* with *κόψε*, is to see the exact force of the emphatic pronoun; Mr. Monro holds that the emphasis implies “struck at him *in return*.” Herodianus read γὰρ αὐτόν, holding that αὐτός could be used in a non-emphatic sense, and was then enclitic.

207. κλάγξας, the eagle’s cry, called a *yei* by Tennyson. For πέτετο Plato, *Ion* 539 B, where this passage is quoted, gives ἔπετο. πνοιῆς, a comitative dat.; see on κύμασι, 28. ἅμα πν. ἀνέμοιο is the usual phrase.

208. αἰόλον, “glistening” or “wriggling,” see on 167. ὄφιν occurs only here in Homer. The lengthening of the first syllable must be due to the ictus alone: cf. *ξεφυρίη*, η 119. Curtius (*El.* p. 505) thinks it is for ὀπ-*Fis*, from ὀπ (ακ) to see, “the bright-eyed.” The same scansion is found in the choliambic of Hipponax (*fr.* 49, 6, Bergk), ἦν αὐτόν ὄφιν τῶντικνήμιον δάκνη.

211. This exordium is very strange after the speech of Polydamas in 80 *sqq.*, where he gives advice such as Hector immediately follows. He uses the same tone again in speaking to Hector, X 726 *ff.* Fick boldly omits 211-215, a step which, if it can be justified, removes the

difficulty; but it makes a very abrupt beginning to the speech, without the usual form of address; a peculiarity which in A 293 is evidently meant to have an effect of its own.

212. The repetition of the negative gives a rhetorical emphasis; the second οὐδέ going more especially with the verb, cf. οὐδέ ἔοικεν, A 119 and often: *e.g.* ε 212, οὐ πῶς οὐδέ ε.

213. δῆμον in the sense of “one of the vulgar” is a strange use, as the tendency of δῆμος is so decidedly to express the total community as opposed to any individual. Hence Bentley’s conj. δῆμον ἔοντα is probably right; cf. *δήμου ἀνδρα* B 198. Horace’s “*plebs eris*,” *Ep.* i. 1, 59, may be an imitation, but proves nothing. παρέξ, “wrongly” (from Hector’s point of view—a touch of irony). This sense is else only Odyssean: δ 348, ρ 139, ψ 16; cf. ξ 168.

214. ἀέξειν, supply *εἴοικε* from 212.

217. εἰ here assumes as a fact, and virtually = since.

218. ὄρνις ἦλθε, so Ar.; MSS. *ὄρνις ἐπῆλθε*: but the shortening of the *ι* could hardly be defended, cf. I 323.

219 is here omitted by the best MSS.

222. ἐτέλεσσε, completed his journey, φέρων δόμεναι being taken together. For this pregnant sense of *τελέω* cf. η

ὡς ἡμεῖς, εἴ πέρ τε πύλας καὶ τείχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν, ἀμυνόμενοι περὶ νηῶν.
 ὠδέ χ' ὑποκρίναιτο θεοπρόπος, δς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί.”
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230
 “ Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεδὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 δς κέλεαι Ζηνὸς μὲν ἐριγδούπιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσεν·
 τὴν γ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πειθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγιζῶ,
 εἴ τ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡῶ τ' ἠέλιόν τε,
 εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθόμεθα βουλῇ,

325, ἀτερ καμάτιο τέλεσαν ἡματι τῷ αὐτῷ.

225. οὐ κόσμῳ, *lilolcs*. αὐτὰ κέλευθα, so θ 107 ἤρχε δὲ τῷ αὐτῷ ὁδόν, and so π 138; in Z 391 we have τὴν αὐτῇ ὁδόν.

227. δηώσωσιν, so best MSS.; Bekker with some inferior ones reads δηώσουσιν.

229. For the gen. after οἶσα see H. G. § 151 d; and for the transition from the rel. to the anaphoric οἱ compare A 79, etc.

231-234 = H 357-360.

236. For this promise see the note on 164.

237. Paley suggests that a note of interrogation should be put after πείθεσθαι, which gives more force to the emphatic τὴν γ': "are you the one to persuade me?"

239. It is not to be concluded from this passage that the Homeric augur necessarily looked towards the north. The omens from birds in Homer come casually, and are not sought for as by a Roman; and though a bird on the right hand is lucky, it appears to be so even when we must assume that the observer is looking S. (as in K 274). In this case the Trojans happen to be looking N., and the bird, it seems, appears on their right; but the significance of the omen is judged, not by its position, but by the

concomitant details, to be unfavourable; partly perhaps because it is flying towards the unlucky quarter, the realm of darkness. It would appear therefore that the interpretation depended (1) on the direction of the bird, to right or left (cf. Ω 312, N 821, ω 311; the appearance of birds on the right is lucky also in the Vedas, see Nägelsbach, H. T. p. 432); (2) on the direction in which it was flying, to E. or W.; (3) on the accompanying circumstances. Of these (2) occurs as significant only in this passage, and it would seem that (3) in all cases gives the meaning if possible; the exceptions being cases like a flash of lightning or a bird heard in the darkness, which do not present any details beyond the mere fact of their appearance. It may be noticed that this indifference of Hector to omens is in the spirit of the Homeric age; the art of augury is little developed and has little positive effect at any time. Signs encourage or discourage a resolution already taken, but they never determine or prevent any enterprise as they did in later times. Indeed they are elsewhere lightly spoken of: e.g. β 181, δριθες δὲ τε πολλοὶ ὑπ' αὐγᾶς ἡελίοιο φοιτῶσ', οὐδέ τε πάντες ἐναίσιοι.

ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δημοτήτα;
 εἶ περ γάρ τ' ἄλλοι γε περὶ κτεινώμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι.
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.
 εἰ δὲ σὺ δημοτήτος ἀφέξειαι, ἢε τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσεις." 250
 ὧς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἄμ' ἔποντο
 ἠχῆ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέρανους
 ὄρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἧ ῥ' ἰθὺς νηῶν κοῦήν φέρειν· αὐτὰρ Ἀχαιοὶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζεν. 255
 τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφι
 ῥήγνουσθαι μέγα τείχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουον, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἄς ἄρ' Ἀχαιοὶ
 πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων· 260
 τὰς οἷ γ' αὐέρουον, ἔλποντο δὲ τείχος Ἀχαιῶν

245. **περί**, all around, in every direction.

250 = Λ 433. 244-250 were bracketed by Bekker; a modern poet would certainly not have added them after the fine climax in 243, but in matters such as this modern taste is not decisive; a modern poet would have closed the *Agamemnon* with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic *σύ*, which takes up again the *τύνη* of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. **θέλγε**, befooled, bewitched. The verb, which is much commoner in the *Od.* than *Il.*, means "to charm" in either a good sense (*e.g.* ρ 514) or a bad, as here, Ν 435, etc. : cf. Ω 343.

258. **κρόσσας** was explained by *Ar.* to mean "scaling ladders"; he then had to make **πύργων** mean "towards the towers." This is clearly impossible: the word must indicate some part of the fortification and be distinct from the **ἐπάλξεις**, which we may presume to have been a wooden breastwork. It is not

possible to give a closer explanation of the word, which recurs in *H.* only in 444. Herodotus uses it once of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; only that the wall seems to have been no more than an earthwork. In any case these courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, *i.e.* high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. **προκρόσσας** in Ξ 35, nor has any convincing derivation been proposed. **πύργων** probably means no more than "the fortification"; see H 338. The **στήλαι προβλήτες** are evidently posts, probably of wood, fixed into the ground in order to hold up the earth and give a steep face to the "profile" of the works, like the modern "revetment."

261. **αὐέρουον**, see on A 459. The

ῥήξειν. οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἳ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτάων δηῖους ὑπὸ τείχος ἰόντας.
 ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
 πάντοσε φοιτήτην, μένος δ'τρύνοντες Ἀχαιῶν,
 ἄλλον μειλιχίους, ἄλλον στερεοῖς ἐπέεσσιν
 νεῖκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 "ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις
 ὅς τε χειριώτερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι 270
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν·
 καὶ δ' αὐτοὶ τόδε πού γινώσκετε. μή τις ὀπίσσω
 τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 αἶ κε Ζεὺς δώσῃν Ὀλύμπιος ἀστεροπητῆς 275
 νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστῳ δίεσθαι."
 ὧς τῶ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.

imperf. here and in the preceding lines is of course conative.

262. κελεύθου, cf. Γ 406, θεῶν δ' ἀπέεικε κελεύθου. It seems to be identical with our vernacular "to get out of the way," i.e. the place where men are going up and down. Cf. Α 504.

263. φράξαντες, stopping up the gaps where the battlements had been broken down. ῥινοῖσι βοῶν is generally taken to mean "with shields," but in this sense ῥινοῖσι alone is the usual phrase (Δ 447, Θ 61), and the addition of βοῶν perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελευτιόωντε recurs only in Ν 125: it is of the desiderative class, though in sense "imitative rather than desiderative," "playing the leader" (Curtius, *Vb.* ii. 388). It is the only instance of this formation in Η.

268. νεῖκεον for νεκέοντες, a relapse into the direct narrative form, as in Σ 535-7, Θ 346, Γ 80. The line is however superfluous, and Nauck is perhaps right in doubting its authenticity.

269. μεσήεις, ἀπαξ εἰρημένον. For similar formations cf. δέυβεις, φαιδιμβείς. As a rule adjectives in -εις are only formed from substantives. Perhaps therefore we must assume here a form μέση used as an abstract substantive, as if = "middleness."

270. πω = πως, see on Γ 306.

271. ἔπλετο: for this use of the aor. see H. G. §§ 32, 78.

273. ὁμοκλητῆρος ἀκούσας, a phrase which recurs in Ψ 452, and is more intelligible there. The word is regularly used of one who urges on by loud reproof. If this is the sense here, the participle must be entirely separated from the negative, and we must understand "let no man turn back, now that he has heard one who urges him on." Otherwise it must mean "let no man turn because he hears a shouter," viz. the shout of the foe. The first alternative is more probable, though there is mentioned in Α a variant ἀκούων, which would restrict us to the second.

274. πρόσω, so Mr. Monro with three MSS. (L S Syr), L. Meyer and Christ; the rest give πρόσσω. But Mr. Monro remarks that ἔμαι in the sense of "pressing forward" regularly has the ι long, and is treated as though it began with a consonant, e.g. Β 154, οἰκαδε ἱεμένων.

276. For νεῖκος in the sense of "battle," cf. Δ 444, etc., and νεῖκος πολέμοιο Ν 271. It is strange that Ar. should have read νίκος, βούλεται γὰρ λέγεσθαι τῆς νίκης τὴν ἦταν (i.e. he took νίκος = νικῆν, in the sense of the enemy's victory).

277. προβοῶντε, cheering on; only here. In "some of the ὑπομνήματα" Ar. read προβάοντε, marching forward;

τῶν δ', ὡς τε νιφάδες χιόνος πίπτωσι θαμειαί
 ἤματι χειμερίῳ, ὅτε τ' ὄρετο μητίετα Ζεὺς
 νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἄ κῆλα· 280
 κοιμήσας δ' ἀνέμουσ χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφᾶσ καὶ πρόωνας ἄκροῦσ
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα·
 καὶ τ' ἐφ' ἀλὸσ πολίῃσ κέχυνται λιμέσιν τε καὶ ἀκταίσ,
 κῦμα δέ μιν προσπλάζον ἐρύκεται, ἄλλα τε πάντα 285
 εἴλυται καθύπερθ', ὄτ' ἐπιβρίση Διὸσ ὄμβροσ·
 ὡσ τῶν ἀμφοτέρωσσε λίθοι ποτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐσ Τρώασ αἱ δ' ἐκ Τρώων ἐσ Ἀχαιοῦσ,
 βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάν δούποσ ὀρώρειν.
 οὐδ' ἄν πω τότε γε Τρώεσ καὶ φαίδιμοσ Ἔκτωρ 290
 τείχεοσ ἐρρήξαντο πύλασ καὶ μακρὸν ὄχηα,
 εἰ μὴ ἄρ' υἷὸν ἐὸν Σαρπηδόνα μητίετα Ζεὺσ
 ὤρσεν ἐπ' Ἀργελοισι, λέουθ' ὡσ βουσὶν ἐλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην,
 καλήν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺσ 295

for which form see Curtius, *Vb.* i. 213, where *προβῶντες* is quoted from Kratinos and *ἐκβῶντες* from the (Doric) treaty in Thuc. v. 77.

278. τῶν is taken up again and given a construction in 287. For the simile cf. 156.

280. τὰ ἄ κῆλα, these his missiles. κῆλον happens to be used only of divine weapons. The clause seems to indicate an extraordinary fall of snow.

281. For ἔμπεδον the variant ἀσπετον in the *Μασσαλιωτική* is worth noticing. In 283 the same edition had λωτοῦντα, which is followed by Ar.: MSS. λωτεῦντα, which must be a participle. Hesych. λωτεῦντα, ἀνθοῦντα. Against Ar.'s reading it must be observed that no adj. in -δεις in Homer is contracted into -οῦσ.

284. ἀκταίσ: this form of the dat. pl. is unique in the Iliad; *θεαίσ* in ε 119, *πάσαισ* χ 471, are the only other cases in H. Hence Nauck would reject 284-6. It may be added that Friedländer would reject 281-286 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 287 returns to the point of 278 seems to invalidate this criticism; and one could not without reluctance condemn one of

the finest descriptive passages in ancient poetry.

285. ἐρύκεται, stops it, keeps it off. This use of the middle is found only here. προσπλάζον, beating up against it. Cf. A 351, B 132, φ 269. The verb is conn. with *πληγή*, not with *πέλασ*. For ἄλλα τε of MSS., Heyne followed by most edd. reads *ἄλλα δέ*, which is a little simpler but not necessary, as we can take the clause *κῦμα . . . ἐρύκεται* as parenthetical, so that *τε* is co-ordinate with (*καὶ*) *τε* in the preceding line.

287. ποτῶντο, so MSS.: the form is found only here, and no doubt we ought to read *ποτόντο*, cf. *ἀμφοποτάτο* B 315, *ποτῶνται* B 462. λίθοι fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. βαλλομένων, a reciprocal middle, "as they cast at one another," here only (so La Roche).

293. ἐλιξιν, see on I 466.

294. μὲν, as though *δύο δὲ δοῦρε* (298) were to follow; the construction is forgotten in the description of the shield.

295. ἐξήλατον (so Zen.), hammered out, explained by *ἤλασεν* in the next line, for which Zen. read *ἐξέλασ'*: this very probably is right (as in Herod. i. 50, 68), and has been altered to suit the reading of Ar., *ἐξήλατον*, explained to

ἦλασεν, ἔντοσθεν δὲ βοείας ῥάφει θαμειὰς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περι κύκλον·
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δούρε τινάσσω
 βῆ ῥ' ἵμεν ὡς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν· κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἔλθειν·
 εἶ περ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περι μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δίεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἠ ἤρπαξε μετάλμενος ἠὲ καὶ αὐτὸς 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὡς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνήκεν
 τείχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 "Γλαῦκε, τί ἦ δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὡς εἰσορόωσιν;
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἔοντας 315
 ἐστάμεν ἠδὲ μάχης καυστήρης ἀντιβολῆσαι,

mean "in six layers." But this could only mean "six-hammered." Besides, the Homeric shield has only one layer of metal (see J. H. S. iv. 288); whenever more layers are mentioned, they are always, as here, of leather (T 271-2 are undoubtedly spurious).

297. The most probable explanation of the ῥάβδοι is that of Grashof, according to which the backing of the shield consists of a framework of rods fastened into a central boss (the reverse side of the ὀμφαλός), and arranged radially all round the circle of the shield. Upon these the hides were sewn. The ῥάβδοι here are golden, like the κανόνες in Nestor's shield (which are perhaps the same; cf. Θ 193), because the weapon is something extraordinary; in the common shield they were of course of wood. (Helbig, H. E. p. 281, explains ῥάβδοισι to mean geometrical ornaments on the face; but he has to make the violent assumption that a line has been lost after 296. Others take the ῥάβδοι to be pegs or nails driven through (διηνεκέσιν) the leather; but there is no reason why

in this case the ordinary ἤλοιον should not have been used.)

302. παρ' αὐτόφι, sc. παρὰ τοῖς μῆλοις. Cf. ἐπ' αὐτόφω T 255.

304. ἀπείρητος, here in active sense, "without an effort," cf. πειρήσοντα above. δίεσθαι, to flee, intrans. only here and Ψ 475, else always = to pursue. It goes with σταθμοῖο, as σ 8 Ὀδυσῆα διώκετο ὁλο δόμοιο.

306. This line seems to be wrongly adapted from Δ 675, where ἐν πρώτοισι has its regular meaning, "among the foremost of his own side"; here it must mean among the foremost of the enemy. (So 299-301 come from ζ 130-4.) It has also been remarked that the very martial simile is hardly suitably followed by the "almost elegiac" speech to Glaukos. It is possible that the two passages beginning αὐτίκα δέ (294-308, and 309-329) are alternative readings; if not, the former, which does not fit on to 330, must be the interpolation.

311. See the notes on Δ 262, Η 321, Θ 162, and for 313-4 see on Ζ 194-5; 316 = Δ 342. For τῷ in 315 see A 418.

ὄφρα τις ᾧδ' εἶπη Λυκίων πύκα θωρηκτῶν·
 'οὐ μὰν ἀκλεές Λυκίην κατά κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμψης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο
 μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἢ ἐ τῷ εὐχος ὀρέξομεν ἢ ἐ τις ἡμῖν."
 ᾧς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησεν·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὃς τίς οἱ ἄρην ἐτάροισιν ἀμύναι·

318. The MSS. read ἀκλεῖς or ἀκλεῖς. Did. says οὕτως "ἀκλεες" (sic) αὐτῶν Ἀριστάρχου καὶ αὐτῶν χαρμίστεραι. Schol. Vict. ἀκλεῖς οὕτως. ἀκλεῖς δὲ Ἀριστάρχου κατὰ συγκοπὴν, ὡς τὸ "δυσκλέα" (B 115). ἀκλεῖς would be in accordance with the rule observed in our present Homeric texts (see H. G. § 105, 5), but it does not scan. Ludwig conjectures that the reading of Ar. was οὐ μὰν ἀκλεῖς, οὐ Λυκίην κ.τ.λ. I prefer to see in the fact that Ar. read some form ending in -es, not in -eis, an indication that there survived till his time a tradition of the form ἀκλε(F)es, which is certainly the correct one, and have accordingly followed Nauck in adopting it in the text. The authority of Schol. V in such a matter is nil.

320. With οἶνον supply πίνουσι (zeugma). ἔξαιτον, "choice," else only Od. (e.g. β 307): the derivation is doubtful. Compare the γερούσιον οἶνον of Δ 259.

324. Hentze puts a colon after ἔσσεσθαι, thus taking εἰ μὲν . . . μέλλοιμεν as a wish which has not passed into a regular conditional protasis. The difficulty of saying whether or no this is the case well illustrates the transition by which, as L. Lange has shown, the conditional sentence arises.

326. γάρ in this proleptic use, familiar

in later Greek, is virtually = ἐπεὶ, and as νῦν δὲ really goes with ἐφεστᾶσιν as much as with ἴομεν, it is better not to mark the clause ἐμψης . . . ὑπαλύξαι as a parenthesis, though it is from this parenthetic use that γάρ obtains this sense. "But since, as it is (νῦν δὲ), in any case death impends," etc. (See H. G. § 348, 2.)

331. For Menestheus see B 552.

332. The repetition of πύργον in this line and the next causes some difficulty, as the sense must be slightly changed. Hence Bekker, followed by several edd., reads τείχος in 333, without authority. Others take πύργον Ἀχαιῶν to mean the army of the A.; but πύργον when used of a body of men would seem to indicate a formation of a limited number for service in the field (Δ 334, 347) rather than a host generally, even when defending a wall as here. It is therefore best to take πύργον in both lines in the sense of wall rather than tower; and to understand τοῦ πρὸς πύργον as meaning "to his part of the wall." It is very seldom clear that πύργος must mean "a tower" (X 97, Δ 462, are the strongest cases), while there are very many passages in which it must mean "wall," or "fortification," and not "tower" alone.

334. ἄρην, al. Ἀρην, an uncertainty

ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἐσταότας, Τευκρόν τε νέον κλισίηθεν ἰόντα,
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βῶσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἴκεν,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πάσας γὰρ ἐπόχετο, τοὶ δὲ κατ' αὐτὰς 340
 ἰστάμενοι πειρῶντο βίη ῥήξαντες ἐσελθεῖν.
 αἴψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θεώτην·
 “ ἔρχεο, δῖε Θεῶτα, θέων Αἴαντα κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα τῆδε τετεύξεται αἰπὺς δλεθρος· 345
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἶος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τευκρος ἅμα σπέσθω τόξων ἐν εἰδῶς.” 350

which often arises. So in Ξ 485, Σ 100, Ar. read Ἄρεω for ἀρήs. In β 59 however ἀρήν is used of disaster not of a warlike nature, so that it seems best to adhere to the text.

336. This line evidently refers to Θ 334, where Teukros is taken to his tent after being wounded by Hector.

337. ἐγγύθεν, the station of the Telemonian Aias was next the Athenians, B 558. βῶσαντι: this contracted form occurs only here, and hardly seems Epic. G. Meyer however proposes to explain it as for βοf-σαντι, from a pres. *βόf-ω. γεγωνεῖν, to make himself heard, as usual.

340. For the form πυλέων see H 1. πᾶσαι and ἐπόχετο are the readings of A with Ar., πάσας and ἐπόχετο of most of the rest, with Zen. The latter seems to require ἀντὴ as the subject of the verb, “the noise had reached all the gates,” cf. δ 451. Ar. explained his reading to mean “the whole gate had been shut” (it will be remembered that he held that there was only one gate in all the wall). But if ἐπόχετο be read it would seem to come from ἐπόχω and this sense can hardly be got out of it. It would be better therefore to read ἐπόχετο, and derive it from ἐπέχω on the not very sufficient analogy of ὄχωκα (see B 218); for the sense of “holding close shut” cf. the phrase ἐπέχειν τὰ ὦτα, τὸ στόμα. But this is unsatisfactory; it looks as

though Ar. had altered the reading, or adopted a bad variant, in order to save his theory of a single gate. Yet even with his reading πᾶσαι must mean “all the gates”; there is no point in saying “the whole gate.” See note on B 809.

342. For Αἴαντα in this line and the next Zen. read Αἴαντε, which is found also in Syr.

344. μὲν μᾶλλον, the μάλιστα μὲν of Attic prose; the compar. being here used because there are only two alternatives. δ = τό, as Ψ 9, ω 190.

346. ὧδε ἀντὶ τοῦ οὕτως, Ariston. It was one of Aristarchos' canons that ὧδε always meant “thus,” never “here,” in Homer. Zen. took it to be “here,” as he read κείσε in 359, and he is not improbably right, as it seems arbitrary to deny to Homer a use so common in later Greek, and so much more natural both in this passage and Σ 392.

347. ζαχρηεῖς, cf. E 525, and for the present after πάρος περ, indicating that a state of affairs in the past still remains, A 553.

350. ἀθερεῖται by Ar. and Aristoph., apparently merely on the ground that no special summons was needed for Teukros, who always shot from under the shield of Aias. For the question between ἅμα σπέσθω or ἅμ' ἐσπέσθω see on E 423. The former is given here by H Syr.

ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων,
 στή δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·
 " Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἠνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355
 κείσ' ἴμεν, ὄφρα πόνοιο μίνυυθά περ ἀντιάσητον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὕσμινας. 360
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδῶς."
 ὡς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
 αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
 " Αἴαν, σφῶι μὲν αἰθι, σὺ καὶ κρατερὸς Λυκομήδης,
 ἔσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι·
 αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιὸν πολέμοιο.
 αἰψα δ' ἐλεύσομαι αὐτίς, ἐπὴν ἐν τοῖς ἐπαμύνω."
 ὡς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
 καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
 τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
 εὔτε Μενεσθῆος μεγαθύμου πύργον ἴκουτο
 τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκουτο,
 οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῆ λαίλαπι ἴσοι, 375
 ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
 σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.
 Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,

355. ἠνώγει, imperf. where we should expect a present, cf. B 28 ἐκέλευσε.

365. For αὐτίκ' Ὀϊλιάδην Zen. read αὐτίκ' ἄρ' Ἰλιάδην, perhaps a reminiscence of an older αὐτίκα Ἰλιάδην, cf. B 527, N 203, 712, O 333, in all of which Ἰλιάδης is found as a variant; and compare Ἰλιάδα, the probable reading in Pind. O. ix. 112.

371. κασίγνητος καὶ ὄπατρος, son of the same mother and father, as A 257. κασίγνητος is elsewhere used in a more general sense (c.g. O 545, Π 456), but here the addition of ὄπατρος seems to shew that it means a brother uterine

(cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) Τεῦκρον, νόθον περ ἐόντα. It is however perhaps possible to take καὶ ὄπατρον exegetically, "his brother, to wit the son of his father."

372. This line was athetized by Ar. on the ground that Teukros did not need anyone to carry his bow for him (Schol. V).

374. For the dat. ἐπειγομένοισι cf. H 7 (Townl. reads ἐελδομένοισι here also), H. G. §§ 143, 246. The apodosis begins with the next line.

377. μάχεσθαι, as A 8, ξριδι συνέχε μάχεσθαι.

μαρμάρῳ ὀκρίοντι βαλῶν, ὃ ῥα τείχεος ἐντὸς 380
 κεῖτο μέγας παρ' ἔπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
 χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδέ μάλ' ἠβῶν,
 οἶοι νῦν βροτοὶ εἰσ'· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰείρας,
 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δὲ ἀρνευτήρι εἰοικῶς 385
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστ' ἄραξεν
 Τεύκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἴππολόχοιο
 ἰφ' ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἀψ' δ' ἀπὸ τείχεος ἄλτο λαθῶν, ἵνα μὴ τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσιν.
 Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπίοντος,
 αὐτὶκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε δουρὶ 395
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ.
 Σαρπηδῶν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
 ἔλχ', ἦ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθεν
 τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 τὸν δ' Αἴας καὶ Τεύκρος ὀμαρτήσανθ' ὁ μὲν ἰφ 400

381. ὑπέρτατος, the top of a heap of stones piled up by way of ammunition against the breastwork.

382. For χείρεσσ' ἀμφοτέρῃς, χεῖρι γε τῇ ἐτέρῃ is mentioned by Did. as a reading of *al. κούβηται*, and is found also in A (text) and five or six other MSS. There is also a variant φέροι for ἔχοι. Ar. remarked with justice that the mention of *one* hand ἐκλείει τὴν ἰσχὺν τοῦ Αἰάντος. For the disparagement of men of the present day cf. E 304.

384. See E 743 for τετράφαλον.

385 = μ 413. For the comparison to a man "taking a header" cf. II 742-750, where the idea is worked out. Paley quotes also Eur. *Suppl.* 692, ἐς κρᾶτα πρὸς γῆν ἐκκυβιστώων βίᾳ, and *Phoen.* 1150. The common reading is ὁ δ' ἄρ' ἀρνευτήρι, but two MSS. (L Syr, ἀρνευτήρι) omit ἄρ'; and as ἀρνευτήρ had F (whether it is conn. with Lat. *uri-nari* and Skt. *vāri*, water, Curt. *El.* no. 510, or, as others say, with ἀρ-ός, a ram, in the sense of a tumbler "butting like a ram"), this appears to be the relic of a

genuine tradition, and is therefore adopted in the text.

388. τείχεος seems to go with ἐπεσσύμενον, dashing at the wall (so also II 511). The genitives in 406, 420, do not justify us in joining βάλε τείχεος, "shot from (his position on) the wall."

393. ὅμως, only here in Il., the regular Homeric word being ἐμπηγς. Lehrs conj. ὁ δ' οὐδ' ὧς, which is the regular phrase, and probably right. (λ 565 is the only other instance of ὅμως in H., and there it is not quite certain.)

397. The ἔπαλξις is no doubt a breastwork of planks; it has been undermined, so that when it is pulled down in one place, it falls "all along" the wall (διαμπερές). The nom. to θῆκε is τεῖχος: the wall, by being stripped of the breastwork, makes an opening—which however is not passed as yet by any of the Trojans; they did not appropriate the passage thus made (θέσθαι κέλευθον, 411, 418: this is evidently the force of the middle).

400. ὀμαρτήσαντε, simultaneously. For the "distributive apposition" by

βεβλήκει τελαμώνα περι στήθεσφι φαεινὸν
 ἄσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνεν
 παιδὸς ἐοῦ, μὴ νηυσὶν ἐπι πρυμνήσι δαμείη·
 Αἴας δ' ἄσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἤλυθεν ἐγγεῖη, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπεται κῦδος ἀρέσθαι.
 κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 "ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστί, καὶ ἰφθίμῳ περ ἔόντι, 410
 μούνη ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τε ἔργον ἄμεινον."
 ὡς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουλευφόρον ἀμφὶ ἀνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τεύχεος ἔντοσθεν· μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθίμοι Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τεύχεος ἀψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὡς τ' ἀμφ' οὔροισι δὴ ἀνέρε δηριάασθον,

which this dual is followed by two verbs in the singular, compare H 306.

401. **βεβλήκει**: for the force of the plupl. cf. Δ 108. **τελαμώνα**, the strap of the shield, which crossed the chest obliquely from the right shoulder. **στήθεσφι**, so ADG, vulg. **στήθεσσι**, but the rarer (locative) form is to be preferred.

403. **νηυσὶν ἐπι πρυμνήσι** are the emphatic words: his fate is to be killed in the open plain.

404-5 = H 260-1. There is a variant **ἢ δέ** for **οὐδέ**, found in some MSS. and quoted by Did. as the *κοινή*.

407. For the aor. infin. after **ἐλπομαι** cf. Γ 112. Some MSS. give **ἐλθετο**, A having **δ** written over **π**.

408 = Π 421 (cf. M 467). These and § 241 are the only passages in which **ἀντιθεός** is the epithet of a nation.

411. **θέσθαι κέλευθον**, see 397. **παρὰ νηυσὶ**, we should rather have expected **παρὰ νῆας**.

412. For **ἐφομαρτεῖτε** most MSS. give **ἐφομαρτεῖτον**: the dual for the plural is doubtless the reading of Zenodotos. Cf.

Ψ 414 (note also 413 = Ψ 417). Ar. read **ἐφομαρτεῖτε**. **δέ τοι** is the reading of the best MSS., but some give **δέ τι**, and one **δέ τ'**. We need not hesitate therefore to adopt Bentley's **δέ τε**, which is evidently original.

416. **σφισι** would most naturally refer to the Greeks, as the party last mentioned, as in χ 149, **μέγα δ' αὐτῷ φ. ε.**; but what follows shews that we must understand it of both parties, "a mighty task was revealed to them, set before them": cf. Λ 734, **ἀλλὰ σφιν . . . φάνη μέγα ἔργον Ἄρηος**.

420. **τὰ πρῶτα**, "once," as A 6.

421. The simile is clear evidence of the existence in Homeric times of the "common-field" system of agriculture, where the land of the community is portioned out in temporary tenure from time to time. For the **οὔρα** see K 351; they are stones (Φ 405) marking off the allotments, and are easily moveable by a fraudulent neighbour (X 489). Such a fraud could only be detected by re-measurement, and it is over such a dispute that the two men are engaged.

μέτρ' ἐν χερσὶν ἔχοντες, ἐπιζύνω ἐν ἀρούρη,
ὣ τ' ὀλίγω ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
ὡς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας, 425
ἀσπίδας εὐκύκλους λαισήϊα τε πτερόεντα.
πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεὶ χαλκῶ,
ἦμὲν ὄτεω στρεφθέντι μετάφρενα γυμνωθεῖη
μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
πάντη δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
ἀλλ' οὐδ' ὡς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
ἀλλ' ἔχον, ὡς τε τάλαντα γυνὴ χερνήτις ἀληθῆς,
ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται· 435
ὡς μὲν τῶν ἐπὶ Ἴσα μάχῃ τέτατο πτόλεμός τε,
πρίν γ' ὄτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκεν
Πριαμίδῃ, δὲ πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·
"ὄρυσθ', ἱππόδαμοι Τρώες, ῥήγνυσθε δὲ τείχος 440
Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ."

The point of the simile of course is that the two parties stand close to one another divided by the breastwork, as the two neighbours are only divided by the stone over which they are quarrelling. The ἴση (see A 705) is the allotted space of land. (See Mr. Ridgeway in J. H. S. vi. on the *Homeric Land System*.)

425-6 = E 452-3.

433. ἔχον is used intransitively in the first clause (as E 492, K 264, etc.) and hence ἔχει must be understood transitively in the second, by a sort of zeugma, "they held on, as a woman holds the scales." ἀληθῆς seems to be used here in the primitive sense, "not forgetting," i.e. careful, anxious about her task. The adjective elsewhere is only used of spoken works. To make it here = "honest," "conscientious," is to introduce an entirely un-Homeric conception. The woman weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. It may be mentioned that Apollonios read ἀληθῆς, beggar-woman, which however is too harsh after χερνήτις (which is apparently from χεῖρ, a handworker).

434. ἀμφίς goes with ἔχουσα, holding one on each side. σταθμὸν = weight, only here in Homer. ἀνέλκει as Θ 72.

435. We must not look upon the μισθός as anything but payment in kind, food and perhaps cloth for garments. It is of course impossible to say what the woman has been doing with the wool she weighs, whether growing it on sheep of her own, or, which is more probable, putting it through some process such as carding, dyeing, or spinning. For ἀεικέα (miserable, meagre) Ar. read ἀνεικέα, explaining ἐξω νείκους, τὸ ἴσον αὐτῶς ἀπονέμουσα, though elsewhere he is said to have preferred ἀμεμφέα.

436. See A 336.

438. In II 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Θ 227. Ar. strangely enough made Zeus the subject of ἦυσεν, on the ground that Hector could not shout loud enough for all to hear him (442). Zenod. must have taken the same view if he is correctly reported to have read ἐπει θεοῦ ἔκλυον αὐδῆν for the second half of 444.

ὥς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 "Ἐκτωρ δ' ἀρπάξας λᾶαν φέρεν, ὅς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεν
 ὄξυς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμου ἀρίστῳ
 ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσειαν,
 οἶοι νῦν βροτοὶ εἶσ'· ὁ δέ μιν ρέα πάλ्लε καὶ οἶος.
 [τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.] 450
 ὡς δ' ὅτε ποιμὴν ρεῖα φέρει πόκον ἄρσενος οἶδς
 χειρὶ λαβῶν ἑτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπείγει,
 ὡς "Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν ἀείρας,
 αἶ ῥα πύλας εἶρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κληὶς ἐπαρήρειν.
 στή δὲ μάλ' ἐγγυὸς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἶη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λαὸς ὑπὸ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαίδιμος "Ἐκτωρ

442. οὔασι, pleonastic, like ὀφθαλμοῖσιν ἰδεῖν, ἐκαλέσατο φωνῇ (Γ 161). It is not necessary to suppose with Ameis that it implies any emphasis, such as hearing *willingly*.

443. πρυμνός, at the base. For this adverbial use cf. μέσος, ἄκρος, πρῶτος, etc. The use with a second adj. is however rare; with a participle it is not uncommon (λαβρὸς ἐπαγίζων, etc.).

447. δῆμου ἀρίστῳ, as A 328, "the best of a whole community."

448. ὀχλίσειαν, as ι 242. Four MSS. (D G Mor. Bar.) give ὀχλήσειαν (cf. ἐμόχλεον, 259); but Kallimachos and Ap. Rhod. read -σειαν. The derivation and connexion of the word with ὀχλος or μόχλος are very obscure. If it is conn. with *velis*, the *F* is neglected. ὀχλεῦνται, Φ 261, seems to be distinct.

450. Athetized by Ar. and Aristophanes, and omitted by Zenod., as diminishing the greatness of the feat.

451. For the indic. instead of the usual subj. after ὡς ἔτε cf. Δ 422. There seems however to have been a variant

φέρη from the note of Did. that Ar. read it διὰ τοῦ ε.

454. πύκα goes with εἶρυντο, στιβαρῶς with ἀραρυίας. For εἶρυντο cf. A 238. The σανίδες seem here to mean literally "the boards" of which the two doors are made, as the epithets shew that πύλαι cannot mean the *opening* as opposed to the two doors which close it. In this sense however it is generally found, e.g. 121, β 344 (where the epithet δικλίδες, here belonging to πύλαι, is given to σανίδες).

456. ἐπημοιβοί, apparently this means "crossing in the middle"; the κληὶς being a bar to hold them in their place. A different arrangement is given in Ω 453, where the door of Achilles' hut is held by a single ἐπιβλής, apparently identical with the κληὶς.

458. διαβάς, setting his legs well apart. ἀφαιρός is else used only of persons.

459. θαιρούς, hinges, projecting vertical iron pegs at the top and bottom, working in stone sockets.

νυκτὶ βοῆ ἀτάλαντος ὑπώπια, λάμπε δὲ χαλκῶ
 σμερδαλέφ, τὸν ἔεστο περὶ χροῦ, δοιὰ δὲ χερσὶν
 δοῦρ' ἔχεν· οὐ κέν τις μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὄτ' ἐσᾶλτο πύλας· πυρὶ δ' ὄσσε δεδήειν.
 κέκλετο δὲ Τρώεσσι ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλλαστος ἐτύχθη.

463. ὑπώπια, here in the sense of "face" generally; the phrase is curious, as it is in the brow, above the eyes, that we are accustomed to see a dark expression.

465. ἐρυκάκοι, so MSS.; A. ἐρύκακεν.

466. Hentze and others are inclined

to doubt the genuineness of this line, as the addition of νόσφι θεῶν, and still more of ὄτ' ἐσᾶλτο πύλας, is very flat; while the last clause seems to contradict the preceding simile, and may possibly be a vague reminiscence of ὄσσα δεδήειν, B 93.

470. ποιητὰς = ἐνποιήτας E 466, etc.

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